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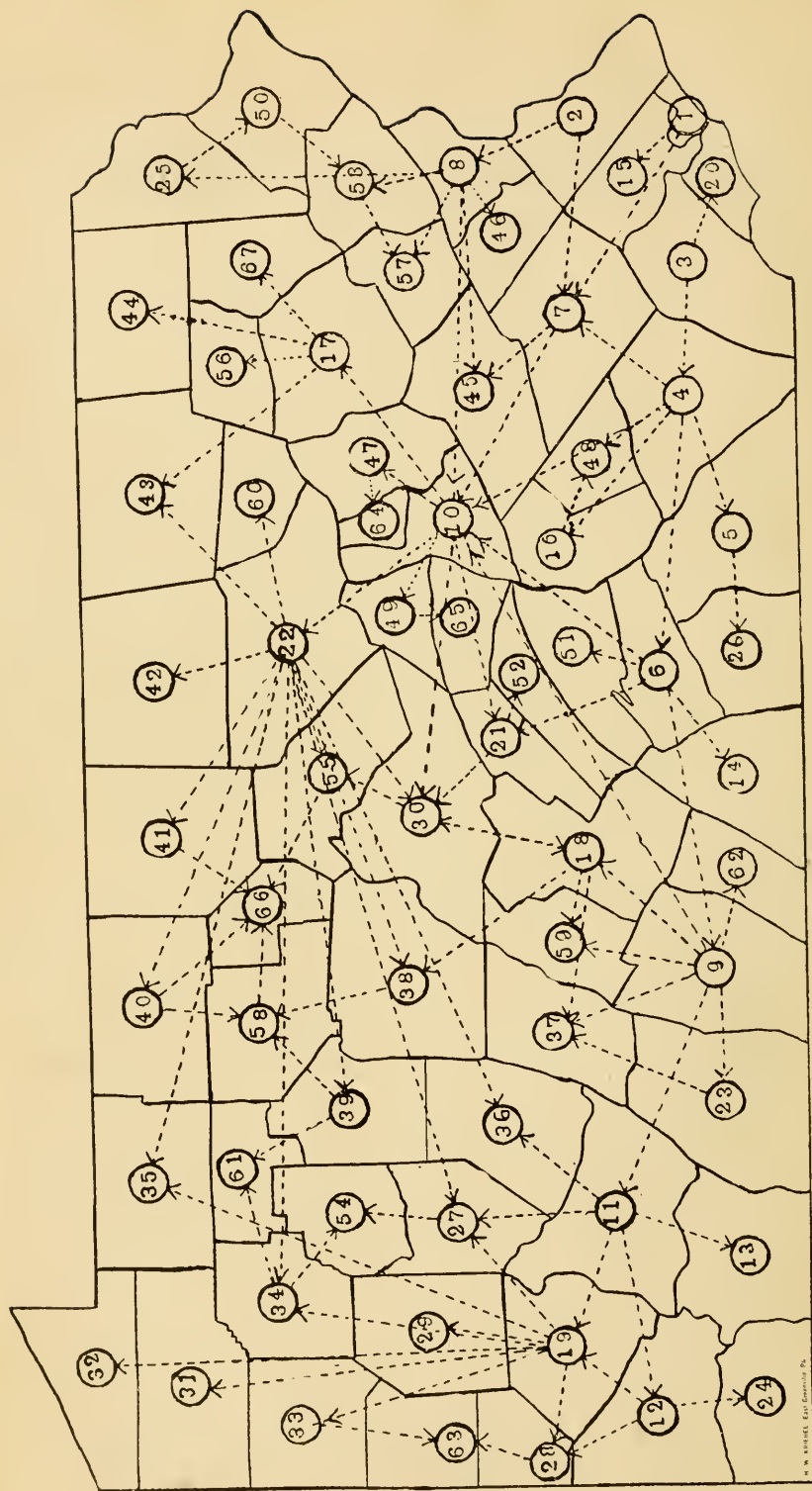
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JANUARY, 1907

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MAP OF PENNSYLVANIA, SHOWING THE SUCCESSIVE FORMATION OF COUNTIES.

PREPARED BY H. W. KRIEBEL.

English, Scotch-Irish and Germans from the lower counties.

11. WESTMORELAND, 1773.

The opening of a road through Bedford, Somerset and Westmoreland in 1758 prepared the way for numerous settlers from the eastern counties, Scotch-Irish and Germans. A writer says: "In point of numbers, next to the Scotch-Irish were the Germans. Judged by the names of those who signed petitions to Governor Penn in 1774, one must infer that in some districts the German element predominated over the Irish element."

12. WASHINGTON, 1781.

At the close of Pontiac's War in 1763, pioneers from the Scotch-Irish settlements of the Kittatinny valley and Bedford county and from Virginia established themselves within the present bounds of Washington county, chiefly along the Monongahela.

13. FAYETTE, 1783.

The first attempt at settlement was made in 1748 by the Ohio Land Company. Settlements were begun four years later by settlers from Virginia and Maryland.

14. FRANKLIN, 1784.

The first settlers (1728-1740) were Scotch-Irish, but the larger proportion migrated west or south, giving way before the German element coming from the eastern counties of the State. It is estimated that no less than three thousand people were located within the present limits of Franklin county at the period of the French and Indian War.

15. MONTGOMERY, 1784.

Montgomery county was settled by the Welsh, English, Swedes and Germans, about 1684 in Lower Merion, prior to 1690 in Springfield and Whitemarsh, about 1709 in Limerick, New Hanover and Pottsgrove. In 1734, in a list of 762 taxables and landholders in the county, considerably over one half were Germans and about one fifth were Welsh.

16. DAUPHIN, 1785.

Dauphin was settled from 1720 to 1730 by Scotch-Irish families. German

families followed them, but do not seem to have moved into the county in considerable numbers till after the Revolution.

17. LUZERNE, 1786.

Zinzendorf visited the Wyoming valley in 1742 and the Moravians soon after established a mission at Wyalusing. The land was claimed by the people from Connecticut, who became the first settlers. They were followed by settlers from the lower counties.

18. HUNTINGDON, 1787.

The first attempt at settlement was made in 1749 by intruders, but their cabins were burned by order of the authorities in 1750. The earliest permanent settlement was made soon thereafter by the Scotch-Irish and Germans, who began to make improvements in choice spots throughout the county a little later. By 1762 the fertile valleys were dotted with improvements.

19. ALLEGHENY, 1788.

This territory was long known before its permanent settlement and was the scene of the clashing between the advance forces of two streams of settlement. The "forks" were examined by Washington in 1753. Fort Duquesne was built in 1754 by the French, and abandoned by them in 1758. The first permanent settlers were mainly Scotch-Irish, but many Germans settled in the county later.

20. DELAWARE, 1789.

Chester, formerly called Upland, the oldest town in Pennsylvania, was commenced by the Swedes in 1643 and was the meeting-place of the first provincial council in 1682. The first settlers were followed by the Hollanders and these by the English and Welsh.

21. MIFFLIN, 1789.

The first settlers were mainly Scotch-Irish, who were followed by many Germans from the lower counties. The first settlers located near Lewistown about 1755, were driven back and returned in 1768-69.

22. LYCOMING, 1795.

Originally the population of the county was composed of Scotch-Irish and Quak-

ers, who moved in from the lower counties. They were followed by the Germans and by people from New England, New York and New Jersey, who have thrown into obscurity the nationality of the first settlers.

23. SOMERSET, 1795.

The opening of a road through the southern part of the county in 1754 and through the northern part in 1758 was followed soon after by a steady stream of settlers, mostly Germans, coming from the Kittatinny valley.

24. GREENE, 1796.

The first settlers of Greene county (1754-1760) were adventurers from Virginia and Maryland. For a decade and more the county was the scene of contests between them and the French and Indians. That the Germans found their way into the county is shown by the very pathetic story of the Eckerly brothers.

25. WAYNE, 1798.

The county was settled about 1757 by adventurers from Connecticut. The population is chiefly of New England origin.

26. ADAMS, 1800.

The first settlements (1736-1740) were made by the Scotch-Irish, who occupied the western part of York county as originally constituted, the Germans occupying the eastern part. The Germans have since spread over Adams county—originally formed to exclude them.

27. ARMSTRONG, 1800.

This county, the scene of many Indian fights, was purchased in 1768 and 1784 and settled about 1800. Egle says: "The early pioneers were from the eastern sections of the State, many of them Germans who by their thrift and frugality have transformed the wilderness into a garden of beauty."

28. BEAVER, 1800.

The first white settlers were Zeisberger and other Moravians, who established a mission in 1770. The county was opened to occupancy by law in 1792 and was settled mostly by people from the older counties some Irish and Germans, among whom may be mentioned the Harmony Society.

29. BUTLER, 1800.

Pennsylvanians of Irish and German extraction were among the early pioneers, coming from Westmoreland, Allegheny, Washington, Fayette and counties east of the mountains. Irish, Germans and Scotch followed later on.

30. CENTER, 1800.

The first white settlers, Germans and Irish, reached the county about 1768, were driven out during the Revolution and returned after its close. That many Germans must have been in the county is seen from the statement by a historian, that German was taught in all the schools in the south side of the county up to about 1850.

31. CRAWFORD, 1800.

The county was uninhabited by white men until 1788, when a band of pioneers from Northumberland settled near the present town of Meadville. Egle says: "The early settlers were chiefly German, Scotch-Irish and emigrants from New England and New York, and such substantially the population has continued to be."

32. ERIE, 1800.

In 1795, the year when the city of Erie was laid out by surveyors, there were but four families residing in what is now Erie county. The first court-house was erected in 1807. Some settlers came from New York and New England, but the greater number came from the lower counties of Pennsylvania.

33. MERCER, 1800.

The southern part of this county began to be peopled about 1795. The first settlements in the neighborhood of the town of Mercer, principally by people from Westmoreland, Washington and Allegheny counties, were made about 1806.

34. VENANGO, 1800.

This section was visited by the French in 1749, abandoned by them in 1759, visited in 1767 by Moravians, who established a mission station near the mouth of the Tionesta, and abandoned it 1770. Settlers from the older counties and from

New England began to arrive about 1790.

35. WARREN, 1800.

The first settlement was made about 1795 in the northern part of the county by a few Scotch-Irish families from Philadelphia. Egle says: "Yankees have ruled Warren county and to their enterprise and industry its rapid development is largely attributed. About 1830 some Germans found their way into the county and made its attractions known to their friends abroad. In a few years a large Protestant German population had sought homes here, mostly in and around Warren borough, where they and their descendants still remain. Both the agricultural and mechanical departments have been and now are largely supplied from this foreign element."

36. INDIANA, 1803.

The first attempt at settlement in Indiana county was made in 1769; improvements began to be made about 1772, near the present town of Indiana. The early settlers came from the eastern counties of the State, in great part from the Cumberland valley, and were mostly of Scotch-Irish descent, altho' many Germans also found their way into the county.

37. CAMBERIA, 1804.

The first settlers in the county took up their residence near Loretto in 1797. The early settlers were Irish, Welsh and Germans. Egle says: "The grand source of population was the Pennsylvania-German stock, Mennonites or Amish, whose descendants preponderate in certain sections to the present day."

38. CLEARFIELD, 1804.

The settlers who began to arrive about 1800 came mainly from other sections of the State. Germans are found notably at Luthersburg.

39. JEFFERSON, 1804.

The first permanent settlement was made in 1797. The early settlers came mainly from the older counties, many being of New England origin, while some Germans established themselves in the southern part.

40. MCKEAN, 1804.

The first settlement was made by Mr. King, of Philadelphia, about the year 1800. The early settlers came mainly from New England, New York and the older counties of the State, with a sprinkling of Germans.

41. POTTER, 1804.

The first settlement was made in 1808. The settlers came from the eastern States and the older counties of Pennsylvania.

42. TIOGA, 1804.

The first settlement was made about 1795. A colony from Virginia, Delaware, Maryland and Philadelphia located near Wellsboro in 1800. Most of the early settlers were of New England or New York origin.

43. BRADFORD, 1810.

The Moravians established a mission at Wyalusing in 1763, which was abandoned in 1772. Permanent settlements began in 1770 by Rudolph Fox and Peter Scheufeldt, Germans. The first settlers were mostly of New England origin.

44. SUSQUEHANNA, 1810.

The first settlers of the county were Connecticut claimants, who began to ascend from Wyoming about 1785. Most of the settlers were New Englanders.

45. SCHUYLKILL, 1811.

Several German families settled near Orwigsburg in 1747. The county does not seem to have been visited very much by white men prior to 1790, when German farmers settled north of the Kittatinny mountains in the valleys. The discovery of coal brought the English, Irish and Welsh into the county. At the time of the formation of the county it contained from six to seven thousand inhabitants.

46. LEHIGH, 1812.

The first settlers were Scotch-Irish, who were soon followed and greatly outnumbered by the Germans. There were few settlements prior to 1723, although a few families probably had moved into this territory about 1715. By 1752 it had a population of about 2000.

47. COLUMBIA, 1813.

Settlement began to be made about the commencement of the Revolution. Many of the settlers were Germans from the lower counties of the State. Catawissa was originally a settlement of Quakers, who made way for the Germans.

48. LEBANON, 1813.

The first settlements within the present limits of the county were made in Derry township by the Scotch-Irish prior to 1720. About three fourths of the county were originally settled by Germans, some of whom came from New York between 1723 and 1729; others immigrated from Germany about the same time.

49. UNION, 1813.

A few pioneers settled about the mouth of Penn's creek between 1750 and 1755, but were driven away the latter year by the Indians. Many Irish and German adventurers moved into the county after 1768. Settlers from the lower counties followed, many of them Germans.

50. PIKE, 1814.

The earliest settlement was made below Milford by a party of Hollanders prior to the arrival of William Penn. The people are mainly of New England or Pennsylvania origin.

51. PERRY, 1820.

The first settlement within the present limits of this county was made as early as 1741 by Germans, who were removed the next year by the proper authorities. The early settlers were Scotch-Irish and German, and by 1755 had become quite numerous in Sherman's valley, when many were killed and the survivors were kept in constant alarm. A large number of German settlers moved into the county after the Indian troubles had been settled.

52. JUNIATA, 1831.

The first settlers were Scotch-Irish, who came as early as 1749. Germans came into the east end about 1754. These settlers were repeatedly driven out and many of them killed or captured by the Indians. After 1768 the settlers enjoyed more peace.

53. MONROE, 1836.

A settlement by the Dutch existed on the Minisink flats of the Delaware above the Kittatinny long before it became known to the proprietary government. The population is of a mixed description, the south and southeastern part being chiefly German.

54. CLARION, 1839.

No settlements were made in what is now Clarion county till 1801, when two bands of pioneers moved in. The settlers came from other parts of the State.

55. CLINTON, 1839.

The first actual settlement was made prior to 1769. The settlers came from the lower counties of the State and were mainly of Scotch or Irish descent.

56. WYOMING, 1842.

Wyoming was not settled permanently until after the Revolution. The early settlers were mainly New Englanders, with some Germans from the lower counties.

57. CARBON, 1843.

Carbon was settled as early as 1746 by the Moravians on the Mahoning. The population is of mixed origin.

58. ELK, 1843.

This county was unsettled until 1810, when a few pioneers of New England origin began to establish themselves. In 1842 a German settlement was made a few miles north of Kersey.

59. BLAIR, 1846.

Settlements began to be made about 1750. The first settlers were mainly Scotch-Irish and Germans. Large numbers from other counties and from other States have settled in the towns. In 1755 a colony of German Dunkards settled in Morrison's Cove, many of whose descendants are still there.

60. SULLIVAN, 1847.

Settlements were made between 1784 and 1794 by Germans and people from the New England States and their descendants.

61. FOREST, 1848.

The Moravian Indian missionary Zeisberger was probably the first white man

to enter what is now Forest county in the fall of 1767. Settlements were made about 1800 by people from the older counties and by Germans from the fatherland.

62. FULTON, 1850.

The first settlements were made between 1730 and 1740. The pioneers, numbering 62, were ejected by legal force in 1750. The settlers were of different nationalities, the Scotch-Irish predominating.

63. LAWRENCE, 1850.

David Zeisberger and Gottlob Senseman, the Moravian missionaries, were the first white men who dwelt within the boundaries of the county at Moravia. The place was built up in 1770 and three years later was deserted. White settlers from the older surrounding counties began to move in after 1795.

64. MONTGOMERY, 1850.

This region was settled during the Revolutionary period by settlers from the lower counties.

65. SNYDER, 1855.

This region was settled during the Revolutionary period by settlers from the older counties, many of whom were Germans.

66. CAMERON, 1860.

The first settlements were made in the years 1809 to 1815 by people from eastern and middle Pennsylvania, from New Jersey and the New England States. Many German names are found in the list of pioneers.

67. LACKAWANNA, 1878.

The first cabin erected on the site where Scranton now stands was built in 1788.

The Germans in Eastern New York

BY F. K. WALTER, OF THE BROOKLYN (N. Y.) PUBLIC LIBRARY.

THE German immigration into New York begins with the colony itself.

The first governor of the colony was not a Dutchman, but Peter Minuit, a German who had fled to Holland from Wesel on the Rhine during the Thirty Years' War. Among the early settlers were many Germans who had gone to Holland from practically all parts of Germany and even from Switzerland. Among the Germans who appear on the lists of "Early Immigrants to New Netherland, 1657-1664," we find Christian Bleyer, of Stolzenau; Peter Classen, of Holstein; Heinrich Hendersen, of Westphalia; Simon Scholz, of Prussia, and Conrad Gross, of Switzerland. These early immigrants, who were mostly artisans, were soon assimilated by their Dutch neighbors. In many cases, even their names assumed Dutch forms, and the persistence of an occasional surname is practically all that is left to tell of their presence in the colony. After Minuit, the next prominent German name we meet is that of Jacob Leisler, of Frankfurt-on-the-Main, who led the unsuccessful rebellion against the English rule and

acted as provisional governor of New York from 1689 to 1691. In general the Germans seem to have played an unimportant part in the affairs of the colony until 1708.

In March, 1708, a company of sixty-one persons, under the leadership of Rev. Joshua Kocherthal, arrived in London. They were German refugees who had fled from political and religious persecution in the Palatinate. Their destitution aroused the sympathy of Queen Anne, who contributed to their support from her private purse. Permission to settle in America was granted them and a sum guaranteed for their support until they were fairly settled in their new homes. In October, 1708, Kocherthal and fifty-two companions sailed for New York with Lord Lovelace, the newly appointed governor of the colony. Early in the spring of 1708 lands were allotted them in the Quassaic creek and Thanskamir district. Here they founded the settlement of Neuburg, now Newburg, naming it from Neuburg in the Upper Palatinate.

The terrific winter of 1708-1709 drove into voluntary exile thousands of other

German peasants and artisans. In the utmost destitution they wandered down the Rhine into Holland. Their great numbers and utter poverty alarmed the Dutch, and as quickly as possible they were passed over to London by way of Rotterdam. Between May and October, 1709, between 13,000 and 14,000 had arrived in London. They were received with great kindness. The queen again drew on her private purse and the nobility contributed nearly £20,000. Barracks were erected at Greenwich for their entertainment. Some of these "Palatine houses" are said to be still extant in Newington. Again the great numbers and destitution of the Palatines made prompt action on the part of the authorities necessary. A band of linen-weavers, 2800 in number, were sent to Ireland; about 600 were sent to North Carolina; others were settled in Virginia, and arrangements were made to send 3000 to New York with Colonel Hunter, who had succeeded Lord Lovelace as governor.

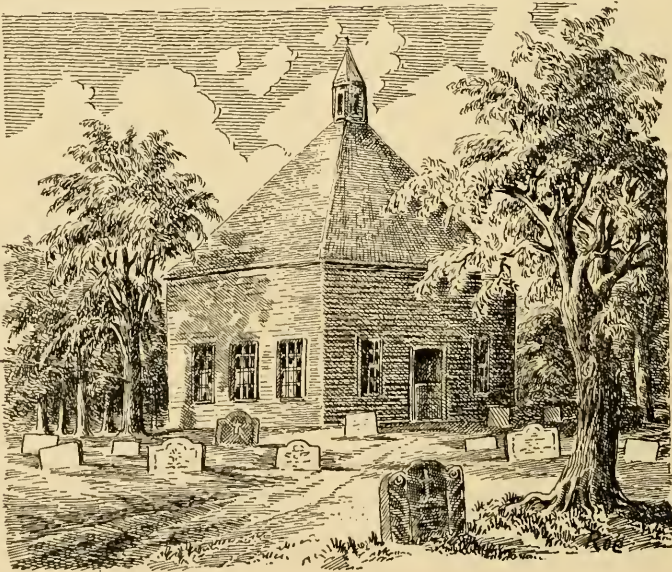
It is asserted that the Mohawk chiefs who at this time were in London with Schuyler and Nicholson, offered the Palatines a refuge in the Schoharie district. Though no definite promise seems to

have been made, the Palatines seem to have believed there was such a promise and the failure of the English to settle them there was one of the principal causes of the discontent which followed their settlement on the Hudson.

Before leaving London, the Palatines signed an agreement to settle wherever lands were assigned them, to refrain from going out of the province without consent of the governor of New York, to engage in the manufacture of naval stores and to repay by their labor the cost of their transportation and supplies.

Early in 1710 the company embarked from London. The Palatines suffered greatly on the voyage and 470 died *en route*. The remainder were quarantined for a time on Nutten, now Governor's Island, where about 250 of them died of ship-fever. Many of the children were bound out to the people of New York. One of these, John Peter Zenger, was bound out to William Bradford, the printer. Zenger's subsequent trial in 1735 practically assured the freedom of the press in colonial America.

In the meantime, Governor Hunter had purchased large tracts of land along the Hudson, on which to settle the immigrants.



Courtesy of Rev. P. C. Croll, D.D.

THE PALATINES' CHURCH AT NEWBURG, N. Y.

About 6000 acres of this land were purchased from Robert Livingston, of Livingston Manor. The Schoharie district was rejected as less accessible to New York and not so well adapted to the production of naval stores as the lands along the Hudson. In the latter part of September and the beginning of October, 1710, the Palatines, with the exception of 424 persons who remained in New York, were removed to this tract and settled in seven villages. On the east side were four: Hunterstown, Queensburg, Armsburg and Haysburg, with a population of about 1200. The general name East Camp was given to this district, which afterward became Germantown. West Camp, on the west side, comprised three villages: Elizabethtown, Georgetown and New Village, on the present site of Saugerties.

Loss of interest and dissatisfaction with the expense incurred on the part of the English government, bad management by the colonial authorities, and mutual misunderstanding and dissatisfaction on the part of both Palatines and authorities, put any permanent prosperity out of the question. Little by little the population decreased until by 1718 it had fallen to 1601, and the Germans were scattered along the east side of the Hudson from Rhinebeck to Germantown, and on the west side from Newburg to Schoharie.

Wearied by frequent appeals, Governor Hunter at last gave permission to the greater part of these people to remove from the Hudson settlements to Schoharie, where they founded Weisersdorp (Middleburgh), Brunnendorp and several other villages. But Schoharie failed to be the anticipated haven of rest. Confusion over lands held under both Dutch and English titles proved so vexatious that in a few years all but about three hundred had removed either to the Mohawk valley and westward, or, under the leadership of John Conrad Weiser, to the Tulpehocken region in Pennsylvania. William C. Bouck, governor of New York in 1843-45, was a descendant of one of those who remained in Schoharie.

So deep an impression did the dissatisfaction of the German settlers make on

their compatriots, that, aside from a shipload of Palatines who arrived in New York in 1722, there was no further considerable German emigration to New York until after the Revolution. John Jacob Astor, who arrived in New York in 1783, was one of the most noted of the early post-revolutionary immigrants.

During the Revolution the Germans of eastern New York played an honorable part. In 1775 a militia regiment, which afterward became the Fifteenth of New York, was raised in the Schoharie district. The Germans along the Hudson did their share as well. At Oriskany and Fort Stanwix, during the Tory and Indian attacks on the Mohawk valley and Schoharie, the Germans did much to assure the final success of the American cause.

Although the last considerable body of Germans came to New York in 1722, German immigration never entirely ceased. Coming as individuals or in small parties, rather than in large companies, they assimilated with their neighbors much more quickly than did their kinsmen in Pennsylvania, and failed to exert collectively any special influence on the State. For this reason it is often hard to determine with certainty the earliest German settlers in a particular region. The first certain German name in Brooklyn is that of Johann Schwerdkopf, hunter, herbalist, perfumer and maker of "bitters," who came to America sometime between 1740 and 1750. The Albany directory for 1813 contains only a few German names and not until 1818, when Johann Klein made a map of the city, did a German receive public mention in Troy.

The political troubles in Germany from 1815 to 1860 greatly increased both the quantity and quality of German immigration. Not only half-starved peasants, but university men and members of the nobility came both as political and voluntary exiles. Carl Schurz is a prominent example. New York, as the chief port of entry, became the center of German-American activity and many of the men who afterward became prominent in the West served part of their apprenticeship

as Americans in New York. Between 1820 and 1860 the German immigrants numbered 1,186,376. By 1834 the German vote was large enough to decide the local election. The same year the *New-Yorker Staats-Zeitung* was founded. It still continues to be influential because of its genuine merit. From New York as a center the Germans spread throughout the entire State. In Brooklyn they first began to be prominent about 1870. In twenty-five years (1880-1905) they increased from 72,000 to 135,000. In the

borough of Manhattan they have become so numerous that New York ranks as one of the largest German cities of the world.

The Germans of New York have been of the greatest service to the State from the time of Minuit to the present. They have adapted themselves to American conditions. No line of practical activity has been without them, no part of the State has been without the influence of their sterling Teutonic virtues of industry, thrift and sincerity.

The Pennsylvania-Germans in Western New York

BY STACY D. BEHE, LOCKPORT, N. Y.

IN the early part of the century just passed western New York was chosen by many Pennsylvania-Germans as a fit and proper place in which they could make a home for themselves and their posterity. The dense forests which then covered that beautiful and fertile country were a sign to them that a soil fertile enough to produce the giant trees would, if cleared and cultivated, produce bounteously for them, and time has proven the wisdom of their selection.

Their migration from Pennsylvania to western New York was attended by many hardships and difficulties, the journey from their native State taking often from two to four months. Their household-goods, which were not many, were loaded upon a two-wheeled cart drawn by oxen, the wheels being of wood, all of the family walking, except those too young for such travel; these were placed on the ox-cart with the household-goods. The journey was often made over roads that were nearly impassable; in many cases they were mere Indian trails through the woods, as very few roads were then laid out.

Among those who sought homes for themselves and families in western New York, we find the names of Ernest, Witmer, Spoon, Dysinger, Behe, Eshbaugh, Balliet, Wertman, Karchner, Newcomer, Smech, Levan, Shaffer, Keck, Lerch, Shimer, Zimmerman, Long, Hollenbeck, Wisterman, Stahler, Miller and many others.

Perhaps the Dysinger family is one of

the largest, if not the largest family now residing in western New York. About five years ago the Dysingers formed a society and held a reunion which over three hundred attended, including those who have married into the family. Since then they have held a reunion each year, and it is their intention to continue this custom. Near the beginning of the past century, several Dysingers migrated to western New York, and there are now several distinct branches of the family, of whom many have taken up their residence in the West. They are largely a family of farmers and very few have entered the professions or followed other pursuits.

About the year 1825, John Ernest moved from Pike county, Pennsylvania, to what is now Niagara county, New York, and settled in the woods about three miles southeast of the present city of Lockport, where he cleared the land of the timber and began the cultivation of the soil, to help in the support of his family. By trade he was a blacksmith and much of his time was spent at the forge, there being many old tools made by him yet to be found in the surrounding country. In the year 1844 he was killed by a falling tree. He was survived by a large family, consisting of a wife, seven boys and two girls. The widow and five of the children are now dead. Of the remaining four two reside in Seneca county, Ohio, and two in Niagara county, New York. Some of his descendants are engaged in farming, others in busi-

ness, while several of the younger generations have become professional men, among whom might be mentioned Dr. J. Glenn Ernest, of Gasport, New York, and Harry Ernest, of New York City, who is at present connected with the New York World, as well as being engaged in other enterprises.

Henry Ernest, a brother of John, migrated to Niagara county, New York, from Pike county, Pa., about the same time as his brother. He married Elizabeth Dysinger. He died several years ago, survived by a large family. His widow is still living at an advanced age.

Many of the Pennsylvania-Germans after leaving Pennsylvania settled first in Seneca county, N. Y., and subsequently either they or their descendants moved further westward in the State. Jacob Behe was one of those who came from Northumberland county, Pa., to Seneca county in the early part of the nineteenth century. He died a long time ago, survived by nine children, a part of whom have made Michigan their home, a part Niagara county, N. Y., and the rest remaining in Seneca county, N. Y.

Edward Behe, a son of Jacob, came with his sister Mary to Niagara county, N. Y., and settled near what is known as Dysinger's Corners. Edward married Lydia Dysinger, and together they began life in what was then a dense wilderness. Until their death both resided on the farm he then purchased. By trade he was a carpenter and he helped to erect many buildings which are now quite old, having performed work on a part of what is the present Niagara county poor-house. He died about 1879, survived by his wife and six children, all of whom are now living, except his widow, who

died about two years ago at the ripe old age of eighty-five years. The Behes have been farmers for many generations, and that vocation is now chiefly followed by them, although a few of the younger members of the family have entered into the business-world. The name is frequently spelled *Behee*, and the writer is informed that many years ago it was spelled *Beke*.

Mary Behe, who has been previously mentioned, married Benjamin Dysinger, a brother of Lydia Dysinger. She and her husband died a few years ago, survived by one daughter and several grandchildren.

Solomon Eshbaugh left Northumberland county, Pa., and came to western New York in 1846. He was the father of a large family, three of the sons being still alive at the respective ages of seventy-nine, eighty-nine and ninety-one.

The Balliets migrated from Northumberland county, Pa., to western New York about the year 1847; the Stahlers from Lehigh county, Pa., about 1831; the Witmers from Columbia county, Pa., about 1833; the Karchners from Northumberland county, Pa., about 1847; the Newcomers from Northumberland county, Pa., about 1847; the Shaffers from Dauphin county, Pa., about 1827; the Kecks from Dauphin county, Pa., about 1828; the Lerchs from Northumberland county, Pa., about 1828. The Keiffers also came from Northumberland county, Pa.

The Pennsylvania-Germans have had much to do with the development of western New York, much of its present prosperity being due to the efforts made by them in years past.

The Pennsylvania-German in Illinois

BY EMIL MANNHARDT, CHICAGO, SECRETARY OF THE GERMAN-AMERICAN HISTORICAL SOCIETY OF ILLINOIS.

THE Pennsylvania-German has been one of the first contributors to the settlement and one of the chief factors in the development of the State of Illinois.

He was in Clark's daring army which conquered the Illinois country for the

Americans; he fought the Indian and formed settlements in the southern part of the State, when it was but a county of Indiana territory. He came down the Ohio on float and flatboat from his Pennsylvania home, but more so in these earlier times from Virginia, from North

Carolina, from Kentucky, from Alabama and eastern Tennessee, where his offspring had wandered and multiplied. Later on he came from Ohio and Indiana where, after populating them, the great army of his descendants had failed to find sufficient elbow-room for their growing generations. He laid down his and his children's lives as frontiersman; he was of the garrison of Fort Dearborn (Chicago), that was massacred in 1812; he fought gallantly as enlisted man and officer in the Black Hawk and in the Mexican war; and in the war of the Secession he disputed the honor of having contributed the largest part of enlisted men with his lately arrived German cousins. He also fought in the Spanish and in the Philippine wars and in China. His name stands engraved upon the roll of honor of the United States for deeds of extraordinary courage and merit. He has proven his right to the citizenship of Illinois with his sword and his lifeblood.

But of even larger account is his part in the peaceful development of the State. Whenever and wherever you go back to the beginnings of a community in Illinois, you almost invariably come upon a Pennsylvania-German, or one of Pennsylvania-German descent, in some useful occupation other than that of clearing the forest and breaking and tilling the soil—as ferryman, or as carpenter, blacksmith, locksmith, gunsmith, as wagon-maker, shoemaker and hatter. Whenever a Pennsylvania-German appears in one of these primitive communities, it is like the dawn of civilization. For almost without exception he is found to be a man skilled in handicraft, and in the use of the hammer, the saw and the plane, which he brings along. He makes the first tables and chairs and coffins; he forges nails and horseshoes and plowshares; he builds wagons; he erects mills—saw-mills, grist-mills, carding-mills—and opens stores for sale and exchange, and so brings the first comforts into the wilderness.

Later on, when skilled workmanship develops into manufacture and barter into trade, you find among the fathers of the great industries that flourish to-day in

Illinois, from the Wisconsin line to the Ohio, and among the merchants and capitalists, to whose enterprise Illinois owes its commercial greatness and its great system of railroads, the Pennsylvania-German.

Certainly it was the Pennsylvania-German who stood at the beginning of the agricultural development of Illinois and has never ceased to contribute toward it. Before the arrival of the new German immigration the farms of the Pennsylvania-German farmer were easily the best; and he was ever ready and eager to profit from the experience of others, to adopt new and scientific methods and to ameliorate his stock.

Going back to the beginning of religious life in Illinois, you find that among the itinerant Methodist and Baptist preachers a great number, and among the members of the first congregations a majority, have been Pennsylvania-Germans. And even to-day a roll-call of the ministry of all the English-speaking Protestant denominations in Illinois would be likely to show the Pennsylvania-German in the majority.

The schools of Illinois, high and low, are full of teachers whose names unmistakably affirm their Pennsylvania-German descent. And in the other higher walks of life—the law, the medical, the pharmaceutical and other professions—he is largely represented. In the field of journalism he took from the beginning a prominent part as printer, publisher and writer. There is no profession or walk of life to which the Pennsylvania-German has not contributed his honorable and honored share—unless it be that of the criminal and the professional politician. Our criminal records show—thanks to God and the forefathers—a scarcity of Pennsylvania-German names. As regards politics, while the Pennsylvania-German has figured among our legislators and in county and State-offices, his endeavors have been more in the direction of making his neighborhood habitable. He is largely represented among the supervisors, highway-commissioners and school-trustees of his town.

While the Pennsylvania-German lives and thrives in Illinois, the Pennsylvania-German language is dead. Of course it may be spoken here and there by very old people, but as the common language of even smaller communities it has ceased to exist. As the language of the pulpit it became extinct, as far as my researches

enable me to state, about a decade before the Civil War.

For all the above there is ample verification in the possession of the German-American Historical Society of Illinois. But the space allowed to this article forbids going into detail.

Shooting-In the New Year

A Peculiar Pennsylvania-German Custom

BY THE EDITOR.

THE custom of remembering relatives and friends with good wishes and gifts on New Year's day is probably as old as the celebration of the day itself. And this celebration, tho' the day has never been the same for all mankind, is so old that we can not now go back to its beginning.

Roman and Christian New Year

The ancient Germans, we are told, exchanged greetings and presents on New Year's day, and so did the Romans. The latter originally began their year with March, but long before the birth of Christ changed to January. This month was named after Janus, one of their oldest divinities, represented with two faces, one old and haggard, looking back to the past, the other young and fresh, looking forward to the future. To him sacrifices and prayers were offered on the first day of the year, especially by consuls just entering upon their office, while the people generally gave themselves up to feasting and rejoicing. Good wishes and gifts were freely exchanged, every magistrate and patrician being entitled to a *strena*, or present.

As these celebrations were attended with many excesses, the early church-fathers forbade their followers to take part in them and directed that the year should be opened instead with prayer, fasting and humiliation. Their mandates were but partially obeyed, and the result was that the Christian New Year became a day of feasting and worship combined, such as it has remained ever since. The custom of giving New Year's gifts, however, gradually fell into disuse, the gift-

giving being transferred to Christmas, first among the Germans and later in England and America. In France and Belgium only it is still observed.

Relics of Pagan Rites in Germany

Thus it appears that New Year's day, like every other holiday of the Christian year, has been grafted upon a pagan festival. All the holiday-customs that prevail in the fatherland to-day can be traced to some rite of our heathenish ancestors. A German writer says:

The German custom of going about in crowds (on New Year's day), offering congratulations in the hope of receiving a *Traktament* (treat), is a reminder of the imaginary procession of heathen gods in ancient times. On New Year's eve children will bring the *Wägelruth*—a willow stick hung with apples, New Year's cakes and the like—into the house of a friend and promptly hurry off without being seen, thus imitating the benevolent deities who were supposed to visit lonely houses on heaths and marshes about New Year's time, leaving there some kindly gift.

In southern Germany boys and girls go about on New Year's day, knock at the doors and ask for the *Neujahrsback*. While doing this they manifest a peculiar fondness for fantastic clothing and the greatest possible noise. In Switzerland the *Posterli* moves about the valleys in the shape of an old witch, a goat or an ass, attended with a weird clamor of woodmen's horns, kettles, bells and pans; or *Knecht Ruprecht* makes his round, scaring adults and terrifying children; or *Berchtel* dances about in houses in monstrous guise and with a horrid face. In Alsace *Hans Trapp*, a masked fellow, prances about the room with blackened face and a string of clanging bells. But the fundamental idea of all these noisy, popular customs is the same—the procession of a friendly divinity, the beneficent goddess of the year, who, now that winter's strength is broken, takes again possession of what is rightfully her own.

A Secular Holiday—New Year's Shooting

As was stated in a previous article, our German forbears in Pennsylvania regarded New Year's day more as a secular and social than a religious holiday. Excepting certain denominations that would make the transition from the old year to the new with a night-service of prayer and song known as a *Wachnacht*, religious services were not usually held, unless New Year happened to fall on Sunday. Perhaps the fact that the gospel and epistle lessons of the day, as read in the Catholic and the older Protestant churches, contain no reference to the new year, will account in some measure for the tendency to secularize the day.

One custom, however, that was distinctively and, so far as we know, exclusively Pennsylvania-German, was the *Neijohrschiessa*, the shooting-in of the new year. This is the name by which it is generally known, tho', as the shooting was but one part of a twofold performance, it is more correctly described by a twofold term; wishing-in and shooting-in the new year, '*s Neijohr a'wünscha un a'schiessa*. The custom was once very general, but has almost died out in our day. We will let Dr. Horne describe it, quoting from his essay on Pennsylvania-German life, language and manners in the History of Lehigh and Carbon counties.

Meaningless as this custom may appear, its abuse only rendered it unpopular. In that elder day, when brass-bands and other instrumentalities for serenading were not so common as now, the new-year shooting salutation also had its significance and possibly its benefits. It was a means of manifesting good will and expressing greetings which now is supplanted by less offensive methods. The shooting, however, was not the exclusive exercise. Beautiful verses of hymns and Scripture were committed by the members of the company, and these were repeated, singly or in concert, under the windows of those to whom at the midnight hour, through snow and storm, they wended their way. If shooting was not agreeable to the persons visited, it was not indulged in, as permission was always asked before the first shot was fired. Those to whom these salutations were conveyed recognized their indebtedness to the kind purveyors by inviting them into the house, and handed around refreshments.

Sometimes, when the main object was not to convey neighborly greetings, but to work off exuberance of animal spirit

and make the celebration as noisy as possible, the New Year's shooters would meet in some blacksmith's shop, load the anvil with powder and fire off the charge, causing detonations "loud enough to rival modern explosions of dynamite." Sometimes also, when making their rounds, it would happen that one or more of the party indulged too freely in the refreshments offered by their hosts, especially the *Dram un Seiderei*, and came home in a condition ill befitting a New Year's celebration. This of course was one of the abuses which tended to make the New Year's shooting unpopular.

The New Year's wishes which constituted the more interesting feature of this peculiar method of ushering in the year, were usually in metrical form and had to be carefully committed by the spokesman of the party. We learn from advertisements in the Allentown *Friedens-Bothe* of 1832 and 1833 that various kinds of them were printed and kept for sale in the bookstore. Nowadays, like the shooters and saluters, they have become quite rare. We are indebted to Mr. John Baer Stoudt, of Lancaster, Pa., a well known contributor to this magazine, for the following samples, both of which he has heard recited.

A New Year's Wish to the "Hausvater"

The first of these *Neujahrswünsche* is addressed to the head of the house and reads as follows:

Da nun das (1907te) Jahr einbricht,
So ist es auch mein Schuld und Pflicht,
Dass ich mein Wunsch an Euch ausricht.
Ich wünsche Euch und Eurer Haus'rau,
Söhnen und Töchtern, Knechten und Mägden,
Und allen denjenigen, die in Eurem Hause sind,
Insgemein ein glückselig, gnadenreiches neues
Jahr.

Wohl auf den Namen Jesu Christ
Das neue Jahr erschienen ist.
Es gehört auch zu der Christenheit,
Weil's Gott der Vater hat bereit.

Das hochgelobte neue Jahr
Wünschen wir euch noch vielmal,
Bis ihr bekommt graue Haar
Und mit Ehren werdet alt,
Zuletzt den Himmel auch erhalt't.
Himmelslust und Gottes Segen,
Gottes Gunst bleib euch gewogen,
Bis die Seele mit der Zeit
Kommt gen Himmel angefliegen;
Euer Sitz ist schon bereit
Dort in jener Ewigkeit.

Dieweil wir Euch nun diese Nacht
 Von eurem Schlaf hab'n aufgewacht,
 So ist es auch mein Schuld und Pflicht,
 Dass ich bei euch mein Wunsch ausricht;
 So wünsch ich euch aus Herzensgrund,
 Und alle Stund, so lang ihr lebt auf Erden,
 Dass euch Gott möchte geben
 Glück, Heil und Segen.
 Und was euch schädlich ist an Leib und Seel,
 Gott ferne von euch treib.
 Gott segne euch und eure Kinder,
 Und euer ganzes Haus und Hof;
 Er gebe euch himmlische Gaben,
 Dass Gesundheit und Freiheit
 Euch begleite bis in Ewigkeit.
 Er segne an euch sein göttlich Wort,
 Und lass es leuchten fort und fort,
 Bis kommet neues Leben;
 Dann nimmt Christus eure Seel in Hand
 Und führt sie in das Vaterland
 Zu seiner auserwählten Schaar.
 Dies wünschen wir euch durch dieses Jahr.
 Was ferner euer Hab und Gut darneben,
 Zu allem wollt euch Gott
 Glück, Heil und Segen geben.
 Der Segen wird auch nicht von euch bleiben,
 Wenn ihr was Gott gefällt thut treiben.
 Wenn euer Thun geschieht mit Gottesfurcht
 und Ehren,

So wird euch Gott den Segen auch bescheren.
 Ihr lebt, und wisst doch nicht wie lang,
 Ihr stirbt, und wisst doch nicht wie geschwind;
 Doch ist euch darum gar nicht bang,
 Weil alle Menschen sterblich sind,
 So trifft auch euch einmal die Reih',
 Geht gleich der Tod auch heut vorbei.
 Vermehren sich gleich eure Jahren,
 So werden auch der Sünden mehr.
 Und wenn ihr nun von ihnen waren,
 So ist die Rechnung noch so schwer.
 Verkürzt Gott aber euren Lauf,
 So hört der Leib der Sünden auf.
 Es hängt an einem Augenblick
 Euer Wohl und ewig Weh.
 So gibt, dass ihr euch zeitlich schickt,
 Bei eurem Tod entgegen geht.
 Wohl dem der alle Stunden wacht,
 Und sich zuletzt fertig macht.
 Wie wohl kann der die Welt vergessen,
 Der täglich an den Himmel denkt;
 Hier muss er Brod mit Sorgen essen,
 Und dort wird er mit Lust getränkt.
 Lehrt euch den rechten Unterscheid
 Der Zeit und auch der Ewigkeit.
 Wenn es dann endlich Gott gefällt,
 Dass ihr sollt scheiden aus der Welt,
 So wünschen wir auch euch zugleich.
 Zuletzt das ewige Himmelreich.

So wünsch ich euch auch ein schöner Sohn,
 So weis wie Salomon, so klug wie Absolon.

Nun treten wir ins neue Jahr.
 Herr Jesu Christe, uns bewahr,
 Gib Gnad, dass wir das ganze Jahr
 Zubringen mögen ohn' Gefahr.
 Gib Glück, auch Fried und Ruh,
 Hernach die Seligkeit dazu.

Viel besser ist gestorben,
 Als in der Welt gelebt,
 Die Schwachheit ist verdorben,
 Worinnen man geschweht.
 Gott eilet mit den Seinen
 Zur schönen Himmelspracht,
 Wer mag nun den beweinen,
 Der bei den Engeln lacht.

Dieweil wir euch nun diese Nacht
 Von eurem süßen Schlaf aufwecken,
 So nehmet ihr euch wohl in acht,
 Und thut vor unsern Schüssen nicht
 erschrecken.

Denn ich und meine Kameraden
 Haben alle Gewehre und wohl geladen.
 Wir stehen alle hier zur Seiten,
 Und schiessen ab mit Freuden.
 Den Schuss, den ich jetzt thu, den thu ich euch
 zu Ehren,
 Auf dass ihr's sollt knallen hören.

Surely, the most religious householder
 could not find fault with these pious
 wishes and exhortations, however much
 one might be disposed to criticise the
 versification.

A New Year's Wish to a Girl

The second New Year's wish submitted by Mr. Stoudt is addressed to a young unmarried lady and offers a rather curious mingling of piety and jest.

Ich wünsch dir ein gnadenvolles reiches Jahr.
 Ein schöner Bursch mit schwarzbraunem Haar,
 Der soll sein—schön von Gestalt,
 Gleich wie er dir in deinem Herzen wohlgefallt.
 Der nicht frisst und der nicht sauft,
 Der nicht von einer zu der andern läuft,
 Der bei dir schläft alle Nacht.
 So kannst du leben ohne Gefahr,
 Das wünsch ich dir zum neuen Jahr.
 Wie das alte ist vergangen,
 Soll eine neue Lieb anfangen,
 Bei dir und deinem Schatz zugleich,
 Bis ihr kommt ins Himmelreich.
 Ich wünsch dir auch ein schöner Neujahrs-
 gruss,
 Der in dein Herze soll und muss,
 Der in deinem Herzen liegt begraben
 Mit drei goldenen Buchstaben.
 Wer dieselbige will raus haben,
 Muss die Gnad und Ehre haben.
 Der erste ist von Silber und rothem Gold,
 Du bist ihm lieb, er ist dir hold.
 Der zweite ist von Silber und Sammt-Seiden.
 Den sollst du lieben und alle andern meiden.
 Der dritte ist von Perlen und Edelstein,
 Kein anderer soll dir lieber sein.

* * * * *

Ach, lieben und nicht haben
 Ist härter als Steingrab.
 Lieben und nicht beisammen sein.
 Das ist fürwahr die grösste Pein.
 Ich wünsch dir auch ein goldner Tisch,
 Auf jedem Eck ein gebratner Fisch,

Und in der Mitte ein Bottle Wein,
Dabei soll deine Hochzeit sein.

* * * * *

Ich wünsch dir auch ein gesundes langes Leben,
Bis die Mühlstein tragen Reben,
Und daraus läuft süßer Wein,
So lang sollst du deinem eigen sein.
Bis die Hecken nicht mehr grünen
Und die Dornen nicht mehr blühen,
Und das Meer kein Wasser hat.
Gott segne dich früh und spat,
Auch so lang die Winde wehen,
Und die Sterne am Himmel stehen,
So lang ein Blümlein blühen mag,
Von Ostern an bis Elias-Tag.
Und Gott bewahr dich in dem Haus
Wo du gehst drauf ein und aus,
Vor Feuer und vor Wassersnoth,
Vor Krankheit und vor schnellem Tod.
Vor Diebstahl und aller Gefahr
Behüt dich Gott alle Zeit und Jahr.

Ferner wünsch ich dir was ich wünschen kann,
So geh und thu die Bratwurst in die Pfann,
Und warte uns ab in aller Eil
Bring auch ein wenig Dram und Seidereil.
Drauf thu ich meinen Wunsch beschliessen.
Und hoffe dass es dich nicht thut verdriessen:
Wanns dich aber thut verdriessen,
So musst du es sagen eh wir schiessen.
Dieweil wir hören kein Verdross,
So sollst du hören unsern Schuss.
Die Schüss die wir nun thun dir zu Ehren,
Die sollst auch knallen hören.

Some Dialect New Year's Rhymes

The above New Year's wishes are typical of the better class. But, as we may well imagine, they were much too solemn and long-winded for those New Year's shooters who were in it for the fun of the thing. These accordingly made up many shorter greetings and admonitions of their own, that were not printed, but simply repeated as heard and improved from time to time by such as had a faculty for rhyming. Here are a few of the rude and ridiculous doggerels formerly in favor with New Year's shooters, the last four being furnished by "Onkel Jeff" in a dialect poem published in THE PENNSYLVANIA-GERMAN a few years ago.

Ich wünsch dir en glickseliges neies Jahr,
Un en Warscht so dick wie'n Offarohr.

Ich wünsch dir en glickseliges neies Jahr,
En Schissel voll Sauerkraut un en Seiohr.

Ich wünsch dir en glickseliges neies Jahr,
Unser Freindschaft is siwa Kuhschwänz ee
Hoer.

This to the lady of the house:

Ich wünsch dir en glickliches Neijohr
Vun do bis naus an's Scheierdohr,
En Kop voll Leis, en Bart voll Grind,
Un alla Johr en kleenes Kind.

To the head of the household:

Draam nix Beeses in dein Schlof;
Krieg dir Kih un schlacht die Schof;
Schmeiss da Hund zum Fenschter naus,
Un krieg en gute Maad in's Haus.

To the girls:

Halt eich vun da Buwa frei,
Un nemmt sie net in's Zimmer nei.
Wolla sie eich karessira,
Macht sie pletzlich fort marschira.

To the boys:

Die Meed sin wie die beesa Schlanga;
Sie wollen all die Buwa fanga.
Duht net oft zu ihna renna,
Un wenn ihr duht, dann losst's Licht brenna.

A Sermon for a "Neijohrschitz"

The story is told of a pious "father in Israel," to whom a *Neijohrschitz* came one New Year's night and asked for permission to shoot. He was invited into the house and treated to a searching short sermon on the text in Deut. xxxii, 6: *Dankest du also dem Herrn, deinem Gott, du toll und thöricht Volk?* The men who went about shooting, saying foolish things, eating and drinking and making merry the whole night thro', were an abomination to that pious householder, and he did not hesitate to say so. The *Belznickel* and the *Neijohrschitz* steered clear of his place. In view of the salutations just quoted we can hardly blame him for the position he took.

Undoubtedly in those "good old times" the New Year's shooters, as well as the *Belznickel*, were of two classes, one well-disposed and courteous, the other rude and riotous. Probably both customs, that of giving gifts to the neighbors' children on Christmas eve and that of shooting in the new year before the neighbors' doors, were born of kind, friendly, pious motives, but later degenerated, as all good customs are apt to do, into practices "more honored in the breach than in the observance."

The York Riflemen

BY DR. I. H. BETZ, YORK, PA.

(Continued from November, 1906.)

II. THE YORK RIFLEMEN OF THE CIVIL WAR

IN our first paper we brought the career of the York Pennsylvania Riflemen down to the close of the Revolution.

We have stated that they were the first troops west of the Hudson river and south of Long Island Sound to appear at Boston in response to the call of the Continental Congress. During its service the company suffered many losses in killed, wounded and prisoners. Many of its members were promoted to other commands, and after the war some of them were found on the pension list. Their leave-taking on July 1, 1775, has been recorded, but we find no notice of their return as a body in 1783.

York had no newspaper before 1787. During the Revolution, while the Congress remained at York, the press of Hall and Sellars was brought up from Philadelphia to do the necessary printing for that body, but it was returned after the evacuation of Philadelphia by the British.

The regiment to which the York Riflemen belonged became the first of the Pennsylvania line. The promotion of Miller and Clark, two of the prominent men of the company, has been mentioned. The roster of the company must have been almost entirely changed in its *personnel* at the close of the war.

The Patriotism of York County

No other community exceeded York county in patriotism and enthusiasm for the American cause. As early as the fall of 1775 nearly four thousand militiamen had been organized there. Five battalions were sent to New Jersey, and there was a marked scarcity of men, especially of those under fifty years of age.

Colonel Thomas Hartley, a distinguished officer from York and personal friend of Washington, who later served twelve years in Congress, wrote to his Excellency Joseph Reed, president of the Congress, March 12, 1779, in regard to

some local matters and added incidentally:

They (the people of York county) knew that they had been as patriotic as any; that the York District had armed first in Pennsylvania, and had furnished more men for war, and lost a greater number than any other District on the Continent of the same number of inhabitants.

At Fort Mifflin alone they lost 300 men, not 50 of which have ever returned. Their distressed parents and widows daily evince the melancholy truth.

York has always been noted for its military spirit, and in every contest, from the French and Indian War down to the late war with Spain, it has been represented by a goodly number of men and officers. Among the latter may be named Ewing, Doudel, Miller, Clark, Mattson, Grier, Smith, Stahle, Hartley, Hay, Ziegle, Schiall, Franklin, Schriver, Gibson, Smull and Rear Admiral Franklin.

York Soldiers in Later Wars

With the close of the war for Independence the York Pennsylvania Riflemen as an organization came to an end. Some of its members, however, rendered important services under Harmar, St. Clair, Wilkinson and Wayne in the Indian troubles of 1790-95. In fact, Harmar and Wilkinson were members of the regiment during the Revolution. They also rendered services during the Whiskey Insurrection in 1794, for which York county furnished a regiment of militia, two companies of volunteers and a company of riflemen under Captain Cross.

Again in the War of 1812-14 the people of York were represented by Generals Miller, Wilkinson and others. When Baltimore was threatened, York sent a company of volunteers numbering a hundred men under Captain Michael H. Spangler, which was attached to the Fifth Maryland regiment and rendered efficient service at the battle of North Point. Two companies from Hanover under Captains Metzgar and Bair took

part in the same battle. Five thousand Pennsylvania militiamen were encamped on the York commons, ready to march at a moment's notice, but their services were not needed.

Several volunteer organizations in York attempted to recruit their ranks for the Mexican War, but not meeting with prompt encouragement, a number of the men went to Philadelphia and enlisted in other commands. They rendered good service, attended with much hardship.

York Rangers Become York Rifles

According to the United States Military Magazine of 1841:

Early in the spring of 1834 a call was published in the newspapers of the borough of York for a meeting of those who were desirous of forming a rifle company. The proposition soon attracted the attention of those in a community distinguished for its military spirit; and the first meeting was numerously attended by the young men of York.

After a few preliminary meetings a company was organized with the title of the "York Rangers" under the following officers: Captain, Samuel E. Clement; first lieutenant, T. N. Haller; second lieutenant, Samuel Herman. This organization was completed June 7, 1834, at which time the first uniform was adopted.

The company maintained but a languid existence under its first organization. The members lacked what is so essential to the prosperity of any volunteer corps—confidence in and respect for their commanding officers.

Upon discovering that dissatisfaction existed Captain Clement resigned his commission, and the present able and efficient commanding officer was chosen from the ranks of the "National Grays," a light infantry company then in existence in York under the command of Captain A. H. Barnitz. A committee of the Rangers waited upon the Grays, and at their solicitation Captain George Hay received an honorable discharge, in order that he might with honor assume the command of the Rangers. Captain Hay was elected on November 28, 1834, in the first year of the company.

Under the new organization the company made rapid advance in discipline and as if governed by a new and invigorating impulse, soon acquired its present high standing. Soon after the fortunate change in its organization the company assumed the name of "The York Pennsylvania Rifles," which it now bears.

However, since 1841 it has usually been known as the "York Rifles."

Captain Hay after a time began the practice of target-firing, and many notable records were made in the company's history. A noted record was that of



COL. GEORGE HAY,
87th Regiment Pennsylvania Volunteers

Frederic Zorger, made in 1860, October 27, at a hundred yards off-hand, when he sent a ball crashing thro' the center of the mark.

The York Rifles during their career made many visits to the surrounding towns, beside several trips on more active service. The organization was disbanded in 1846, but was reorganized in 1857. After its reorganization thro' the influence of some York friend War-Secretary Floyd presented to it the Enfield rifle, with sword-bayonet attached, which made it a very effective weapon. The company took part in the State soldiers' encampment held on York common September 3 to 8, 1860.

The Worth Infantry

Another company in York whose fortunes were closely bound up with those of the York Rifles was the Worth Infantry. Its organization was effected by Thomas Ziegler and several others. Ziegler was a native of York and had served during the Mexican War in a Pennsylvania regiment commanded by Colonel Small, which was in the division of General Worth. The company was named in honor of this officer.

Its first public appearance was at the visit of President Taylor to York, August 10, 1849. By hard work and rigid discipline it became a well drilled body of men. It also took part in the encampment of 1860.

That encampment made a favorable showing, and the companies which participated made a good impression. Coming just before the Civil War, it served to emphasize the military spirit. The companies which participated all acquitted themselves well in the struggle which followed, making an honorable record both collectively and individually.

Thro' the influence of York friends the Worth Infantry was supplied by Secretary Floyd with the Springfield musket of the improved pattern of 1858, with Manard primer.

Ready to Fight for the Union

During the winter of 1860-61 it became more and more apparent that a civic struggle was inevitable. The volunteer soldiery was wrought up to a high tension, awaiting coming events. When Fort Sumter was bombarded by the Confederates on April 12, 1861, the die was cast.

At once the York Rifles and the Worth Infantry offered their services to Secretary of War Cameron. They were accepted, but notified that the call for their active services would be made thro' the Governor of their State.

The very same day when President Lincoln called for 75,000 men, of which the quota of sixteen regiments was allotted to Pennsylvania, Monday, April 15, 1861, both commands offered their services to Governor Curtin, as being fully armed and equipped, ready to march at once.

On Wednesday, April 17, the officials notified them that their services were accepted, that they should be prepared to march at a moment's notice, otherwise to report at Harrisburg the following Monday. The delay was caused by the Governor's being in Washington.

Events followed each other quickly during those momentous days. Organizations all over the State were offering their services and in response were or-



CAPTAIN THOMAS A. ZEIGLE,
Worth Infantry, 1861

dered to hold themselves in readiness or to report at Harrisburg. Camp Curtin was opened there on Thursday, April 18. The Secretary of War telegraphed to Governor Curtin to send two regiments of the sixteen of the quota of his State within three days for the defense of the capital, which was believed to be in imminent peril, owing to its defenseless condition.

First Five Volunteer Companies

It is recorded that when the Ringgold Light Artillery of Reading, which was the first volunteer company to reach Harrisburg, arrived there on Tuesday, April 16, at eight p. m., and Secretary Cameron was informed by telegraph of its arrival, he at once sent for its immediate presence at Washington; but for prudential reasons, it is related, the order was suppressed, in the absence of Cameron, by Eli Slifer. The Ringgold Light Artillery was 102 men strong and was commanded by Captain James McKnight. It was fully armed and equipped.

By the following day, April 17, four additional companies—one from Lewistown, one from Allentown and two from Pottsville—had arrived at Harrisburg and were ready to depart for Washing-

ton. They were mustered into the United States service by Captain Seneca G. Simmons of the Seventh regiment, U. S. Infantry. This was done on Thursday, April 18.

There was a dearth of improved arms at Harrisburg and elsewhere, from the fact that they had been sent to the arsenals of the South. These troops therefore were sent to Washington without arms, excepting thirty-four muskets belonging to the Logan Guards of Lewistown, for which, however, there was no ammunition.

The First Defenders in Baltimore

Forty-five regulars of Company H, Fourth Artillery, under Lieutenant Pemberton, who afterwards became a lieutenant-general in the Confederate army and surrendered to General Grant at Vicksburg in 1863, accompanied those five Pennsylvania companies on the same train, which left Harrisburg at nine a. m. for Baltimore. The train arrived at Bolton station at two p. m., on Thursday, April 18. The Baltimoreans said the soldiers as a rule were without uniforms; a few of them carried flint-lock muskets, but most of them were unarmed.

After disembarking at Bolton station a battalion was formed in this order: Pemberton's regulars on the right; the Logan Guards of Lewistown next, and the Allentown and Pottsville companies following, with the Ringgold Artillery bringing up the rear. Marshall Kane appeared with 120 policemen. The march was on Howard street to Camden station. The troops were flanked by the police. The march was rapid. The mob was loud-mouthed and sang "Dixie" and cheered for Jeff Davis and the Confederacy.

The confusion along the line of march was indescribable. It is recorded that the police, at least in part, were lukewarm in their actions and this encouraged the rioters. It is also related that the Lewistown Logan Guards carried cocked muskets capped, which the mob believed were loaded, but in reality there was not a load of powder or ball in the whole five companies. This however, it is believed, held the mob in awe and saved the men from a

bloody attack. The clamors greatly increased when the regulars turned off to go to Fort McHenry. With much difficulty the volunteers boarded the train, the mob hurling bricks and attempting to throw the train off the track. But at last the train got clear of the mob.

Governor Curtin remained at the telegraph instrument reading the dispatches detailing the progress of the troops thro' the city. At length, when assured that the train was speeding on to Washington, he declared that no more unarmed Pennsylvania soldiers should go thro' Baltimore.

Congress Voted Thanks, but Gave no Medal

The five companies arrived at Washington at seven p. m. of the same day. Later they were made the Twenty-fifth regiment of Pennsylvania Volunteers. They were undoubtedly the first troops that arrived at the national capital at the outbreak of the Civil War. Congress recognized their services by a resolution of thanks passed July 22, 1861.

The following resolution was passed by the legislature of Pennsylvania in 1879:

NO. 2.

In the House of Representatives,

Feb. 3, 1879.

WHEREAS, on the 15th day of April, A. D. 1861, Abraham Lincoln, President of the United States, issued his proclamation calling for 75,000 troops to maintain the authority of the government and the individuality of the Republic, and three days later, on the 18th of April, five companies, numbering 530 men, from the counties of Berks, Lancaster, Mifflin, Schuylkill and Lehigh, entered Washington, they being the first of all to arrive in obedience to the President's call;

And whereas, on the 22nd day of July, 1861, the Thirty-Seventh Congress passed the following resolution:

Resolved, That the thanks of this House are due and are hereby tendered to the five hundred and thirty soldiers who passed through the mob at Baltimore and reached Washington on the 18th day of April last for the defense of the national capital.

(Signed) GALUSHA A. GROW,

Speaker of the House of Representatives.

And whereas, a bill is now pending before Congress granting a medal to each of the survivors of the said five companies from Pennsylvania:

Therefore, be it resolved, that our representatives in Congress be requested to use both their influence and vote to secure the passage of said bill.

Extract from the Journal of House of Representatives.

WILLIAM C. SHURLOCK.

The foregoing resolution concurred in, Feb. 4, 1879.

THOS. B. COCHRAN,
Chief Clerk of Senate.

Approved the 8th day of February, A. D. 1879.

HENRY M. HOYT, *Governor.*

A Medal Presented by the State

We believe this bill has not yet been acted upon, and thus far no medal or memorial has been granted to the members of the five companies by Congress. However, in 1891, under the administration of Governor Pattison, the State of Pennsylvania granted a medal to the First Defenders.

This medal is a brown disk enclosed in an iron cross. One side shows a miniature of the Capitol at Washington with this inscription around it:

FIRST FOR THE DEFENSE OF THE CAPITAL
APRIL 18, 1861.

The other side contains these words:

PRESENTED BY THE COMMONWEALTH OF
PENNSYLVANIA TO

.....
.....

Here follow the name of the recipient, that of his company and those of the other four companies which constituted the First Defenders.

(To be continued.)

Christopher Wiegner, the Towamencin Diarist

BY H. W. KRIEBEL.

(Concluded.)

HE dreamt dreams and saw visions. Once he dreamt that he went to bed in the house of good friends, when Satan created a great tumult in the bed. The diarist tore up the bed. Satan transformed himself into a tobacco-pipe, which the diarist after a struggle wrested and managed to get under control, when he dashed it on the floor, broke and crushed it under foot. We may wish for ourselves what he wished when he awoke, that his heart might have such a victory. He also refers to a dream that his friend, Christopher Baus, had, and then says: "See the diary of the brethren." This tantalizing note is pretty direct evidence that the brotherhood centering in the Wiegner home were keeping a diary. What a rich treat was lost when this special diary disappeared, who can tell?

The trials and struggles of our good friend, the diarist, must at times have been painful. He speaks of the terrible temptations that had to be met during this period. A spirit of opposition and impatience befell him, calling out indescribable temptation, sufficient to dry up the very marrow of his bones. At the same time the spirit prevalent among

the Conestoga brotherhood, the Seventh-day Baptists, under Beissel, augmented by his inner experience, so distressed his soul that his heart trembled and he cried unto God to relieve him from his soul-anguish. God answered and relief came.

Taking a glance at the domestic arrangements we find that he early had a serious discussion with his mother and sister respecting the plantation and the marriage of his sister. Later again a discussion was held and arrangements entered into respecting the duties of each one in the affairs of the household. This probably referred to more than the three of the Wiegner family. Soon they were discussing household affairs again. Farther on we find that the mother felt the burdens of the household cares, but still she showed herself reconciled to her lot after the son had spoken to her. There is good reason for believing that the mother's position was a very trying one.

The busy matron in those primitive days did not have all the multitudinous appliances to ameliorate the cares of the modern housewife. It is possible also that our diarist did not always show the most pleasant temper in the family. He

makes us suspect this when he writes: "*Br. Spangenberg redete mich hart an, fragte mich ob ich meine spitzige Redensart lassen wollte oder nicht*"—or, freely translated: Brother Spangenberg reproved me sharply and asked me whether or not I would give up my pungent style of speech. But these are probably quite insignificant considerations in view of the company coming and going that had to be entertained for longer or shorter periods. We may profitably consider for a minute a few of Wiegner's acquaintances and thus incidentally note some of the callers that enjoyed the hospitality of the Wiegner home.

Wiegner's Acquaintances and Visitors

A man named Schönhofeld was a frequent visitor. He was probably the party with whom the Wiegners lived in Germantown before removing to Towamencin.

Gruber, Dewald, both the Macks, Gmelen, came and went.

Occasionally a Quaker minister would drop in on them, staying, at least once, eleven days. Another time Spangenberg is reported to have brought a Quaker minister with him. One day a Mr. Schlinghoff called; whether he was an ancestor of the Slingluffs of our day I am not able to say. Indians even came with their wives to be entertained and to make inquiry for Spangenberg.

George Weiss, the minister of the Schwenkfelders, and other leading members of the same faith of course were frequent visitors. Wiegner's faith was much broader, however, than the faith of the little body of his fellow-immigrants. He, for instance, makes the interesting note that in Germantown he attended a meeting at the home of his friend, John Eckstein, where religious matters were discussed in the presence of adherents of the following faiths: Lutheran, Reformed, Quaker, Baptist, Schwenkfelder, Episcopalian, Separatist, Pietist—such a gathering seems to foreshadow the religious conferences held in 1742 under the leadership of Zinzendorf.

Time scarcely permits more than a

mere reference to the visits by representatives of the Ephrata Kloster, coming and going from the banks of the Cocalico, near Ephrata, in Lancaster county. April 22, 1737, he notes the fact that two *Siebertäger* called and stayed. The next reference to this brotherhood is found the following October when he writes as follows:

When I came home I found two *Siebertäger* at the house. They were Peter Miller and the younger Heckerlein. We had a warm discussion. They maintained the following: There is always a church of Christ on earth, that they are the said church, that the humanity of Christ was to be found with them alone, that Christ had given it to them. They claimed they were the church to whom the new covenant was entrusted and asked us to come and see whether we could not in truth find God in their midst.

Wiegner does not say how long the brothers remained, but the following November he made this entry:

"Another *Siebertäger* was here."

The impression made by these visitors must have been rather deep, for in a few days we read that Wiegner and Spangenberg discussed the advisability of writing to the brotherhood direct, to ask whether they endorsed what the two visitors had proclaimed. Whether the letter was written I am unable to say.

The following July five members of the same brotherhood called. These insisted very strongly on their own theories and totally rejected the life and work at the Wiegner home. To our diarist they said that his life did not harmonize at all with the teaching of Jesus; that he would first have to sell all, give to the poor and come to them at Ephrata to be baptized, maintaining even that no one could be saved who did not obtain his faith thro' them. It seems natural to read that the two schools got farther apart as a consequence of such affirmations. Unfortunately these were not the only good people in the world who thought they could place in the hollow of their hands God's power to save the world, or grasp with their limited outlook the mystery of salvation.

In the early part of 1739 a party left Wiegner's on a visiting tour lasting two weeks. On this trip the brethren in

"Canestock" were called upon, causing our diarist to make this entry: "*Wir kamen aus einander*," as much as to say: We had a fallout. It was a few months after this visit that Wiegner had his sick spell and soul-anguish, partly on account of the views of these brethren to which reference has been made.

To supplement along this line we will quote from Vol. I of *Memoirs of the Moravian Church* as follows:

The Wiegner home was interesting as having been the home of the first Moravians in Pennsylvania, and also as the headquarters of the Associated Brethren of the Skippack, who met there for the worship of God and for religious edification. Among these worthies were Henry Frey, John Kooker, George Merkel, Christian Weber, John Bonn, Jacob Bonn, Jacob Wenzen, Jost Schmidt, William Bossen and Jost Becker, of Skippack; Henry Antes, William Frey, George Stiefel, Henry Holstein and Andrew Frey, of Frederick township; Matthias Gmelen and Abraham Wagner, of Matetsche; John Bertolet, Francis Ritter and William Potts, of Oley; John Bechtel, John Adam Gruber, Blasius Mackinet and George Benzel, of Germantown.

As another item of interest it may be noted in this connection that May 5, according to our diarist, Nitschman came to his home, that May 7 three *Sieben-täger* came, and that May 8 Spangenberg and Nitschman went to "Cainstock," as Wiegner puts it. Turning to Dr. Hark's Translation of the *Chronicon Ephratense* we find the following interesting note:

In the year 1739 two delegates of their (Moravian) denomination, namely, Spangenberg and Nitschman, arrived in Pennsylvania, who met with great success, and might have proved of great edification to many, had they had more experience and not been novices themselves. After the Brethren had heard of them, three went down the country and visited them at Wiegner's, a venerable family, descendants of the Schwenkfelders; and because at that time the fire of first love was still burning, their spirits united into one, so that they returned with them. When telling of their institutions at Herrnhut, the Brethren became so perceptibly moved by it that little was wanting and some would have accompanied them thither. Having tarried a few days in the settlement, and also been present at a love-feast, they were dismissed with the kiss of peace, as became the messengers of such a renowned people. (145.)

Data About the Moravians

But we must not linger longer with our interesting monastic brotherhood on the Cocalico, and so hasten to pick up a few of the data furnished by our diarist relating to the Moravians, without attempting to furnish the historic connections. We have already noted the strong friendship between Spangenberg and Wiegner and the commission given to Spangenberg to accompany a band of immigrants to the Carolinas and Georgia. After he had performed this mission he started north to take up his work in Pennsylvania. Wiegner says in his notes of March 25, 1736: "I had a great longing for Spangenberg, and on this account said to the brethren that it was time for him to come." April 3 he was engaged in plowing and came home in the evening tired, and yet he said, if he knew that Spangenberg was in the city, he would go that very night to meet him twenty miles away. The next day at dinner he had such a yearning that he said to Bönisch he must come, and while they were talking in stepped Spangenberg to their agreeable surprise. Two days later the two started off together to visit the brethren in Germantown. A month later Nitschman arrived to stay three weeks, during which time the trip to Ephrata before referred to was made.

June 20 of the same year we see Wiegner, Spangenberg and Bönisch going across the fields to attend divine services at Melchior Kriebel's. Spangenberg addresses the meeting and Bönisch offers prayer. Offence must have been given, for during the coming week the Schwenkfelder minister came and told Wiegner and his collaborators that they were a disturbance in the Schwenkfelder services and should leave them alone, it being better for each party to go its own way. Weiss told them plainly that it would be useless to try to make Moravians out of the Schwenkfelders. The diarist himself seems to have been spoken against most strongly. Wiegner was not trusted by Weiss, altho' Spangenberg was received very kindly by him.

July 10 Spangenberg started for St. Thomas, to return November 27. April 9, 1737, George Neisser came to the home of Wiegner. He had been sent by the brethren in Georgia to report their distress to Spangenberg and urge him to go to London to lay their grievances before the "Trustees for the Colony of Georgia." He had probably called before this, as the question of Spangenberg's going had been discussed a month earlier. The Schwenkfelders seem to have advised him to make the trip to Georgia. Spangenberg accordingly goes to Germantown, where his friends strongly oppose his leaving. Wiegner reports that Spangenberg and Eckstein sailed for Georgia May 11, and that Spangenberg returned to his house September 7, 1737. A few weeks later Gruber and Eckstein called and brought the news that the latter had written a very hard letter against the Moravians, to which, however, the company seemingly could not agree.

December 5, 1737, Wiegner and Spangenberg made a trip to Philadelphia. On the way they seem to have had quite a warm discussion. Spangenberg wished to introduce special regulations respecting clothing, eating and sleeping, according to Wiegner. Spangenberg finally promised to let the matter rest, upon which they loved each other and rejoiced together. The latter part of the following January they together visited the single brethren in Germantown, but they could not extend the brotherly hand according to Paul. A casual reference shows also that the brethren on the Skip-pack were considering the feasibility of establishing an orphanage.

To supplement these incohesive references to Spangenberg we may be permitted to quote a few words from the Moravian historian, Reichel. He says:

Here (at Wiegner's) he remained for a considerable time and from occasional remarks in his letters to the Brethren in Germany, as well as from other sources, it is evident that the learned professor of theology took many practical lessons in ploughing, threshing and other agricultural labors, by which he became well qualified for future usefulness in the economies of Bethlehem and Nazareth. When Peter

Böhler came to Pennsylvania, in 1740, he found that Spangenberg was well known everywhere and often heard it said that "he had come to Pennsylvania a very wise man; but had returned from the high school much wiser."

Data About the Schwenkfelders

This exhibit will not be quite adequate without some reference to the Schwenkfelders. As a background to the few selected references in the diary it is in place to say succinctly, that Zinzendorf termed himself the appointee of Jesus as reformer of the Schwenkfelder religion; that Wiegner was a liberal-hearted Schwenkfelder who was not always subservient to the prevailing sentiment of the Schwenkfelder community; that Baus, Bönisch, Neisser, Spangenberg found at least one purpose in their coming to Pennsylvania in the assigned duty to try to convert the Schwenkfelders to the Moravian faith, and that George Weiss, the pastor among the Schwenkfelders, knew of the designs of Zinzendorf and his deputies.

In October, 1735, Wiegner and Bönisch made a trip to Goshenhoppen, the home of quite a number of Schwenkfelders. In the evening Wiegner and George Weiss, the minister among the Schwenkfelders, had a long and warm discussion, but could not agree. A few weeks later Weiss addressed a letter to the Schwenkfelders and called upon them to elect a minister and deacons. November 9, 1735, an election was therefore held by nine Schwenkfelders, of whom Wiegner was one, with the result that Weiss was chosen as *Forsther*, or minister, and Balzer Hoffman and David Seipt were chosen as *eltesten*, or deacons.

January 1, 1736, Bönisch attended services and was permitted to address the meeting, a matter sufficiently out of the usual course of events to make it worthy of record. A few days later Wiegner wrote a letter to Weiss, seemingly important enough to bring Weiss to his house about a week later. The letter was discussed and Weiss spoke quite firmly to Wiegner, moderating, however, so as to give Wiegner the privilege to attend services. Before parting

Weiss begged him to come, and Wiegner gave his consent. For some time the Wiegner people seem to have attended the Schwenkfelder services quite regularly. Weiss called upon them in July, and showed himself very agreeable. He and Spangenberg in particular seemed to understand each other quite well. Wiegner was also accorded the right to speak and ask questions in meeting. But Wiegner was continually getting into hot water. Thus we find that in February, 1737, Weiss called upon him and wanted to know what he had said against Weiss and his methods. He replied to Weiss in an humble and contrite spirit with the result that they became reconciled again. Weiss expressed himself strongly against the formation of a church, it seems. Within a month Weiss called on Wiegner again, and they seem to have had a blessed time. Wiegner was moved to jot down the thought that God's grace was really beginning to manifest itself among the Schwenkfelders. A few months later he makes the remark that Weiss gave a very powerful address, the like of which he had never heard from him. That matters did not appear very encouraging to Wiegner is shown, however, by his expressed longing that day might soon break forth among the Schwenkfelders. About the same time he records the observation that George Neisser, who had been living with him but a few months, could not reconcile himself to their dealings with the Schwenkfelders.

July 28 there was to be a general meeting of the Schwenkfelders in Skippack, probably now Lower Salford. Weiss had become sick in Goshenhoppen, so that he could not attend. Hoffman, his assistant, took his place and spoke quite freely. He strongly opposed the formation of a sect or separate organization among the Schwenkfelders.

January 19, 1738, Wiegner made the following entry in his diary:

Attended services at Kriebel's. George Weiss said the Bible was a sealed book and was only for the saints ("*Heilig-recommandirte*")—hence his 1500 hymns and other literature. This affected me so much that I made a loud exclamation, and Brother Spangenberg did the

same, which stirred up considerable uproar. George Weiss wrote a letter, to which we replied again.

This stormy meeting meant much. An extensive correspondence followed. The following April Wiegner wrote: "George Weiss rejects us," and Spangenberg wrote:

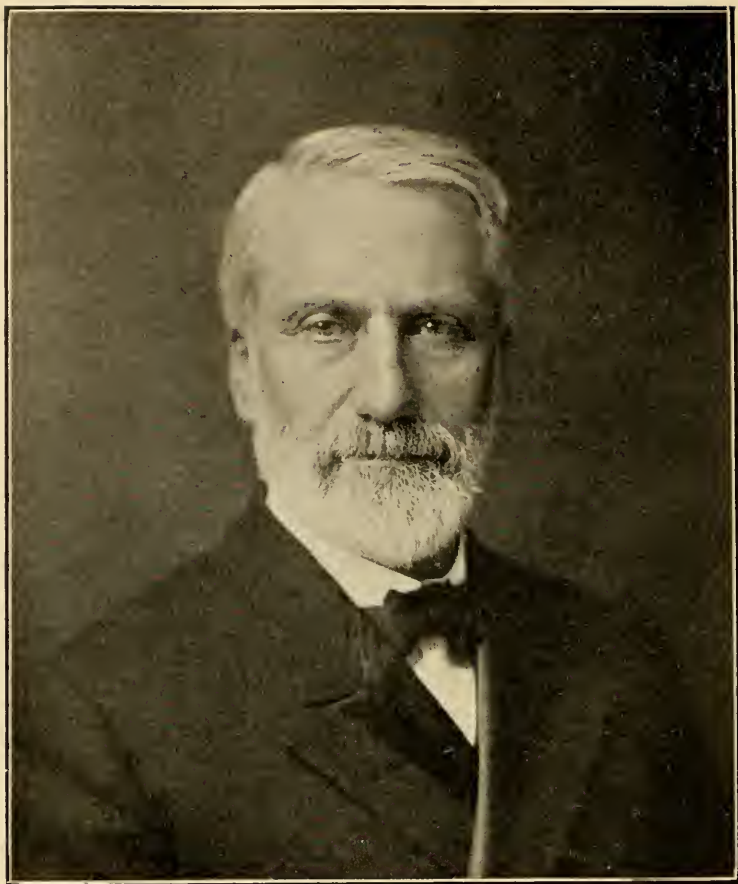
The Schwenkfelders form themselves wholly into a sect and completely close themselves against all others who do not approve of their cause, whereby consciences are bound and the spirit of Christ is quenched. We do not say much, but have expressed ourselves orally and in writing.

Reichel says:

In 1738, when visiting the Schwenkfelders for the third time, he (Spangenberg) complained of their exclusive sectarian spirit, by which the consciences are burdened; but it is still more likely that Spangenberg is "too learned to be an apostle," and lacking experience did not always meet them and especially their minister, George Weiss, with that Christian candor and liberality which alone awakens confidence, and which in later years was the brightest ornament in Spangenberg's career.

But I must not linger longer in this interesting field lest the suspicion be aroused that I have picked up sod, briars, thorns, roots and all instead of plucking a few bouquets here and there to show you. In passing I wish, however, to call attention to a kind of stone of stumbling found all through this interesting manuscript—a kind of strange and tantalizing hieroglyphics, seemingly not Greek, tho' Greek in appearance, and Greek altogether to the writer. Our diarist has the habit of jotting down his thoughts in German, leading you along with his words up to some enchanting view and then disappearing and smashing your mental imagery behind a line of curious and oddly shaped characters.

By way of further digression it would be interesting, would time permit, to take glimpses of the life at Wiegner Economy, after the diary fails to speak to us, to study prominent lives in the Moravian annals, as Antes, Zinzendorf, Whitefield, Zeisberger, Eschbach, Ann Nitschman, observing them as they come and go at the home of the Associated Brethren of the Skippack.



Rev. Isaac K. Funk, D.D., LL.D.

THE great representative family of Funk, so numerous throughout the United States and Canada, descends from many pioneer emigrants of the name, and is said to be either of Holland-Dutch or German extraction. Among the early settlers of Lancaster county, Pa., were Henry and John Funck, Mennonites, who emigrated from Europe in 1709. From one of these brothers descended Rudolph Funck, who was born about 1753 and was married to Catharine Kriebel about 1776. They were farmers and resided in Manor township, Lancaster county. They had the following children: Maria, wife of Abraham Herr; Henry; Magdalena, wife of Ulrich Ellenberger; Catharine and Eliz-

abeth. The only son, Henry, who was born September 7, 1781, and died about 1819, married Barbara Herr. They were also farmers in Manor township, and were the parents of John Funk, father of the subject of this sketch.

John Funk was born September 12, 1808, and died June 25, 1888, at Springfield, Ohio, to which State he removed in 1833. He was a prominent businessman and accumulated a fortune of about \$200,000, much of which he lost by giving security. He was first married to Martha Kauffman, and their children were: Martha, Barbara, Henry, Catharine, Isaac, Christian, John, Martha and Benjamin. His second wife was Elizabeth Stoner, with whom he had one child, Lovetta.

Rev. Isaac Kauffman Funk, D.D., LL.D., was born at Clifton, Ohio, September 10, 1839. He graduated at Wittenberg College, Springfield, Ohio, in 1860, and in 1861 entered the Lutheran ministry, serving charges in Indiana, Ohio and Brooklyn, N. Y. In 1872, after a pastorate of seven years at his Brooklyn charge, he resigned and took a trip abroad, traveling in Europe, Egypt and Palestine. About this time he became the associate of Daniel Schindler, D.D., in the editorial management of *The Christian Radical*, which was published at Pittsburg, Pa., and later removed to New York City. In October, 1876, Dr. Funk founded the *Homiletic Review*, then called the *Metropolitan Pulpit*, and was its editor-in-chief.

The great publishing firm of which he is the president is now known by the well known name of Funk and Wagnalls Company, and has become one of the leading publishing-houses of the world, with branches in Canada and England. In 1877 the business was carried on in a small way, but gradually it assumed larger proportions and now it occupies seven large floors. Almost from the start Funk & Wagnalls were heavy publishers of books and periodicals. For a number of years their issue has been on an average about 500,000 volumes a year. Among these volumes are such standard books as Knight's History of England, Young's Analytical Concordance, the Schaff-Herzog Encyclopedia of Religious Knowledge, the Hoyt-Ward Encyclopedia of Practical Quotations, Meyer's Commentary (complete in 11 vol-

umes), Butler's Bible Works, Parker's Bible (complete in 25 volumes), the Homiletic Commentary (30 volumes), and Funk and Wagnalls' Standard Dictionary of the English Language. The production of this last-mentioned work cost over \$960,000. Dr. Funk was editor-in-chief of this great work, that has commanded the admiration of the English-speaking world.

The Voice was started in 1884 as a campaign-paper of the Prohibition party, on a trial of eight weeks, with Dr. Funk as editor-in-chief. It was continued as a permanent periodical and reached a weekly circulation of over 120,000. The Literary Digest, as now published by the firm, with Dr. Funk as editor-in-chief, is a periodical of the very highest order, suitable for the times.

Dr. Funk is distinguished for his great energy. He is a steam-engine and does not seem to tire, no matter how hard he works. He is never at a loss as to argument in controversy, nor for resourceful expedients in pushing business-enterprises. Indeed that is his great power. He does *originate plans* and in the commercial world this power is worth more than almost any other quality.

As an editor, his instinct for news is of the highest order. His ideal of a paper is ever far beyond realization, not because it is utopian (for such it is not), but because of the difficulty of organizing a staff of competent practical editors, having business-partners commensurate with his energy and breadth of ideas. In 1896 the degree of LL.D. was conferred on him by his alma mater.

The Robber-Chieftain of Köpenick

ON the sixteenth of October last a deed was done in Köpenick, Germany, that has made all Europe gasp in astonishment. Köpenick is a municipality of about 20,000 inhabitants, not far from Berlin. On the day named an ex-convict named Wilhelm Voigt entered the town in a captain's uniform, took command of a squad of soldiers whom he found in the street, marched

them to the town-hall, ordered the burgo-master and the councilors in the name of the Emperor to hand him the key to the municipal coffers and deliberately took possession of the 4000 marks (about \$1000) which he found there. Then, sending his Honor the mayor off to Berlin under guard, he "skidooed." The bold captain turned out to be a shoemaker, anything but military in appearance,

who had bought his uniform—which, by the way, was not of the proper kind—at a second-hand clothing store. His victim, Dr. Langerhans, has become the laughing-stock of Europe and of the world. All the newspapers and comic actors have been making fun of the incident, and *köpenicken* has become as much a part of colloquial German as *to fake* is of colloquial English. That German soldiers and a German magistrate could be thus taken in, would never have been dreamed of.

Rev. Elmer E. Johnson, a reader of this magazine, who is now in Germany, wrote us about the incident under date of October 27 as follows:

I suppose you too in America have heard the latest joke on the German army—how the *Bürgermeister* of Köpenick was arrested by a man who posed as "*der Herr Hauptmann aus dem Ersten Garde-Regiment in Berlin*," and who said he was sent by the Kaiser. The captain got away with four thousand marks. It turned out later that it was all a big fraud; yet the man knew how to command a lot of soldiers to help him get the cash, while the soldiers of course thought they were doing the Kaiser a vastly important service. Herr Hauptmann kept the police guessing for two weeks, but yesterday he was captured in Berlin. He

is a man of a jail-record of twenty-seven years. He created the biggest sensation of a really amusing character of the season. Everywhere on the stage, on the street, etc., all over the empire and beyond, men say: "*Wenn der Herr Hauptmann kommt*." Articles and songs have been written about it, even sheet music entitled "*Der Herr Hauptmann von Köpenick*" is now on sale. Every one laughs and calls it a good joke on the army. The fellow did the thing so well that many hoped he would escape capture; but there the German police were too much for him.

Voigt was tried, found guilty and sentenced to four years' imprisonment with payment of the costs. The punishment appears mild in view of his daring deed, yet the public seemed to regret even his conviction. His successful exploit secured him hosts of friends. A rich woman of Berlin, it is said, admires him so much that she has signified her intention of providing an annuity for him when he has served out his term. Voigt was altogether self-possessed during his trial and received his sentence calmly with a smile. It was brought out that as an ex-convict he had found it impossible to find either a fixed abode or regular work. Various good positions have now been offered him upon his release.

Der Räuberhauptmann in Köpenick.



In Köpenick ist ein Ding passiert, ei ei!

CAPTAIN VON KOEPENICK'S EXPLOIT, AS PICTURED ON A GERMAN POST-CARD

Rev. Johnson has sent us an illustrated post-card, on which the story of the bold captain of Köpenick is told in the following lines, which we translate below:

Der Koepénicker Raeuberhauptmann

Die Wache kommt, ein Hauptmann tritt
Herzu, befiehlt: "Jetzt kommt mal mit!"
"Wohin?" "Wer fragt? Es ist nicht weit.
Zu fragen ist jetzt keine Zeit."

In Köp'nick zieht die Garde ein
Und fängt das Bürgermeisterlein.
Dem Hauptmann kommt zu Hülfe herbei
Des Städtchens stramme Polizei.

"Vom Weibe Abschied? Brauchst du nicht.
Nimm sie getrost mit ins Gericht.
Frau Bürgermeister, leid tut's mir;
Es macht mir wahrlich kein Pläsier."

Der Wagen fährt; der Hauptmann lenkt
Den Schritt zur Kasse, zählt und denkt:
Die Hauptsach' sind Rendant und Geld.
Er nimmt's und geht. Es staunt die Welt.

Man wundert sehr sich in Berlin:
Wo ist denn nun der Hauptmann hin?
Des Gauners Kleidung fand man schon;
Es fehlt nur eins noch: die Person.

The Robber-Chieftain of Koepenick

Before the guard a captain slim
Appears and bids it follow him.
"Whither?" "Not far, but what's the use
Of asking? We've no time to lose."

The guard advances double-quick
To seize the mayor of Köpenick,
While the policemen stout and staid
Rush nimbly to the captain's aid.

"Bid wife good-bye? What would you do?
Just take her into court with you.
Your pardon, madam, I must ask;
This is indeed no pleasant task."

The cab drives off. The captain now
Turns to the safe with wrinkled brow.
He counts and takes the cash—no doubt
'Tis what he came for—then skips out.

Berlin's dumbfounded. People say:
"How could the captain get away?"
His togs were found quite readily,
But he is still at liberty.

After all this, who will dare say again
that the Germans are too slow to do
things and are lacking in humor?

News Clippings

Is Preaching Now in a Theater

Dr. Madison C. Peters, the popular pulpit orator, lately connected with a Baptist church in Philadelphia, has returned to New York, where he has become a "pastor to the public," using the Majestic Theater as his church. He is reported as saying: "I do not aim to build up an independent congregation, but I intend to reach a vast floating population, as well as that large number who will not go to a church, but will go to a theater. . . . In a church-pulpit a minister feels more or less restrained, while in such a place as a theater I can say what I believe and think. . . . I am tired of the churches that cater only to the wealthy, that are closed to the man in shabby clothes." Dr. Peters is a Lehigh county "Dutchman," having been born at or near Fogelsville.

Handel's "Messiah" Sung Again.

Under the direction of Prof. Samuel L. Herrmann, of Philadelphia, the Perkiomen Oratorio presented Handel's "Messiah" the second time in Perkiomen Seminary, on Dec. 19. A year's additional training enabled the society to excel the performance of last winter. Mrs. Eleanor P. Weirich, teacher of vocal music at the seminary, rendered the solo parts.

Early State-History in Pictures

The paintings of William P. Vanhagen, the young Philadelphia artist, in the south corridor of the new Capitol at Harrisburg, are illustrative of the racial and religious elements of Pennsylvania. The subjects are: Palatine emigrants arriving on the Sara Maria; Friends in meeting; the feet-washing of the Mennonites; a Rosicrucian monk; a Moravian sister preaching to the Indians; an Ephrata brother transcribing the Declaration of Independence for Congress; an open-air baptism of the Dunkers; Gloria Dei, or Old Swedes Church; Ephrata sisters spinning and carding; bonfires lighted by early settlers on Christmas eve; Moravian trombone choir at Bethlehem on Easter Sunday; the Scotch-Irish teaching theology in "Log College" (out of which grew Princeton University); Pastorius and the first colonial petition for the abolition of slavery.

Tablet to a Drummer Boy.

A tablet in memory of Thaddeus Thompson, a drummer boy in Washington's army during the Revolution, was unveiled in Washington Memorial Chapel, at Valley Forge, Dec. 18, by the G. A. R. It was given by Miss Rhoda Thompson, of Connecticut, who is 102 years old, and the daughter of a Revolutionary soldier.

Myles Loring:

A Tale of the Tulpehocken

BY REV. ALDEN W. QUIMBY.

CHAPTER I.

The "Eagle's Head"

ON a certain Saturday afternoon, early in the month of August, the brilliant sunbeams that penetrated the leafy shade of the "Eagle's Head" fell upon the figure of a man toiling up its northern slope, and scrambling over the numerous outcroppings of rock that successfully defied a lodgment by the otherwise omnipresent laurel. Carrying his coat upon one arm, opposing the shoulder of the other to the oak and chestnut saplings and smaller undergrowth that also obstructed his pathless ascent, and involuntarily closing his eyes to escape the scarifying that threatened them, he pressed on until, after a full hour's labor, panting with the heat and his unwonted exertion, he reached the summit. Then he cast himself upon a large flat rock, tilted at an inviting angle, to recover his breath before attempting to survey the scenery of the valley below, as yet merely suggested by a dim, blue vista filtered by the treetops.

The solitudes of the "Eagle's Head" are rarely invaded by the human form. A century and a half ago the gray, lichen-covered boulders strewn so lavishly over its steep, wooded flanks served as rude stepping-stones to its commanding summit for hostile Indian scouts, intent upon a reconnaissance of tell-tale columns of smoke ascending from the cabins of pioneers in the rich, arable vale at its base. In more recent years a few devotees of nature, who have made the invaluable discovery that distance from one's native land is not imperatively necessary to "lend enchantment to the view," have braved the rugged ascent to glimpse the terrestrial paradise it reveals.

The very existence of this elevation is probably unknown to the great majority of those favored residents of the City of Brotherly Love who annually cross the Atlantic to gather inspiration from the

snow-clad mountains and storied rivers of the Old World; yet a two hours' railway-ride from the heart of the Quaker metropolis would transport them almost to its foot!

The traveler by the old Reading route, which closely follows the banks of the silvery Schuylkill, ascends along that winding stream in a northwest direction. After skirting many a noble bluff and shadowy glen, sweeping by the historic hills of Valley Forge, traversing the weird recesses of rocky subterranean avenues and threading the deep defiles of the Neversink mountains, he approaches the city of Reading, which nestles cozily at the foot of Mount Penn and wears with appropriate dignity the full insignia of her rank as the chief city of *Alt-Berks*, as the county is ever affectionately termed by its loyal sons and daughters. Then, turning to the west, he traverses the southern edge of the vale of Lebanon, which serenely stretches to the margin of the voluptuous Susquehanna, upon whose banks stands the capital of the Keystone State. The christening of this region is not derived from either of the minor rivers, or creeks, which flow through its smiling landscape—the Tulpehocken to the east, the Swatara to the west—but from the flourishing county-seat bearing the same name, lying midway between Reading and Harrisburg.

The Lebanon valley, which is in truth a part of the eastern sweep of the far-famed Cumberland vale, is bordered on the north by the Blue Mountains or, as it was euphoniously named by the Indians, *Kau-ta-tin-chunk*, "the endless range." The opposite enclosing wall is entitled the South Mountain, whose southern extension in Maryland supplied the theater of the sharp contest preliminary to the sanguinary and momentous battle of Antietam, fought by the Union

and Confederate armies in 1862. The "Eagle's Head"—a literal translation of its German appellation, *der Adlerskopf*—is one of the highest culminations of this beautiful range of hills, reaching an altitude of some twelve hundred feet above the sea-level; and the spacious floor of the valley, some fifty or sixty miles in length and varying in width from ten to twenty miles—partly limestone soil and partly slate—is widely celebrated for its fertility.

After a due season of rest our pedestrian arose and advanced to a small clearing, whence an unobstructed view of the lowland could be obtained. On the south-

ern edge of the crest he found a number of great boulders loosely piled up by nature to a height of nearly one hundred feet. Scattered about the crown of these large, white sandstone rocks, which constitutes the true "Eagle's Head," were some feathers of that majestic bird which serves as the emblem of the American Union.

Looking eastward over the stacks of the Robesonia furnaces, the cheering spires of Reading were distinguishable, as was also the "white spot" of Mount Penn in the background. Toward the south fold after fold of rounded mountain-ridges, strikingly resembling the



Courtesy of Rev. W. F. More, Supt. Bethany Orphans' Home.
THE "EAGLE'S HEAD" NEAR WOMELSDORF, PA.

green billows of the restless ocean, rolled away to the horizon. In the distance a few well tilled fields bespoke the presence of man and relieved the scene from the wildness of unbroken forest; but so far as his eye could determine the spectator was alone. How hallowing are the influences of such moments, and how desirable that the dwellers in stifling city-attics, and the hard pressed children of indoor toil everywhere, should come within the charmed realm of their mystic sway!

On the northern side, viewed from the clearing, or from a vast parapet of rock a few hundred feet to the eastward, the fairy-land of the Lebanon valley was fully exposed. Far across this enchanting vale, beyond a fine ridge known as "the Summer-Hill," loomed the exquisite outline of the Blue mountain appearing like a cerulean border to the sky and quite unbroken, save by a distant shoulder to the west marking the position of "Round Head"; while in the intervals were emerald fields dotted with rich orchards, cozy homesteads and mammoth barns, and a vast acreage of denser woodland.

Here and there little clusters of houses evinced the existence of villages or towns, and tall white steeples on stone or brick edifices were mutely eloquent of the religious proclivities of the population. In the immediate foreground was Womelsdorf; to the left were seen Newmans-town, Myerstown and Stouchsburg, and one skilled in topography might have located Host, Mt. Etna, Rehrersburg, Bernville and other villages or hamlets which sprinkle the lovely middle ground.

While our spectator stands in rapt admiration of the scenic wonders unfolded before him, let us indulge the inalienable prerogative of votaries of fiction, and study the spectator. It is evident that he is scarcely older than four and twenty and that he is in the flush of perfect health. The glow resulting from his vigorous ascent has not vanished from his cheek, and the light in his eye is indicative of a healthful enthusiasm. He is well formed, a little above medium height, with an intellectual forehead and a clear, blue eye. His hair is brown and

plentiful, and he wears a moustache. It is not yet the day of eye-glasses (which certainly invest some very mediocre persons with an air of importance), but he does not stand in need of either their visual aid or their aristocratic suggestiveness. His hands and feet are not those of a dude (a term quite unwelcome to the literary sense, yet exactly descriptive of a more unwelcome type), but are both capacious and shapely. He is dressed tastefully in black, a little too well for mountain-climbing, yet not at all too well for the sort of service with which one would naturally associate him. In short, his habit and manner are those of a theologian, or incipient clergyman.

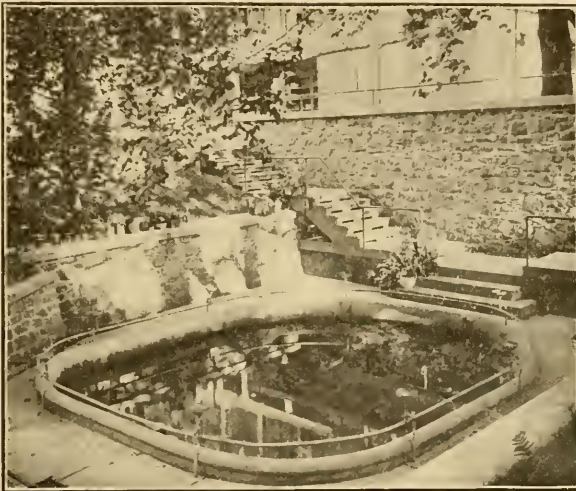
Such a scene as that which spread before him bewilders and overwhelms the true artist. The delicious rural silence was broken only by the twittering of birds and the occasional echo of a far away railroad-whistle. The air was laden with the burden of subtle perfumes unknown to the cosmetic art, and the streaming sunshine illumined the entire foreground with a flood of golden glory. The effect upon our tourist of the bending azure sky, cloudless on this perfect day, and canopying a boundless sweep of deeper blue lost on the horizon in a delicate veil, almost as tenuous as the fabric of dreams, was such that his delighted eye beamed its revelings and his lips murmured Neale's translation of St. Bernard's matchless lines:

Jerusalem, the golden!
I languish for one gleam
Of all thy glory, folden
In distance and in dream.
My heart, like palms in exile,
Climbs up to gaze and pray
For one glimpse of that dear country
That lies so far away.

Yet during the hour which he spent in closely studying the open map before him, his wandering gaze returned again and again to the town in the foreground, especially to an enclosure connected with a stone church surmounted by a white steeple, in which many white objects gleaming in the sunshine gave proof that it was a last resting-place of our crumbling mortality.

When his long reverie was ended, our traveler reluctantly tore himself away from the inspiring scene, and began to retrace his steps down the mountain-side. The celerity of the movement brought a smile to his face; and as he bounded from rock to rock or slid upon the smoother slopes, he repeated with gusto a familiar line older far than St. Bernard, "*Facilis descensus Avernî.*" Another quarter of an hour found him by the side of a crystal spring at the foot of the sharp acclivity, where he drank as one that sips nectar. Yet it was not merely pure, cool water

simple cakes which at that early day were accounted quite luxurious fare for adolescents, and which were generously supplemented with glasses of lemonade—ice-cream being yet a wonder and a rarity. And indeed, no subsequent picnics transcended the joy of these celebrations. The harmonies of the band, which played at intervals, the gorgeous uniforms of the musicians, the pretty silk banner of the school, the holiday-dresses of the children, decorated in those years of intense patriotism with rosettes of the national colors—above all, the imposing flag of



Courtesy of Rev. W. F. More, Supt. Bethany Orphans' Home.
BETHANY SPRING AT WOMELSDORF, PA.

that he quaffed, but exceedingly precious memories. Hither when a child he had come on the occasions of the annual "celebration" of the Union Sunday-school—the term "picnic" had not then come into vogue, not at least as respects Sunday-schools. The Womelsdorf band led the procession from the little brick church with such stirring airs as "The Red, White and Blue," "Hail, Columbia, Happy Land," and some other strains which strongly provoked even Sunday-school feet to a responsive movement. Close to the spring narrow boards, like quilting-frames, were laid upon tressels; upon these were disposed in long array the

the Union, borne aloft amid the rich green of the woods, combined to make impressions not likely to be effaced by either the abounding joys or disheartening sorrows of maturity. Such is the sacred heritage of happy childhood.

Now, however, an orphans' home stood on the brink of the spring. The sparkling waters bubbled up through the sand as of yore, but how changed was all else! A large space had been cleared of trees to accommodate the various buildings, and the necessary public avenues had preempted more of the forest soil. It was infinitely better that the noble charity should supplant the secluded retreat

and that a home of health-giving surroundings had been furnished for the fatherless and motherless, than that a mere sentiment should be cherished. And our traveler was correspondingly glad and grateful; yet we need not wonder that he keenly felt the changes of time.

The attendants at the Home, noticing his interested survey, courteously suggested that the superintendent was in his office and would be pleased to receive him; but he politely declined the civility, for his thoughts were upon the past rather than upon the present.

Perceiving that he was the cynosure of many eyes—for it must playfully be confessed, even by a partisan, that a stranger in *Alt-Berks* does not altogether escape observation and comment—he vanished from view into the surrounding woods. Emerging near the railroad-station, he, after a scrutiny of some of the dwellings in its immediate vicinity, took the road to town and passed beneath the brick arch of the railroad. Even this had a glad welcome for him; he had often paused beneath it to shout "hallo!" for the gratification of hearing the echo. It was many years since he had last tried it, yet now when he shouted merrily in the deeper tones of manly utterance, it was the older echo of a childish voice that came softly to his ears, and he was thankful that one friend at least had not changed.

He paused to taste the water-cress growing in a streamlet by the side of the road; there was an abundance of it in a field just opposite the station and down the railroad-bank, where another fine spring gushed from the earth. While thus engaged, an omnibus passed him—Womelsdorf people do not speak of "stages"—and two or three somewhat familiar faces quizzed him, but none recognized him. He walked on, feasting upon the pleasing country and examining every building by the roadside in an effort to revive imperfect memories. Now a turn in the road to the left, and soon another to the right, past a barn; and speedily appeared, again on the right, a brick mansion which figured in the enjoyable mental panorama he was striving

to unroll. Confidently he recalled his having sat upon that same portico, even the names of some of the family still lingered in his recollection, but alas! their faces refused to appear at his bidding. A wide place in the road affected him pleasantly—a brook that supplied a nearby grist-mill with motive power and here afforded a watering-place for horses. Here he had once stood upon a little bridge and fished for shiners with a pin attached to a string.

Certainly he loitered by the same fascinating brook, but the little bridge had disappeared. Yet he tried to locate the very spot where he had caught his unsuspecting victims. He would fain too have called at the brick house; but he feared that, like the bridge, its tenants might be gone. Besides, fifteen years are long enough to turn girls into matrons and boys into bearded men. After a long absence we need to ask very circumspectly about our friends, for some of them may have been spirited away, never to return.

Only a few steps more and the Berks and Dauphin turnpike was reached, which, passing through Womelsdorf, constitutes the main or High street. Before turning to the left to enter the more pretentious portion of the borough, our pedestrian turned his gaze down the pike and up a gentle ascent, wistfully thinking of a dear companion of his earliest childhood, "little Oscar," upon whose fair white face, with eyelids closed forever in a long, sweet sleep, he had last looked with solemn awe and tearful grief.

And now a left wheel for Womelsdorf. It is up-grade all the way to the western limits of the town. Onward, over brick and flag pavements with curbs between, over which the feet must be well lifted. Onward, straight ahead, except at the next corner, where there is a "square" or widening of both streets. Now, instead of pursuing High street to the business-section and the hotels, he turns to the right, past some old houses which ought never to be destroyed to make room for newer styles, to a rubble house on the first left-hand corner, with a rounded stone at the angle of the pavement.



BETHANY ORPHANS' HOME AT WOMELSDORF, PA.

Then our traveler turned down Franklin street, for he wished to procure the key of the cemetery-gate, and he recollected that the sexton formerly resided on the north side of the way and that few Womelsdorf families change their residences. His intuition was right, for the sexton's daughter, once a playmate, but now the mother of several children, opened the door and furnished the cemetery-key—perhaps from the same nail on which he had last seen it replaced. But her still pretty face showed no sign of recognition, and her caller, ascending a hill to the north by the same street on which he had left the pike, and passing a fine brick church, approached the stone structure on the crest of the elevation, and let himself into the cemetery known as "the new ground." It was the same enclosure upon which he had gazed from his viewpoint on the "Eagle's Head" and which had so strangely fascinated him.

At the very moment of his entrance the omnibus which had rumbled by him near the railroad-arch, having delivered its passengers at their respective homes, was discharging a trunk unaccompanied by a passenger at the Center Hotel. The landlord, who was his own clerk, wrestled courageously with the initials "M. L." which were stamped on one end of the baggage, but for once success did not crown his efforts. Nor was he any the

wiser when at dusk the owner of the trunk, having carefully returned the cemetery-key, appeared for supper; for somehow the new guest evaded the registry of his name and went early to bed.

Before extinguishing his light our traveler felt for his watch, that he might wind it and leave it open within reach, for consultation in the morning; but to his mystification and consternation it was missing. A thorough search of his garments failed to disclose it, and he was compelled to believe that either it had been torn from its fob in the encounter with the underbrush of the mountain, or else it had been filched from him by a pickpocket during his railroad journey. Upon due reflection he remembered being jostled by a man in the railway station at Reading, also the singular expression of the stranger's face. At that time no suspicion had been awakened; now he was fain to believe that that person had relieved him of his much prized time-keeper. He was vexed with the occurrence, and it somewhat disturbed his drowsiness, but a philosophical habit of mind overcame the intrusion and he resigned himself to oblivion. First, however, he took care to place his pocket-book under his pillow, lest some foreign prowler in the peaceful precincts of Womelsdorf might also dispossess him of his ready means of travel.

(To be continued.)

The Home

This department is in charge of Mrs. H. H. Funk, of Springtown, Pa., to whom all communications intended for it should be addressed.

EDITORIAL GREETINGS

To the Readers of The Pennsylvania-German:

Having been invited to labor among you and having accepted the invitation, I beg herewith to make my initial bow. At the same time let me briefly describe the objects and aims of this department and outline the contemplated plan of work.

This page is not to be devoted to the present-day fashions, to love-letters, moral essays, or any of the popular specialties of the city dailies and special woman's journals. We are not passing judgment on these nor criticizing them, but merely ruling them out as not being relevant to the general aims of this magazine.

This department will devote itself to the "Home" or "Family Circle" in Pennsylvania-German life and will consider anything proper material that illustrates this general subject. Without attempting to give an orderly or scientific classification—cooking, fancy-work, daily household-routine, school-life, modes of dress, the spinning-wheel, the corner-cupboard with its fancy china, household-remedies, pioneer hardships and kindred subjects shall from time to time appear.

Contributions and suggestions upon any or all of the foregoing will be heartily welcomed and will receive due consideration. The sole aim will be to instruct and to please at the same time, along the chosen line, without following the beaten paths of others, but always jealously endeavoring to guard and perpetuate the interests and welfare of the Pennsylvania-Germans.

Earnestly soliciting your hearty co-operation and hoping that our relations will be mutually pleasant, that cordiality and good fellowship will always prevail between us, I am yours for the common cause,

MRS. H. H. FUNK.

A Grandmother's Talk On the "Good Old Times."

Yes, my dear grandson, I believe in the good old times as much as you. But are we thinking of the same thing as we talk about this subject? Would you choose the "good old times" I myself experienced? Let me explain.

I am past eighty-two, was born and raised in a typical Pennsylvania-German community, in a well-to-do family living within fifty miles of Philadelphia. I have seen the time when all that I wore was home-made goods—home-grown or raised, home-spun and home-woven; when no muslin or calico could have been found in our house. My shoes were of heavy cowhide tied with leather thongs, store-shoes with fancy strings being unknown in the neighborhood. I early learned to knit my own stockings and gloves, the home-made kind being the only kind I wore in my young days. I have known what it means to bump the toes against stones, to make my footprints on the frosted boardwalks in the fall. I have gone to church barefooted as a girl all summer—not to Sunday-school, for these were not in operation. I went to a church without carpets on the floors, without cushions or backs to the seats, and have dangled my shoeless feet and limbs many an hour on such benches, swinging them in midair and tracing all kinds of circles and curves and figures while listening to sermons I did not understand.

In the home of my parents there were no carpets or oilcloths on the floor, nor oilcloths on the dining table. There were no curtains to the windows, no pictures or papering on the walls. The ceiling of the rooms was not plastered and papered, the unpainted floorboards and joists being exposed to full view. Our furniture was clumsy, heavy and home-made, upholstered chairs, rockers and lounges not being dreamed of for a farmer's home. Even the locks, hinges and keys of our doors were home-made, as were all the nails used in the erection of the building. The making of nails was one of father's pastimes during the winter.

We had no cuckoo alarm-clocks to rouse us from sleep in the morning as we lay reveling in sweet dreams in our warm beds of home-made goods—feathers and straw, without the factory-made brass beds, the woven springs and patented fandangle mattresses. The clocks we knew were the six-foot grandfather-clocks that reached almost from floor to ceiling. We had no "modern conveniences" in our home—no wind-engine had yet been devised to compel the restless wind to multiply the comforts of man. Our pump was a clumsy, heavy trunk of a tree with long, cold, curved handle that our elders tried to make us lick in zero weather in order that we might hear the tolling of the bells in "Hail Columbia." We had

no matches, no coal, no coal-oil, no cooking stove. If the fire on the hearth had died out during the night, we had to take the tallow-dip lantern and scurry through the driving snow to "borrow" fire from our neighbors. The flint and steel and the sun-glass were not unfailing helps on such occasions. Nor did we linger to think of putting on rubbers, for these were unknown.

There were no green-grocers to bring to our doors fruits from the four quarters of the globe, no butchers to serve us with Chicago dressed beef in summer; neither did the ubiquitous bakers of these latter days come past our house. Refrigerators were not dreamed of. Fruit jars and cans were not in use, drying in the sun with the accompanying swarms of pestiferous flies being our only way of preserving. We had no roller process XXXX flour to bake our bread, no granulated sugar to sweeten our home-made coffee or roasted rye—in fact sugar was used but rarely. The bread we were raised on was the coarse rye bread—wheat-bread or white bread being seen on the table only on special occasions like harvest, the holidays, or marriages and funerals. Hence the expression *W'eissbrot-Frolch*, as applied to funerals by thoughtless youngsters. Speaking of funerals reminds me of the death and burial of my young brother. In the funeral procession from our house to the church and cemetery there was no hearse. The rude coffin made by a neighboring carpenter, filled with the mortal remains, was placed on a large farm-wagon, surrounded by bundles of straw on which the family sat, and thus they conveyed the body to its last resting-place. In our family we knew nothing of caustic soda, baking-soda or baking-powder, nor did we have the predigested, concentrated, omnipresent breakfast-foods. Sweet potatoes and tomatoes were unknown, so were patent medicines offering 100 doses for 100 cents. We managed to get along with less china and queensware than is needed now. How clearly does memory bring back to mind Mother's big mush-bowl, placed on the middle of the dining-table, with hungry youngsters seated around! She used to improvise a little lake of rich, sweet milk in the yellow field of tempting mush, and we all applied our spoons, dipping from the common pond and blazing the way to our hungry mouths with drops of milk and mush. We did not iron our linen, for ironing was not in vogue. We had no wash-boards,

much less washing-machines. Sewing-machines were undiscovered. We were, however, used to the hum of the spinning-wheel, the sharp snapping of the reel the whole winter through, five days each week. There were no milk-separators, no creameries, no shipping of milk to the "city."

We knew nothing of seed catalogues, department stores, illustrated monthly magazines, lead-pencils, photographs, telegraphs, phonographs, with preserved music, oratory, sense and nonsense, or bicycles, or automobiles, or telephones enabling the whole community to learn at once when the baby got its first tooth, or daguerrotypes even—shadow-pictures being the fad and rage of the times—or daily newspapers, or railroads. It seems we did not have anything worth living for. Our nearest store was six miles away, the post-office fourteen, the family physician twelve miles.

There was no public-school system, hence of course no superintendent to come around and cheer us in our studies. The teacher had to set the copy-books for the pupils, printed forms being unknown. The teacher also had to manufacture the quill pens, steel pens not being in use. We had to rule our own paper and did not learn very much. In the four months' term we girls did not vex our heads with geography, grammar, physiology, history, algebra, geometry, etymology—a little reading and writing and less arithmetic being all the requirements for a young ladies' course. If a girl studied more than the ordinary amount of arithmetic, it was said she expected to marry a merchant; if English, it was a settled fact that she was hoping to become a minister's wife.

Many of the pleasures of to-day were unknown. Pianos and organs were few and far between, the fashionable county-fair with its attractions and detractions was not known. If we wanted to take a business or pleasure trip to Philadelphia, we could take our place on one of the lumbering wagons in the long stream of Conestogas threading their slow and weary way to the metropolis, oft in mud axle-deep, for turnpikes had not been built. Thus we got four days of jolting, bumping, thumping for the pleasure of seeing the sights and buying a few things. Returning we formed part of the promiscuous load of plaster, salt or shad, etc. I believe in the good old times, but I would not want to live my childhood days over.

RECIPE FOR "KUGELHOPF."

A reader in York, Pa., requests directions for making "*Koogle-oop*, a most palatable old-time dish of the eastern counties (of Pennsylvania) that was baked in a pan and eaten with milk."

Kugelhoppf, *Gugelhoppfen* or *Kugelhippe* is a genuine fatherland dish. It is baked in a mold and takes its name from its rounded form, somewhat like a *Kugel*, or ball. Mrs. Otto Meyer, of Allentown, Pa., a native of

Baden, has kindly furnished the following recipe for making it:

Mix thoroly in a pan over the fire a pint of milk, half a pound of butter and eight eggs. When fully warmed, add a pound of flour and knead the dough, adding a yeast-cake, a pinch of salt and a tablespoonful of fine sugar. Have the mold well greased with butter and let the dough rise until the mold is well filled, then put the cake in the stove and bake slowly about an hour. Fruits—raisins, citron, etc.—may be added to improve the taste.—Ed.

Literary Gems

FOR THE NEW YEAR

BY HENRY VAN DYKE.

These are the gifts I ask
Of thee, Spirit serene:
Strength for the daily task,
Courage to face the road,
Good cheer to help me bear the traveler's load,
And, for the hours of rest that come between,
An inward joy in all things heard and seen.

These are the things I prize
And hold of dearest worth:
Light of the sapphire skies,
Peace of the silent hills,

Shelter of woods and comfort of the grass,
Music of birds, murmur of little rills,
Shadow of clouds that swiftly pass,
And after showers the smell of flowers
And of the good brown earth;
And, best of all, along the way, friendship and
mirth.

'M "SOLLY HULSBUCK" SEI NEIJOHRS WUNSCH

Ich wünsch eich en glücklich un herrlich Nei-johr

Vum Haus bis naus ans Scheierdohr,
Mit Schtäll voll Geil un Millichkih,
Un Kälwer, Sei un anner Vieh;
Die Welschkornkrip g'schtofft bie sie bost,
Un zwanzig Kinner in der Koscht,
Mit jährlich eens meh ui 'm Hof,
Un plenty Woll un Knottelschhof.

Ich wünsch eich all en Bauerei,
Mit Lots vun "spot cash" newabei;
Paar "city blocks" mit Heiser druf,
Un "private air-ships" in der Luft,
As fliega wie en wilde Gans,
Mit "gas-propellers" fesch am Schwanz.
Un alles was mer winscha will
Mag jeders hawa, Hill un Fill.

Ich wünsch en Amt mit guter Pay
For Leit zu faul zu schaffa meh.
Also der siwajährig Kretz
For all die Loafers wünsch ich jetz;
Un alta Bachelors, schei un bleed,
Wünsch ich Proposals vun da Meed,
Dass jeder Mann, so wie 's is bescht,
Daheim bleibt in seim eegna Nescht.

Ich bin am Winscha sechzig Johr,
Un hab en gute Hand davor.
Wann jeders krigt was ich 'm wünsch,
Hen all die Leit gewiss en "cinch."
So schreiw ich nau des Nei johrschtick,
Un wünsch eich liewa Leit viel Glick.
Ich hoff ihr lebt en hunnert Johr,
Wünsch jedem Mann en Frab—odder paar.

Ich wünsch eich Krefta wie en Ochs.
Un sound wie'n alter Eechaklotz;
Un wann ihr ufschteht morgets frih
En kleener Jiggerkeffer-Brih

ZUM NEUEN JAHR

ÜBERSETZUNG VON H. A. S.

Dies bitte ich von Dir,
Unwandelbarer Geist:
Gieb Kraft zum Tagwerk mir,
Mut, dass ich ohne Zagen

Kann geh'n den Weg, die Wanderlast kann
tragen.

Gieb, dass in Stunden, die der Ruh' ich weihe,
Was ich gehört, geseh'n, mich innerlich erfreue.

Dies wünsch' ich mir zumeist
Als wahres Glück beschieden:
Des Himmels Licht und Glanz,
Der stillen Hügel Frieden,

Des Waldes Dach, des Grases weiches Grün,
Der Vögel Sang, der Bächlein Wellentanz,
Schatten der Wolken, die im Flug vorüber-
zieh'n;

Und nach dem Regen duftenden Segen
Von Blumen aus der guten braunen Erd'.
Sei Freundschaft, Frohsinn mir stets zum Ge-
leit beschert.

(Des is for Schlofkep as zum Hals
"Eye-openers" nemma missa als).
Ich hoff dass all die Leit sin g'sund,
Un flink un schprei wie'n Hasahund.

Of course, es gebt als Dokterbills;
Mer werd ebmols blo um die "gills."
Awer Krankheet treibt mer glei aweg
Mit Zwiwlathee un Deiwelsdreck.
So wünsch ich jeders Lots vun Schpank,
Mit plenty Deiwelsdreck im Schank.
Sel halt em g'sund in alla Wetter,
Un "tough" wie Hemlock-Sohlaledder.

Ich wünsch eich Geld uf alla Händ,
Un Dividends un elf per cent,
Mit "full control," so jeders is
En "millionaire monopolist."
Ich hoff die Leit hen all en Trust,
Noh sin sie glei all rum gebost,
Un wann en Mann for Office laaft,
Dann mit seim Geld hot er's glei kauft.

Ich wünsch eich alles plenty, yes.
Sel macht's Nei johr en gross Success.
Ich wünsch eich all Greenbacks bei'm Roll;
Ich wünsch da Bahlkep plenty Woll.
Die Schepnäs, wünsch ich, werra grad,
Ich hoff der Knecht krigt unser Maad.
Ich wünsch da Buwa plenty Schläg,
Un plenty Fitzeel for die Meed.

Ich will gern alla winscha Glick;
Doch weess kens was 's Nei johr schickt.
Awer viel depend uf jeder Mann,
Was er zum Nei johr bringa kann.
Gut Glick depend uf gute Muscle
Un harte Erwet, Schwitz un "hustle";
Sel zamma g'schafft un recht gelebt,
Macht's Nei johr herrlich all der Weg.

DES HANN MER NOHT BALD

POEM IN THE PALATINE DIALECT, BY E. CROISSANT

"O mei," sagt der Michel,
 "Guck, Rösel, geb Acht!
 Ich han dir schun zweemol
 De Vorschlag gemacht:
 Was wär jezt des schee,
 Wann mir zwee mitnand
 Uns könnten vertrage,
 Uns geben die Hand!"

Mer dächten e Stübche
 Recht sauwer und nett
 Uns einrichte, prächtig
 Mit Schränkche un Bett,
 Un mit eme Oefche,
 Wo's Feuer drin kracht,
 Wann Winters der Stürm heult
 Un 's Schnee runner macht.
 Bald dächt ich dir singe,
 Bald kregschte en Schmatz—
 O mei, wärs nit himmlisch?
 Jest redd emol, Schatz!"

"Ja ja," meent die Rösel,
 "Des g'fiel mer ganz gut,
 Das Singe und Pfeife,
 Wann's schwer mer zumuth.
 Und noth erscht das Stübche
 Mit Schränkche und Bett,
 Des dächt mer erscht g'falle—
 Ja, Michel, 's wär nett!
 Und schliesslich des Oefche
 Im Stübelche drinn,
 Das hotzelt und brotzelt,
 Des wär nach mei'm Sinn!
 Nur eenes, das will mir
 Ins Köppche nit geh':
 Dass *dich* ich sollt nemme—
 Du g'fallscht mir nit, nä!"

"O mei," sagt der Michel,
 "Wann alles dir g'fällt—
 Des is noht 's geringschte,
 Des hann mer noht bald!"

EN PAAR NEIJOHRSGEDANKA

POEM IN THE PALATINE DIALECT, BY E. CROISSANT

Des Jahr geht nau schtark zum End, un bal
 werd en neies do sei. Die Chrischttag sin vor
 der Dühr, un wann selle vorbei sin, is ganz bis-
 sel vum alta Jahr meh iwrig.

Wann's Neijohr kummt, no gebt's als grosser
 Jubel un Lärm. Sel wisst ihr in der Schtadt
 viel besser as mir do hunna im Busch. Awer
 mir heera ah als die Schtiempfeifa brilla in
 Ellstaun, un iwerall rum heert mer's als knalla,
 wu's Neijohr a'gschossa werd. Viel Leit meena,
 sie kennta's Johr net besser a'fanga as mit gut
 Essa un Trinka, mit Danza un uf B'such geh
 un allerhand Plessier. Annera die nemma's
 viel erschter; sie gehn owets in die Kerch
 un singa un beta, bis 's nei Johr do is. Un deel
 die gehn in's Bett un schlofa wie schunschit ah,
 un froga net eb's alt heesst odder nei. Doch
 is 's Neijohr en arg wichtige Zeit, wann mer's
 recht bedenkt.

Mer heert oft saga 's gäbt nix Neies unnig
 der Sun. Sel Wart schteht in der Biwel; der
 Preddiger Salomo hot's en ganz Dutzend mol
 runner g'schriwa. No sagt mer als widder,
 's gebt alla Dag eppes Neies. Nau, wel is
 wuhr? Ich glaab allabeed, wann mer's recht
 unnersucht.

Do is die nadirlich Welt, wu mer drin lewa.
 Deel meena, sie wär erscht abaut sechs dausent
 Johr do; viel g'schütudirta Leit awer behaapta,
 sie wär schun viel hunnert Milliona Johr alt.
 Sel mag sei wie's will, 's is immer die seem
 Welt. 's Schtofft, wu sie davun gemacht is,
 werd net meh un net weniger. 's dut sich
 immerfart rumschaffa in neie Forms, awer's
 geht ken Krimmelcha verlora. Wann mer Eis
 schmelzt, gebt's Wasser; wann mer's Wasser
 kocht, gebt's Schtiem. Der verfliegt in die

Luit, dass mer'n nimme sehnt, awer's Wasser
 is als noch do un's kummt widder owarunner
 in Rega odder Schnee. Un so is's mit alla
 annera Elementa. 's alt Schtofft bleibt, awer's
 gebt alsfart neia Forms.

So is's ah mit da Menscha. Wann en Bewi
 gebora werd, sagt mer, 's is en neier Mensch.
 Sel is wuhr, awer juscht so weit as 's die Seel
 a'geht. Dem Bewi sei Kerper is ah nei, awer
 er is aus'm seema al-a Schtofft gemacht—
 Fleesch un Blut un Knoch—wu die aller-
 erschta Menscha raus gemacht wara. En Bewi
 is also egentlich nix Neies unnig der Sun,
 wann's schun alla Sekund ergets uf der Welt
 en neies gebt.

Wie mit da Menscha so is's ah mit da Diera
 un da Planza un da Schtee, mit alles was uf
 der Erd wachst odder in der Erd schteckt. So
 is 's ah mit Heiser un Bricka un Kercha, mit
 Hausrot, Wäga un Maschina, mit all da daus-
 ent Dinga, wu die Menscha baua un macha.
 's is immer 's seem alt Schtofft in ra neia
 Shape; nix Neies un doch nei.

Wie is 's dann mit der Zeit—werd die net
 nei? Die Zeit is ken Schtofft; sie is juscht en
 Idea—en Begriff, wie mer uf Hochdeitsch sagt
 —wu entschtanna is aus da Motions vum der
 Sun, vum Mond un da Schterna. Sel kann
 mer schun in erschta Kapitel vum der Biwel
 lesa. Die Zeit is so alt wie die Welt selwer,
 un en Johr is juscht en Schtick davun—so lang
 as 's nemmt bis unser Erdkugel ihr Round un
 die Sun rum gemacht hot. 's is awer doch en
 nei Schtick Zeit, as mer nau widder a'fanga
 wolla.

Ja, die Welt is alt—so alt, dass mer gar net
 ausrechla odder ausdenka kenna wann sie

a'gfanga hot—un doch werd sie immerfart nei. Grad so is 's mit der Zeit: alla Dag, alla Schtun, ja, alla Sekund werd sie nei. Un's Allerbescht dabei for uns is, dass mer alla Dag un alla Schtun en neier A'fang macha kenna, wann mer wolla—en A'fang for besser zu werra un besser zu duh. Die Zeit is ken Schtofft wie des, wu die Welt raus gemacht is; mer kann sie net sehna, net heera, net fiehla, net schmacka, net riecha. Un doch hot der alt Ben Franklin ganz Recht g'hat, wie er g'saat hot, die Zeit wär's Schtofft wu unser Lewa raus gemacht is. In der Zeit steht unser Lewa, un grad so wie mer die Zeit a'wenner for Gutes duh odder Schlechtes, so werd sich unser Lewa g'schaltal un unser Schicksal in der annera Welt.

Ich hab schun Felder g'sehna, die wara ganz iwerwuchert mit Hecka un Unkraut. 's het ken Gilderi druf lewa kenna un's war Gift genunk druf, for'n ganz County doot zu macha. En braver, schaffiger Mann hot's Land kaaît,

hot's gebutzt, geplugt un ei'gsät, un bis sechs Monet rum wara, is die schenscht Frucht dart gewachsa. 's war der seem alt Grund, awer's war eppes Neies un iweraus Gutes druf. Eem brava Mann sei Willa un sei Erwet hot da Change gemacht.

Des is en Fact, awer's basst ah first-rate for'n Gleichniss. Em Mensch sei Seel is en Feld wu gute Frucht träch odder Darna un Gift, grad nachdem as sie ei'gsät odder gebauert werd. Sie is en Feld, wu jeder for sich selwer baura un ah ernta muss. Un's Neijohr is en apartig gute Zeit for a'fanga des Feld recht zu baura.

Do, Mr. Editor, haw ich nau en paar Gedanka nunner g'schriwa for dich. 's is ah juscht alt Schtofft in ra neia Form, awer du bisch willkumm dazu wann du's juhsa wit. Ich wunsch dir un all da Leser en recht glickseliges neies Johr.

HANJERG.

EN TSCHENTELMANN UF DER JURY

An Extract from "Boonastiel"

Die anner Woch war ich in der Schtadt un hab uf der Jury g'hockt. Es is mer so halwer vorkumma as wann ich nau a'g'sehna wär as eens vun da Haapt-Männer im County, noch gar as en Tschentelmann; for des is was der Lawyer eemol iwer's annermol behaupt hot, wie er sei Speech gemacht hot. "Tschentelmann uf der Jury," hot er meher as en Dutzend mol g'saat, un allemol hot er mir grad in's Gsicht nei geguckt. Sel pruft's dass er mich selwer kunsiddert hot as der Haapt-Tschentelmann.

Un wann ich's ah selwer saga muss—wann mer des Ding recht kunsiddert, bin ich g'intenteit zum Nama Tschentelmann. Was is en Tschentelmann ennihau? Ei, en Mann as weess wie mer sei Lewa macha kann ohne zu schaffa. Eener as schafft wie der arm Johnny Hanneberger is juscht en commoner Daglehner. Der Hollerheck is en Wert, awer ken Tschentelmann. Der Billy Biffelmoyer dut alla Sarta Bisness a'treiwä—Geil handla, Hinkel peddla un anner Sach, un sellentwega is er ah ken Tschentelmann. Wie's mit unserm Parra is, weess ich schier net; er muss ewa zu seiner Kerchabisness tenda for en Lewa macha, un es dinkt mich, er is juscht eens vun da Wochadags-Tschentelmänner un Sundags-Daglehner, weil er sei Lewa verdient Sundags, wann annera Leit in die Kerch gehna.

Awer ich bin der einzigst Mann as nix schafft for sei Lewa verdiena. Die Polly eegent's Haus un die Kuh un drei Acker Land, un hot all's Erbschaftgeld uf Intressa, was sie vun ihrem Dadi kriegt hot. Sie geht oftmols uf da Marrik un verkaaft Butter, Eier, Schnitz, Shtinkkä, Buhna un schier einig eppes as sie reesa kann. Sellaweg macht sie unser Lewa, un ich hab gar ken Baddereschon wega Schaffa odder Bisness. Ich hab plenty Zeit for an's Hollerhecks uf der Bortsch hocka un

warta bis als eens vun da Politicians aus der Schtadt raus kummt un setzt die Tschickers uf. Darum bin ich der Tschentelmann vum Berg. Ken Wunner dass sie mich uf die Jury geduh hen, un ken Wunner, dass seller Lawyer mir als grad in die Aaga nei geguckt hot allemol as er "Tschentelmann uf der Jury" gsaat hot.

Sel war ah en artliche gute Case, was sie geprowirt hen letscht Woch. So wie ich's verschtanna hab, war der Defender en Kerl vun Dudeltaun, un sie hen en g'indeit g'hat for en Paar schtreefige Hossa zu schtehla. Der Scheet-Lawyer hot en Speech gemacht un drei Zeiga uferufa, eener noch 'n annera; jeder hot en Biweeled schweera missa dass er die Wohret sagt, un jeder hot g'schwora dass er es g'sehna het wie der Defender die Hossa g'schtlohla hot.

Well, darnoh hot der anner Lawyer ah en Speech gemacht, un er hot vier Zeiga uferufa, un jeders hot g'schwora, dass er da Defender net g'sehna hot die Hossa schtehla. Dann hen die Lawyer widder Speeches gemacht un hen oftmols da Tschentelmann uf der Jury genennt. Noh hot der Judge ah sei Sach g'saat un hot net da Tschentelmann uf der Jury vergessa, un hot uns zu versch'eh gewa, dass mer des Ding diseida sotta according zum Gewicht vum Evidence.

Well, wie mir beinamer warn, war die Question, wie mer des Ding diseida wolla. Drei Zeiga hen g'schwora dass sie da Defender sehna hen die Hossa schtehla, un viera hen g'schwora dass sie gar nix so g'sehna hen; un weil vier Zeiga besser sin as drei, hen mir diseid according zum Gewicht vum Evidence. Mer hen agried uf "not guilty" un dass der Dudeltauner Kunschtawler die Unkoschta un ah die Hossa bezahla muss. Un des pruft dass mer sich ah uf en Jury verlossa kann, wann ennihau eens davun en Tschentelmann is.

EDITORIAL DEPARTMENT

A New Year and a New Volume

WHEN this writing reaches our readers' eyes the turning of the year will have been made. 1906 will be gone and 1907 will be here. May the new year be happy and prosperous to our readers and friends, each and all.

We fear this wish will come somewhat late, too late to be in strictly "good form." But the tardiness of its coming will not detract from its sincerity. We are sorry indeed that our monthly issues still continue to fall behind time, but we beg our readers not to put all the blame on the publisher and editor. The final making of the magazine is done in the printer's shop, and there often delay is apt to occur. For our part we will renew our promise to try to do better in this respect.

With this issue THE PENNSYLVANIA-GERMAN is beginning a new volume, the eighth. What it did and endeavored to do in the past year was briefly reviewed on this page in our December number. What it proposes to do in the new year has been so fully set forth in our bulletins and announcements that we deem it needless to enlarge upon it here and now. We believe in doing things rather than in repeating continually what we are going to do. We shall content ourselves with calling attention briefly to a few new features of the present issue.

A New Symposium

The first of these is a new symposium. In the great Teutonic race the migratory instinct has always been strongly developed. Julius Cæsar already bore witness to the restless roving of the Germans and Helvetians and their love of war. Those tribes have long ago settled down to peaceful pursuits in well fixed habitations, but their *Wandertrieb* has continued to manifest itself until this day. Often indeed it was an impulse from without rather than from within. Thousands of them were forced to wander away from their old homes by cruel and unrelenting persecution on account of their religious belief, to seek in what was

then a but slightly explored wilderness that freedom of worship for which their souls longed, which was dearer to them than every other blessing of life. Happily those times of fanaticism, intolerance and tyranny are gone by; but since then millions of Germans have been lured to the great western republic beyond the sea by the hope of bettering their material fortunes, of finding privileges and enjoyments denied them in the fatherland. They have come and spread over all these United States until there is no community of any considerable extent to-day where their name is not known and their influence is not felt.

These later migrations, especially those from our own State westward and in other directions, form the general subject of the symposium begun in this number. It is vast and multiform and can not be fully treated in a single issue. We have engaged quite a number of competent writers to describe its various phases, and we present now as many of their contributions as our space will admit. The rest will follow in due time.

A New Department

We have repeatedly noted the suggestion made to us of having a department of this magazine devoted to the home and the special interests of our lady readers. As a matter of course, such a department should be in charge of a lady. We are glad to announce to-day that our efforts to find a suitable editor have been crowned with success. The new "home department" will be under the supervision of Mrs. H. H. Funk, whose personal introductory appears on another page in its proper place. Mrs. Funk has been born and reared as a Pennsylvania-German; she understands our people thoroly in their domestic life as well as in other relations, and knows what they need and want. She has taught school for a number of terms and has had charge of the editorial department of the Springtown (Pa.) Times, a weekly paper published by her husband. She has from time to

time prepared articles on biographical and other subjects for various occasions and purposes. She comes well prepared to her new place, to which, we feel confident, our readers, especially the ladies, will gladly welcome her.

The scope of this new department is so well defined by Mrs. Funk in her editorial greetings that we will simply refer to these. "The Home" is intended to supply a well recognized need, and we trust its editor's request for contributions and suggestions will meet with a prompt and generous response.

A New Departure

Another new feature, which may well be called a new departure, is a series of biographical sketches of representative Pennsylvania-Germans of to-day. Hitherto we have confined these sketches to men and women of the past whose achievements entitle them to such recognition. But the interest of the reading public is often more with the living than with the dead, and it seems fitting that persons of Pennsylvania-German stock and parentage who have achieved honorable distinction in any field of human endeavor and are still living among us should be admitted to the circle of our worthies. Such sketches will be supplied by writers well qualified, whose aim will be to present facts rather than to offer comment or bestow praise. We hope this

new line of our work will also meet with general approval and support.

A New Serial Story

Still another new thing that deserves a word of mention is the new serial story which begins in this number and will probably run thro'out the year. It is a story so thoroly Pennsylvania-German in locality and characters that we are fain to believe all our readers will peruse it with genuine pleasure. The author, Rev. A. W. Quimby, has written several stories that have been well received and shows much skill in weaving his plots and delineating his characters. There is no exaggeration and variety enough in scene and incident to keep up the interest to the end. "Myles Loring" will be illustrated with a goodly number of pictures made from photographic views of the scenes described in the course of the story.

Not Resting on Our Oars

What we have said will suffice to show that we are not resting on our oars, that we are steadily at work, determined to perform the task set before us to the best of our ability. We trust our readers and friends will give us credit for honest endeavor and generously come to our aid, helping us to widen our influence and enlarge our subscription-list. The result will redound to their own benefit in a larger, brighter and better magazine.

Clippings from Current News

Reinterred in his Home City

The remains of James Wilson, signer of the Declaration of Independence, member of the Constitutional Convention of 1787 and first Associate Justice of the United States Supreme Court, were transported from their resting place in Edenton, N. C., to Philadelphia, his home city, and reinterred in Christ church there with great ceremony, November 22. After the reinterment a memorial tablet was unveiled and addresses were made by Gov. Pennypacker, Dr. S. Weir Mitchell, Andrew Carnegie, Attorney General Moody, and several other prominent men. James Wilson was born in Scotland in 1742, and died in 1798.

A Nestor of the German-American Press

William Rosenthal, of Reading, Pa., editor of the daily *Reading Post* and the weekly *Deutsche Eiche*, recently celebrated his eighty-

third birthday in good health and surrounded by a large circle of friends. A suitable address was made by Judge James Ermentrout, of the Berks county court. Mr. Rosenthal came from Nordhausen, Saxony, some time before 1848, and has all along been engaged in newspaper work. He founded the *Reading Post* forty years ago.

A Revolutionary Landmark Doomed

The Bayard House in Germantown, which has stood since the days of the Revolution, is to be torn down. It is situated on the east side of Germantown avenue, below Pleasant street. Tradition says that a cellar had been dug there before the battle of Germantown, and that this excavation was used after the battle as a common grave for a large number of the slain. A stone in the building bears the date 1777.

Old Statehouse Clock to be Restored

The city fathers of Philadelphia have authorized the erection on the west end of Independence Hall of a dummy clock to represent that which had its place there between 1781 and 1828. In the latter year Councils appropriated \$12,000 for a new steeple, including a new clock that cost \$2,000 and proved an excellent time-keeper. The old clock was then removed, but is now to be replaced, not as an actual time-piece, but as a reminder of old Philadelphia.

New Building for Historical Society

The Historical Society of New York City recently celebrated its hundred and second anniversary by dedicating its new building. This building, which the Society owes chiefly to the munificence of Henry Derer, who contributed \$250,000 toward its construction, is made of granite, three stories high, and expected to be quite finished within six months.

A Monument to President Buchanan

Through the transfer of a tract of land near Mercersburg, Pa., the trustees of the estate of Harriet Lane Johnson, a former mistress of the White House, are enabled to carry out the provisions of her will for the erection of the first monument to President James Buchanan. Mr. Buchanan was born at Stony Batter, Franklin county, Pa., April 22, 1791, and died at Lancaster, June 1, 1868. He was born in a log cabin since removed to Mercersburg and now occupied by negroes. The monument is to mark the spot where that cabin stood and to be turned over, when completed, to the State authorities.

Tablet to Wyoming Heroine

Frances Slocum, the heroine of the Wyoming massacre in 1778, is to be honored by a bronze tablet to be placed on the North Street school building in Wilkes-Barre. The building stands on the spot where the Indians captured Miss Slocum after she tried to escape. The tablet is eighteen inches wide, two feet long, and inscribed thus:

"Frances Slocum (Ma-Con-A-Quah) was captured near this spot by the Delaware Indians, November 2, 1778."

Flag and Hair for Memorial Chapel

Miss Sarah M. Wilson, of Philadelphia, a great-granddaughter of Betsy Ross, has made a silk flag for the Washington Memorial Chapel at Valley Forge. On the staff outside the chapel is this inscription: "This flag and staff are a memorial of Betsy Ross, a member of Christ Church, Philadelphia, who made the first flag of our nation. Presented by All Saints' Sunday-school, Norristown, Pa."

Mrs. Margaret Pechin, of Philadelphia, has presented to the chapel a lock of Washington's hair, which was given her in 1872 by James A. Hamilton, a son of Alexander Hamilton.

Goes as Missionary to India

Devoting her life to the cause of foreign missions, Miss Anna Funk, a daughter of James B. Funk and member of the Mennonite church at Bally, Berks county, has set sail from New York for India. She goes to Champa, where three missionaries and their wives are already at work. The journey will require almost two months.

Old Church Altar on Exhibition

The ancient altar table of St. Paul's Lutheran church, near Pennsburg, Montgomery county, now owned by H. P. Beerer, a Norristown hotelkeeper, is being exhibited in the window of a Norristown store. It is 156 years old, and for 53 years, from 1750 to 1803, did service in the old Goshenhoppen and other Lutheran churches in that locality. The table is extremely simple in construction. It could be taken apart, carried to another church and easily be put together again for use. Mr. Beerer bought it for fifty cents at a sale of the effects of the late Peter Hartranft, at Klinesville. The table was taken in charge by the Hartranft family when the old log Goshenhoppen church was replaced by the Six-Cornered church in 1803.

An Ancient Heirloom

Mrs. L. Kohlhaas, proprietor of a store in Allentown, owns a hand-embroidered satin crib-cover made in 1428, which was first owned by the family of Von Salis, of Farnsburg, Switzerland, and has been transmitted to her along the line of her maternal ancestry. It was originally white, but is now yellow with age. The embroidery on it is superb.

Monument to a German Clockmaker

The city of Nuremberg, in conjunction with the Society of German Clockmakers, recently erected a monument to Peter Henlein, who four hundred years ago substituted springs for weights in clocks and thus prepared the way for the watch.

Adopted a Chinese Girl

Miss Carrie J. Dreibelbis, of Lehighton, a missionary of the Reformed Church in Yochow, Hunan, China, has formally adopted the little Chinese girl that was left at the door of the mission house in Kiu Kiang, China, Nov. 6, 1902, when eight days old. Miss Dreibelbis, who recently returned to her work after a vacation spent at home, has ever since been a mother to the child, which has been christened Mary Elizabeth Dreibelbis.

German Immigrants Wanted in Texas

A society has been formed at Houston, Texas, with a view to promoting German immigration to that part of the State. Some of the delegates came from a distance of six hundred miles. The Anglo-American press strongly favors the movement.

A Tablet on the Taylor House

The old historic building at Fourth and Ferry streets, Easton, was marked November 20th with a bronze tablet inscribed as follows: "This house was built in 1757 by William Parsons, Surveyor General of Pennsylvania, and was the home of George Taylor, signer of the Declaration of Independence. Maintained by the George Taylor Chapter, Daughters of the American Revolution, as an historic memorial."

In Memory of the Continental Congress

A bronze tablet marking the Colonial courthouse, at York, in which the Continental Congress convened during the occupancy of Philadelphia by the British in 1777-'78, was unveiled November 27th by members of Yorktown chapter, Daughters of the American Revolution. It was placed on the wall of a building facing the spot where the old courthouse stood. George S. Schmidt, a member of the York county bar, presented the tablet to the city, in whose name Mayor James St. Clair McCall accepted the gift.

OBITUARIES

REV. JOHN ADOLPHUS HARTMAN, Moravian missionary to the Delaware Indians in Ontario, Canada, for twenty-four years, died November 20th in Bethlehem, Pa., aged 74 years. He was born in Surinam, Dutch Guiana, and educated in Germany.

JOHN R. JURGEN, one of the oldest German citizens of Pittsburg, and one of the founders of Zion's Lutheran church in that city, died Nov. 23. He was born in Germany in 1817 and came to Pittsburg in 1850.

DR. CHARLES L. HOFFMAN, a well known physician, died at Lebanon, November 27. He was born at Bath, Northampton county, June 22, 1847, graduated from Jefferson Medical College in 1870, and practiced many years in Carbon and Schuylkill counties.

AUGUST BAUMAN, a noted penman, died in the Lehigh county almshouse, Nov. 29. He was a native of Hungary and widely known among the people of southeastern Pennsylvania, where he used to make periodical visits for the purpose of writing baptismal and confirmation certificates, family records and other documents. He was a veteran of the Civil War.

PROF. AUGUSTUS A. BLOOMBURGH, PH.D., teacher of modern languages in Lafayette College, Easton, from 1867 until 1905, died at Vevy Vand, Switzerland, Nov. 28. He was born at Ussenheim, Bavaria, and came to this country about 1856.

DR. WILLIAM HERBST, a well known physician, died at Trexlerstown, Lehigh county, Dec. 22. He was born, Sept. 24, 1833, as a son of Frederic W. Herbst, who had immigrated from Saxony. Dr. Herbst was a recognized authority on botany, having taught the science for seven years in Muhlenberg College and written a number of treatises on botanical subjects. Lately he gave special attention to cryptogams.

Chat with Correspondents

Criticism on Children's Rhymes

In a very complimentary notice of our November number Rev. R. Dubs, editor of the *Evangelische Zeitschrift*, an organ of the United Evangelical Church published at Harrisburg, says he found the *Kinderlieder aus dem Elsassthal* specially attractive, but offers a correction of the rhymes beginning "Hoss, hoss, trill! der Bauer hot en Fill." The author, he says, has left out a line, and the whole stanza should read thus:

"Tross, Tross, trill!
Der Bauer hot en Fill.
Fillche will nit laafe,
Der Bauer will's verkaafe;
Schpringt's Fillche weg,
Plumps liegt der Bauer im Dreck."

Rev. Dubs says this verse was often repeated to him by his mother in the fatherland, when he was a child. He also used to repeat, on going to bed, the stanza beginning "Z' nachts, wenn ich schlofe geh," the last two lines of which, however, were given in this form:

"Zwei, die mich weise
Zum himmlischen Paradise."

A Penna.-German Girl in North Dakota

An Allentown lady reader contributes the following sketch and picture of a gritty Pennsylvania-German girl, who has achieved distinguished success in the far Northwest:

Lucy Bowen Seiple was born at Safe Harbor, Lancaster county, Pa., as the oldest daughter of Theodore and Esther Seiple. Her mother was a daughter of John Perkins and his wife Susan, *nee* Bowen. Miss Seiple graduated from the State Normal School at Millersville about 1900. After teaching school some time she made her way to Rugby, N. D., where an aunt of hers, the wife of District Attorney Byron Shuman, formerly of Mifflintown, Pa., was living.

In Pierce county, N. D., Miss Seiple purchased a farm for a mere song, and superintended the cultivation of her 160 acres of wheat, while at the same time she undertook to cultivate the minds of the youthful population, "teaching the young idea how to shoot." For five years she successfully cultivated wheat on the farm



LUCY BOWEN SEIPLE

and intellect in the schoolroom. After residing in North Dakota five years she was offered ten times the price she had paid for the farm, and the honor was almost thrust upon her of becoming a candidate for the office of superintendent of public

schools, a position connected with a salary of \$1800 a year. Her competitor was a worthy bachelor, but she was elected with a majority of two hundred votes.

Miss Seiple is now visiting her mother at Safe Harbor, Pa., but will return to North Dakota in the course of a few weeks, accompanied by her sister, Miss Ossee Seiple, as stenographer, to take charge of her new duties. She is a charming personality, endowed with good common sense, energy and perseverance, and to these qualities she owes her unusual success.

Is a Lancaster County "Dutchman"

Dr. F. A. Long, of Madison, Neb., who has contributed an interesting article on the Pennsylvania-Germans in that State to our present symposium, offers this supplementary notice in a letter:

Mr. A. L. Mohler, of Omaha, vice-president and general manager of the Union Pacific Railroad, is a native of Lititz, Pa., and got his first experience of railroading as a brakeman in his native county.

Who Can Tell?

The following questions have been asked by a correspondent. Who can answer them?

When and where did Heinrich Kentz-homer make grandfather's clocks and Kimber & Sharpless print family Bibles?

Genealogical Notes and Queries

This department is open to all our subscribers. Contributors will please state their questions and information as clearly and briefly as possible, being particularly careful in writing names and dates.

X.

What of Fischer and Schuler Families?

I have devoted several years to tracing my family's history and have been very successful in finding the Fischer family living in York county as far back as 1767. From this date I have each succeeding generation complete, with very few exceptions, down to the present day. I am anxious to trace the family back still further, but it appears I have reached the end of my research.

My paternal ancestor was Gottlieb Fischer, who was of German descent, as the name indicates. The other side of my family is of Dutch descent. Adam Schuler emigrated from Amsterdam in 1735 and settled in Bucks county. Later he removed to York county, where many of his descendants are still living. This branch of the family I have almost as complete as the Fischer family. If you have anything bearing

on the Fischer or Schuler families, I would be exceedingly glad to hear from you.

W. S. FISHER.

1001 Capitol St., Harrisburg, Pa.

XI.

Another Inquiry About the Reeds

Since writing you in September last I have become convinced that my husband's people were not connected with the Reeds of Montgomery county, Pa. My husband's grandfather, Philip Reed, and his brother, David Reed, who died as a young man, were born in Berks county, after the Revolution. Their father served during the entire war and afterwards settled in Berks county, where he ran a sawmill on the Schuylkill river. I think his name was David also. I am anxious to trace my husband's family to its German ancestor, but have not succeeded yet.

Greeley, Col.

EVA A. REED.

Our Book-Table

Any book or pamphlet reviewed in these columns will be sent to any address by the Manager of THE PENNSYLVANIA-GERMAN on receipt of the publisher's price. Postage must be added when it is mentioned separately. Any other book wanted by our readers may be ordered through us at the publisher's price. Inquiries will be promptly and cheerfully answered.

Historical Papers. The Lancaster County Historical Society's pamphlets continue to reach us at regular intervals. Vol. X, No. 10, just received, comprises the papers read at the meeting of November 2. There are three of them, all contributed by Hon. W. U. Hensel, of the Lancaster county bar. The subjects are Dr. David Ramsay; Sally Hastings, a Literary Grass Widow, and An Early Letter by Thaddeus Stevens, an extended biography of whom was contributed to a previous issue of these papers by the same author. With the sketch of Dr. Ramsay, who won fame as a historian and army surgeon in Revolutionary times, is combined an account of his two brothers, Nathaniel and William, and the article is illustrated with a picture of the Ramsay home and two views of the Riot House.

The Youth's Companion is probably the oldest publication of its class in this country and certainly one of the best. The more we read it, the more we come to appreciate its genuine merit. During the past year it has been publishing a series of American History Stories that should be of absorbing interest to every American boy and girl. Besides these there are many other stories, of travel, adventure, hunting and the like, such as young people love to read. But it is much more than a mere story-paper. It contains regular articles by prominent contributors on subjects relating to education, government, finances and other matters of general interest, and the pages devoted to Current Topics, Current Events, Nature and Science, furnish abundance of information useful to young and old. The Youth's Companion is published weekly by the Perry Mason Company at Boston, Mass., at \$1.75 a year.

Der Jugendfreund. This monthly publication, established in the interest of German Sunday-schools by the long deceased Rev. Samuel K. Brobst, of Allentown, and now edited by Rev. Dr. W. Wackernagel, of Muhlenberg College, has completed its sixtieth year with the December number. This issue contains a number of interesting articles describing the celebration of Christmas in various mission-fields of China, Borneo and India, also in Italy and New Orleans. Besides these it offers other matter appropriate to the holiday-season. The motto of the *Jugendfreund* is very beautiful:

"Aus dem Haus in die Schule, aus der Schule in die Kirche, aus der Kirche in den Himmel." (From home to school, from school to church, from church to heaven.) The present publisher is Miss Sarah L. Brobst, 956 Walnut St., Allentown, Pa.

The Woman's Home Companion for January, 1907, is out bright and early, with several features of special interest. One of these is an official statement by President Roosevelt declaring his position on the question of child-labor. John D. Rockefeller, "the world's most hated and least known man," is described in another richly illustrated article by a correspondent who has succeeded in gaining his confidence and has played golf with him. Dr. Edward Everett Hale sends a New Year's message to his friends on his editorial page. Homer Davenport, the cartoonist, tells how he managed not only to see the Sultan of Turkey, but to draw a picture of him, and to smuggle this picture out of the country in a bundle of hay. This picture of Abdul Hamid, the only true one in existence, is reproduced among the illustrations of Mr. Davenport's article.

The Travel Magazine for January is primarily a California number, though ample space is given to articles on other parts of the world. The cover design is a beautiful picture of the San Gabriel Mission, and there are articles on California's Challenge, The Desert of Southern California's Challenge, The Desert of Southern New, and Winter Bathing in the Pacific. The number is profusely illustrated, containing nearly a hundred pictures from halftone engravings.

The China Methodist Forum. Published quarterly, in the interests of China Methodism. Methodist Publishing House, Shanghai, China. The October-December (1906) number of this publication, which is edited by Rev. Franklin Ohlinger, has reached us. It contains a portrait of Rev. W. H. Lacy, D.D., who has labored in China for eighteen years, and a number of articles relating to mission work in that country. The advertisements are of special interest, many of them being bordered with Chinese characters, which are evidently intended for the special benefit of converts unable to read English.

The Pennsylvania-German

FEBRUARY, 1907

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Yours Truly
Geo. G. Morris

The Pennsylvania-German

Vol. VIII

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No. 2

German Migrations in the United States and Canada

A Symposium of Historical and Descriptive Sketches

(Continued)

Pennsylvania-German Settlers in Indiana

BY A. B. KOLB, ELKHART, IND.

AS the term Hoosier was once synonymous with ignorance, so the name Pennsylvania-German is closely allied with industry, frugality, domesticity, honesty, intelligence and thrift. The names of Pennsylvania-Germans are not generally found in the printed records of this country in connection with its political development; that space is left for the Yankee and Irishman to fill. But wherever the Pennsylvania-German goes he figures largely, as a rule, in the industrial and material development—the real backbone—of the community. In no section or State is this more true of him than in Indiana.

The first white settlers in Indiana were the French, who, following the French Jesuit missionaries in their travels among the Miamis and other Indian tribes, settled along the well known route from "New France" to Louisiana. This was about the year 1675. Naturally the love of adventure led the majority of the first settlers into these regions. This also was no doubt the magnet which drew the first Pennsylvania-Germans away from the older settlements, about the beginning of the last century, through the dense forests, down the Ohio or across Lake Erie and thence over the Maumee and Wabash route into the heart of the wilderness inhabited by the none too friendly Miamis, Kickapoos, Pottawatomies and other tribes of Indians

which at that time owned the territory. Thus we find Aaron Bowman, a native of Lancaster county, Pa., commissioned at Evansville, Ind., as pilot on the Ohio, November 3, 1808. Nearly a year later this same Bowman was fined ten dollars for having piloted a boat down the Ohio rapids contrary to the laws of the territory. The fine was afterwards remitted.

The Indians were continually harassing the early settlers, and some of the young Pennsylvania-Germans enlisted in the army to defend the homes and lives of the settlers. Andrew Shirk, formerly of Montgomery county, Pa., served as ensign in the Seventh Indiana regiment in 1813 and was promoted to a captaincy in 1815. His brother Samuel was a lieutenant in the same company. In 1815 Jacob Shoemaker, formerly of Montgomery county, Pa., was ensign in a company of the Ninth regiment. Samuel Snyder, from Snyder county, Pa., was a justice of the peace in Warrick county in 1814. In 1808 John Coffman (Kauffman), a Pennsylvania-German, was shot in Knox county, Ind., by one of a party of English adventurers, and the court directed that the persons of those who had "shot and murdered" the settler be turned over to Jacob Coffman, probably a brother of the murdered man. Summary vengeance was the law in such cases at that time.

But these are isolated instances of pioneers and rovers, and we turn to places and cases where the real settler and home-builder came in. Prominent among the early settlers must be considered the Lutheran communist body that, headed by George Rapp, had left their Württemberg fatherland in 1803 and founded the town of Harmony in Butler county, Pa. Hoping to better their conditions, they selected a place on the banks of the Wabash, about fifty miles above its confluence with the Ohio river, and founded the town of New Harmony, in Posey county, Ind., in 1815. The history of this people is so well known that the limited space for this article will not justify repetition. Suffice it to say that the Indiana enterprise did not fulfill their expectations; they sold out to a Scotchman, Robert Owen, and moved back to Pennsylvania, where the founder, John George Rapp, died August 7, 1847.

From this time on settlers flocked to Indiana from all parts. The Pennsylvania-Germans furnished their full quota, settling mostly in the northern portion of the State on the lands which the Pottawatomies by at least twenty-two treaties had ceded and sold, parcel by parcel, to the United States government. By the last treaty, made in 1826, they sold all their remaining lands for \$32,000, to be paid in merchandise of some sort, and \$15,000 annually for twelve years. It is said that this money has never been paid in full. This land was then placed on the market at \$1.25 per acre. The news of the fertility of the soil, the great variety of game and the abundance of good water soon became known in Pennsylvania, and a steady stream of sturdy pioneers began to move westward. From Bucks, Berks, Lehigh, Chester, Montgomery, Lebanon, Juniata, Snyder, Somerset, Mifflin, Indiana, Blair, Cambria, Adams, Huntingdon and other counties came the Pennsylvania-German settlers to possess the land, and between 1830 and 1840 several thousand settled in Indiana, principally in what are now known as St. Joseph, Elkhart, Laporte, Steuben, Marshall, Lagrange, Jasper, Allen, DeKalb, Howard, Miami and Noble counties.

Most of this country was covered with magnificent forests of maple, beech, bass, elm, walnut, ash, pine and poplar, dotted here and there with clearings where the Indians had planted their corn, and with small sections of prairie-land. One of these sections north of Ligonier, Ind., known as the "Hawpatch," from the abundance of black haws found there, has been called the garden spot of Indiana and was settled exclusively by Pennsylvania-Germans, who evidently knew a good thing when they saw it. Another tract of about 5000 acres of prairie-land south of Goshen, likewise fertile, was settled principally by Amish Mennonite people from Somerset and adjacent counties in Pennsylvania, and land that was sold in 1835 for \$1.25 per acre is now sold for as much as \$125 per acre.

That the Pennsylvania-German settlers are not ashamed of their record, and that they have, in late years at least, made a practical effort to keep alive the neighborly spirit, is shown by the organization of a Pennsylvania Society, which meets annually in Elkhart, Ind., on which occasion "settlers" come from far and near to listen to excellent Pennsylvania-German addresses, to renew acquaintances and to enjoy the day in a social way. *Latwerg*, *Schmierkäs* and *Eppelsäss* are inevitable accompaniments to the luncheons provided on these occasions.

The record of the successes achieved by these hardy sons of Pennsylvania and their posterity are written indelibly upon the communities where they live, and in the prosperous towns which their industry has been largely instrumental in building. Nevertheless mention must be made of a few conspicuous examples.

In Adams county, Pa., lived a hard-working wagon-maker, John Studebaker. He was pious and industrious, and was respected by all. To him were born several sons, one of whom, Clement, came to South Bend in 1852 with two dollars in cash and a large fund of grit. He and his brother Henry opened a little blacksmith and wagon shop in the town, and by their industry soon built up a large local business that compelled them

to increase their capacity. Soon the name and fame of the "Studebaker wagon" went abroad. Their business grew by leaps and bounds. Their brothers, J. M. and Peter E., were taken in as equal partners, and the quartet thus formed was able to play the tune of the dollars in a remarkably successful way. To-day the name Studebaker Brothers stands for the largest wagon-manufacturing establishment in the world.

Another case along a different line of work. John F. Funk, a native of Bucks county, Pa., and a Pennsylvania-German to the core, left his home in 1857 to seek his fortune in the West. He first went to Chicago, where in the course of a few years he established a large and very lucrative business in lumber. Seeing the great need of a paper published in the interests of the church of his choice (the Mennonite), he set his energies to work in this direction, and established church-papers in both the English and German languages. Finding that the work of publishing a paper and conducting an ex-

tensive lumber-business was more than he could do, he cheerfully gave up the lumber-business which had promised to speedily set him upon the much sought pinnacle of wealth, and devoted all his energies to the publication of church-literature. Though the work has not brought him great wealth, it has brought him the consciousness of a life spent for the benefit of his fellowmen. He moved to Elkhart, Ind., in 1867 and established what in time became known as the Mennonite Publishing House, the largest printing establishment of the Mennonite church in the world, and one of the largest printing-houses in the State of Indiana.

Pennsylvania need not be ashamed of her Pennsylvania-Germans; she need not be ashamed of her sons who have gone forth and founded cities and wealthy communities, nor need these be ashamed of their mother-tongue or of their achievements. Show me a class that, man for man, has accomplished more.

The Pennsylvania-German in the Far West

BY FREDERIC D. YEAKEL, DENVER, COL.

EVERY now and then you come in touch with a representative of the Pennsylvania-German stock in this, the far-western part of this wide country. He is usually found near the head of affairs in the community in which he now lives, as well as a constant credit to the State of his nativity.

It is a familiar boast among these western people of eastern birth that the more ambitious, the brightest, even the best of their generation are those in whom was to be found the essential courage and the inherent unrest that sooner or later cause a man to leave his parental roof and the surroundings of his boyhood days for the wider opportunities awaiting him in the lands toward the setting sun. This saying, in view of the fact that a preponderant majority of persons out here are of eastern birth, smacks of self-praise, which trait, it were likewise useless to gainsay, is not one of the least prominent characteristics of your Westerner.

Therefore, after our arrival here, we lose but little time in discarding every vestige of that which betrays the "tenderfoot." We promptly summon our mother-wit to our aid and strike for the main chance of advancement open to us. It is a contest in which keen, travel-broadened minds from all the corners of the earth are pitted against one another for the mastery.

Such handicaps as old traditions, former habits and many similar superfluities of mind or manner of the earlier days fall aside as useless and a hindrance. The very personality is eventually largely altered in this eager, relentless striving for advantages, position or preferments of whatever sort the goal may represent.

Thus it comes to pass that the man of the West is somewhat noted for a quick comprehension, a prompt aggressiveness in his business-transactions, that compels success to wait upon him and fortune to favor him, while the originality and rapidity of his mental processes and subse-

quent actions tend to confound his more sedate and conventional brethren of the East.

It does not necessarily follow that the purposes pursued and the ends attained by the average enterprising Westerner are always or altogether to the writer's liking, or in line with his ideals of the best meanings of life. They are too often far from commendable, and greatly to be deplored. The whole country has for some decades been hot upon a most unworthy chase, a mad, unheeding, most ungodly scramble for the sort of wealth so easily recognized by its familiar brand, the dollar-mark.

In recent months there has been a general awakening to this national disgrace. We are realizing with dismay and profound shame what a fearful sacrifice of truth, integrity and common justice mortals, even Americans, may ruthlessly make when they persistently foster selfish methods to gain most sordid ends.

In this lamentable pursuit western men, the Pennsylvania-German in common with them all, have been second to none in eagerness or in ultimate success. The hoarding of worldly possessions is an instinct not exactly foreign to the Pennsylvania-German disposition, if our own early experiences and some fiction published several years ago respecting a certain "Mennonite Maid" tell the truth.

It is however more to the purpose of this paper to discover something peculiarly distinct as well as distinctly good for the reader in the character of the Pennsylvania-German abiding many leagues west of his old stamping-grounds.

He has proven himself to be, first of all, a splendid assimilator. His adaptability to all sorts and conditions of men seems to be quite unparalleled, for he is of a new race, the product of the mingling of many nationalities widely different in the several phases of national life and individual temperament. Whether he comes to deal with the foreign-born German, the Swede, the French or the English, in his daily life in the cosmopolitan cities of the West, it is second nature with our hero to fathom instantly and with marked facility the most hidden mo-

tives of that man. He knows him "like a book," for were not his own forefathers many generations back of some of these? Your blunt Britisher is a mere toy in the hands of a circumspect Pennsylvania-Dutchman "out west," while the stolid, matter-of-fact fatherland-German can never divest himself sufficiently of his sober, innate assurance, so as to cope successfully with the more comprehensive mind of his New World cousin.

Quite remarkable also is the difficulty with which we discover the native Pennsylvania-German among others, judging him by his outward circumstances alone, or seeking for him by standards which reputation ascribes to his kind. It is only when he chooses to make himself known that his origin may be positively ascertained even by his most intimate associates. His peculiar *patois*, noted for its conglomerate nature and the utter absence of the fundamental principles of languages, soon passes out of his own memory in consequence of the constant use of English spoken the world over. It is likewise possible for him, in a more extended time, to overcome even the more tenacious breadth and awkwardness of his former accentuation.

Thus the Pennsylvania-"Dutchman," as he is familiarly and not at all unkindly known everywhere (by reputation chiefly), is well equipped to go out into the West, or for that matter, into all the world, to try his fine strength upon all peoples, to cope with any situation and to conquer.

With glad pride it may be said that in the main he makes for righteousness and peace when he is placed into offices of honor and trust, as is so often the case in his new western home. It is then that the stern and strait moral and religious training of a puritanical ancestry begins to bear its most useful fruit. Not in vain were his forefathers compelled to undergo hardships of religious persecution and of exile, with the toil and poverty incident to a pioneer existence in the New World.

Courage, self-reliance, determination, patriotism and thrift are thus bred in mankind. To-day the sons of these same colonists and patriots are holding forth

in new domains with grace and sturdy strength, their minds being limitless sources of great public good and constant national advancement. They are true pillars of the Republic. In his new western constituency the Pennsylvania-German custodian of the public welfare finds his general worth largely enhanced, because he is not burdened by such limitations of character as the humorless egotism of the Englishman, the stolid obtuseness of the German, the parsimoniousness of the poverty-bred Scandinavian or Swiss, nor yet the unsentimental sordidness of the Dutch or the volatility of the French. He has happily left to his veins those better traits that are the antitheses of the faults just recited, as found in persons abounding in national peculiarities of character.

Therefore, from his English lineage he derives a sober self-respect, reverence for the law, farmindedness; from the German he has inherited firmness, due caution, a calm, sound judgment, much assiduity; from Scandinavian ancestry sociability, thrift; due business enterprise from the Dutch, as well as great financial shrewdness. While from the French Huguenot descent there springs an invaluable optimism, with a mellowing sense of humor that rounds life's sharp, ungainly angles, softening all his graces, smoothing the pathways on all sides for our hero, so that he is the best of company for himself in his own soul, unconsciously commanding the fidelity and love of his own home—and altogether tolerable in the sight of his associates of the market-place.

The Pennsylvania-German in the Elkhorn Valley

BY FRANCIS A. LONG, M.D., PRESIDENT OF THE NEBRASKA STATE MEDICAL ASSOCIATION.

EASTERN Nebraska is far from eastern Pennsylvania, but the Pennsylvania-German has been a factor in Nebraska for fifty years. In 1856, Uriah Bruner (born 1830), of Heltown, Northampton county, Pa., then a young attorney, came to Omaha and hung out his shingle. The next year, accompanied by a brother and others, he went up the Elkhorn, the largest river and valley in northern Nebraska, in search of land and a suitable place for a town-site. About a hundred miles northwest of Omaha the party took up land, located a town and, true to the instinctive pride in the metropolis of their native State, called it Philadelphia. The name, however, was soon after changed to West Point, a more appropriate name for a frontier town. John D. Neligh (Nalich?) (born 1831), of Allen township, and James Crawford (born 1836), of Mount Bethel township, Northampton county, Pa., arrived in Omaha in 1857 and the following spring became a part of the colony at West Point. From that early date until their deaths, which occurred within recent years, Uriah Bruner, John D. Neligh and James Crawford were

prominent factors in the upbuilding of West Point, Cuming county, Neb., and the Elkhorn valley.

West Point became the county-seat of Cuming county, and at an early day was the location of the United States land-office for northern Nebraska. It is to-day one of the largest and most prosperous cities in the interior of the State.

Uriah Bruner was receiver of the West Point land-office from 1869 to 1873, and in more recent years held a prominent position in the land-office in Washington, D. C. He was an ardent Republican, was at different times mentioned for judge of the district and supreme courts and at one time was a candidate for governor, but never held any State office. He had banking and landed interests about West Point and continued the practice of law until shortly before his death, which occurred at West Point about a year ago. He was a close student and a typical Pennsylvania-German of the educated type, whom it was always a pleasure to meet. Several of his brothers have been prominent business-men in Omaha for many years. One, James B. Bruner, was for years superintendent of schools of

Omaha. His eldest son, Lawrence Bruner, is professor of entomology in the Nebraska State University and is a noted expert and authority on grasshoppers. Several years ago he was commissioned by the Argentine government to spend a year in the study of the grasshopper-plague in that South American republic.

John D. Neligh became known as "the father of West Point," for it was he who acquired and exploited the town-site—Uriah Bruner having retained his residence and business in Omaha for some years—and by his energy developed the water-power which made possible the West Point of to-day. Neligh and Bruner built the first dam across the Elkhorn river and built and operated the first grist-mill in northern Nebraska. Neligh became a contractor and builder and took an active part in every enterprise connected with the early history of the town. At different times in the early history of West Point and Cuming county he was register of deeds, probate judge and county clerk; he served in the territorial and afterward in the State legislature, was a member of the constitutional convention, a delegate to the convention which nominated President Grant for the second term, and mayor of West Point at different times, six terms in all. He located the town-site of Neligh about seventy-five miles northwest of West Point in 1872, and this town which bears his name is now the county-seat of Antelope county. He died about ten years ago. Two of his brothers, David and Valentine Neligh, also came to West Point at an early day, and the family-name is a conspicuous feature in the population of the place to-day.

James Crawford was wholly a self-made man. He came to West Point without money, but with an abiding faith in the future of the Elkhorn valley; engaged in chopping wood and burning brick, and took a homestead. He read law and was admitted to the bar in 1861. He became a famous lawyer, politician and man of affairs. He was the first postmaster of West Point, the first treasurer of Cuming county, was once a member of the Nebraska house of representatives and twice of the senate, and was

judge of the district court from 1883 to 1887. In 1872 he was a delegate to the convention that nominated Horace Greeley, and in 1888 to the one that nominated Grover Cleveland for the Presidency. He was prominent in banking and other financial affairs. He had one of the finest law-libraries in the country. He died about two years ago.

It follows naturally that such men as Neligh, Bruner and Crawford would have some home-folks follow them to the new West, and it need not surprise readers of THE PENNSYLVANIA-GERMAN to learn that names like the following, transplanted from Pennsylvania-Germandom, abound in and about West Point and the Elkhorn valley: Artman, Albright, Blumer, Bruner, Brobst, Crawford, Dendorff, Deily, Derr, Elliott, Esch, Eckert, Frey, Franse, Fenstermacher, Fetzer, Fraser, Geist, Graver, Hartline, High (Hoch), Jarrett, Kuntz, Losch, Lauver, Ludwig, Long, Mack, Neligh, Peiffer, Person, Radler, Readinger, Reigle, Reinhard, Romig, Seip, Shearer, Smith, Thompson, Wetzel, Wetzler, Young, Yoder, Zellers.

Stephen Person, superintendent of schools of Cuming county in 1880-'81, came from Moore township, Northampton county, Pa., in 1874, settling on a farm near West Point, where he now resides. He was later followed by his three brothers: Dr. Sylvanus Person, practicing physician and capitalist at Stanton, in Stanton county, where he located in 1883; Dr. William Person, of Stanton, physician and druggist, and Dr. Edwin Person, retired, of Lincoln.

David High came from Schuylkill county, Pa., in 1873 with his family, engaged in farming, was at one time a member of the board of county-commissioners and is now living in retirement in West Point.

Dr. Thomas D. Thompson came to West Point from Reading, Pa., newly married and recently graduated from the medical department, University of Pennsylvania, in 1876. He has now been engaged in the practice of his profession there thirty years, and for years enjoyed the distinction of being the busiest physician in the Elkhorn valley. With his

brother, John, he formed the firm of Thompson Brothers, which does an extensive drug-business.

Henry D. Readinger, of Reading, Pa., came to West Point in the early seventies, engaged in teaching, and was superintendent of schools of Cuming county for several terms.

Henry D. Deily came to West Point from Allentown in 1876, a young man without means. He soon became a deputy in the county-clerk's office, studied law, was admitted to the bar, engaged in practice, and later became cashier of a bank at Wisner. He is now president of the bank, a capitalist and man of affairs.

Thomas M. Franse, a prominent attorney of West Point, and once a member of the legislature, came from Schuylkill county, Pa., in 1876; J. Frank Losch, another attorney and capitalist, born and reared in Allentown, struck West Point in 1878; James Elliott, attorney, present postmaster of West Point, and editor of the West Point Republican, came from Schuylkill county in 1889.

James W. Shearer came from Reading to West Point in 1877. He has been county-clerk of Cuming county, and has been for some years cashier of the West Point National Bank.

Samuel Miller, for many years a familiar figure, came to West Point from Allentown, where he had been in the mercantile business, in 1878. He is now retired.

Robert Long, of Kreidersville, Northampton county, Pa., came to Cuming county in 1879 and engaged in farming. He died in West Point in 1904. He was preceded to Nebraska by nearly a year by his eldest son, then twenty years old, the writer of this article, now and for twenty-four years a practicing physician and

surgeon of Madison, Madison county, Neb.

James M. Smith came to Madison from Allentown in 1876 and has been engaged in various enterprises. His eldest son, Clinton S. Smith, a dealer in real estate, is now serving his third term as mayor of Madison.

Following the panic of '73 and the unfortunate affair of the savings-bank at Allentown popularly known as "Blumer's bank," William Blumer and family, accompanied by some married sons and daughters, came to Cuming county in the late seventies, and settled on some of the finest farm-lands in the State. Near this land has sprung up since then the town of Beemer, where the widow and some of the married children still reside.

Over a hundred families of Pennsylvania-Germans now reside in Cuming county, and the Pennsylvania-German dialect can be heard on the streets of West Point any hour of any day. (A brand of sausage known as "Pennsylvania sausage" is made and sold by the butchers of West Point. It seems to have the correct formula!) Moreover they are scattered up and down the Elkhorn valley for a hundred miles, engaged in all lines of business, as bankers, grain-dealers, merchants, carpenters, painters, bricklayers, lawyers, doctors, hotel-keepers and farmers, noblest and most independent of them all! Some of their children have intermarried, so that the dialect bids fair to live in Nebraska for a hundred years. The women are the same good cooks and careful housekeepers, and the men are possessed of the same characteristics as their ancestors back in the valleys of the Delaware, Lehigh and Schuylkill.

German Influence on Our State and Nation

BY COL. THOS. C. ZIMMERMAN, L.H.D.

Extract from an Address delivered before the Pennsylvania-German Society at Allentown, Pa., November 2, 1906.

ALTHOUGH the preponderance of Germans in the early settlement of this State is generally known and acknowledged, it is only recently that the extent of the influence which those of that race have exerted in the develop-

ment and progress of the State is becoming appreciated. For this knowledge credit is largely due to the Pennsylvania-German Society.

It was the fashion not so many years ago—happily gradually passing away

since the Pennsylvania-German Society has written its pages of historic literature in dignified and imperishable form, concerning our people—that the “free lances” who wrote for the metropolitan dailies studiously failed to acknowledge the worthy Pennsylvania-German as citizens. They never recognized the monuments of their industry, never noted the success of their years of toil, would even detract from the patriotism and valor of her soldiery, but aimed at them, unsparingly, shafts of ridicule and satire. The “dumb Dutch,” as they were sneeringly called then, of eastern Pennsylvania, seemed to be the alpha and omega of their knowledge of them, and more they did not care to know. . . .

It has not been so long ago that an Episcopal clergyman of this State referred to the early Pennsylvania-Germans as taking little interest in religious matters. It has not been so long ago that Theodore Roosevelt himself, at a meeting of the Holland Society in New York, said that the Pennsylvania-German was neither fish nor flesh. It has not been so long ago that another Episcopal clergyman in the West declared that the Pennsylvania-Germans cared little for education. These opinions go to show how little it is known that the Pennsylvania-Germans led all the other colonists of America in the establishment of Sunday-schools, in the Abolition movement, in the printing of Bibles; in fact that every Pennsylvania-German town had its printing-press, and that the product of the early presses of each of the German towns of Reading, Lancaster, Ephrata, Skippack, Sumneytown, and Frederick, Md., was as great, perhaps, as the number of books printed in Boston in the colonial period, while technically the advantage was in favor of the Pennsylvania-German printers.

It cannot be gainsaid that German blood and German brain and brawn have made a deep impression on this country. In the arts and sciences; in philosophy and romance; in music, painting, sculpture and architecture; in manufactures and agriculture; aye, turn your eye in almost any direction, and you will find that a thread of German culture is woven

in the warp and woof of the highest civilization of America.

We must also bear this in mind—that the eastern counties of Pennsylvania have been a hive from which, since the Revolution, year after year swarms of Pennsylvania-Germans with plow and axe and wagon have penetrated into every county in the State, in some instances actually captivating by arts of peace, as Hengist and Horsa, their Saxon ancestors, did by arms from the Britons, the lands from the descendants of the original settlers; for instance, Franklin county, settled, I believe, by Scotch-Irish. They have migrated east, west, north and south; so that it is not possible for one to go to any section of the country, even to the remotest, without being certain to find a Pennsylvania-German or his descendants. So, too, with the countrymen of his ancestors, so that, were any one to undertake to write or speak all that might be said, he would be writing the greater part of our country's prosperity and history.

As early as 1725 there were over 200,000 German settlers in Penn's province. They were not tramps, nor hoodlums, nor coolies, nor escaped convicts; not base, sordid, cruel mercenaries, bent only upon rapine and bloodshed, but they represented the best blood of Germany. Among them were scholars, poets, preachers and schoolmasters; Lutherans and Calvinists, Mennonites, sect-people from the Swiss valleys, from the Palatinate, from Swabia and from Saxony. They planted the church and the school-house side by side; they leveled the forests and made the wilderness blossom as the rose, turning Lancaster, Berks, Lebanon, Lehigh and all southeastern Pennsylvania into what it now is, the garden of the world. While all this is true, “there came a darker day for our ancestors” (I quote from an address delivered a few years ago by Dr. J. S. Stahr, president of Franklin and Marshall College). “The influx of educated men like Schlatter and Muhlenberg ceased, and the German colony was thrown upon its own resources intellectually. No provision had been made for such a state, and no higher institutions of education had been es-

tablished. They fell behind. They retrograded for a time. It was not until after the Declaration of Independence was formulated that German names appeared in the record of politics. But thereafter appear the names of the Hiesters, the Ritners, the Snyders and the Shunks, and a better era came for them. They now send schoolmasters to the South, to the West, and even to the land of the Yankees."

This is also true: that in this composite nation the people of Germany and their descendants are a fundamental element, and that it is as useless to try to eliminate them from American history as it would be to ignore the New Englander or the Virginian. Hence the appropriateness of the days which have been set apart by the Pennsylvania-German Society needs no apology nor explanation.

It was the Germans who in the course of time ridded the tree of mankind of

its withered foliage and revived the lethargized nations of Celtic and Latin races; who were often discomfited, yet never annihilated, and who, ever again recuperating, are the umpire of Europe to-day.

In these days of modern extravagance and profligacy, we would do well to practice those virtues of moderation, frugality and industry that have made our State so prosperous. If we would restore and maintain the individual and noted prosperity of former days, we must progress backward from this cursed modern extravagance, undue desire to get rich and live without working, to German housekeeping, German integrity, and to the purity of the early German administrations of the State.

Industrious in the daily pursuits of life, brave upon the field of battle, wise in counsel, energetic in action, no race has done more to make State and country great, powerful and prosperous.

Rev. John G. Morris, D.D., LL.D.

BY REV. P. C. CROLL, D.D.

(See Frontispiece Portrait and Autograph.)

A BRIGHT star of the literary, scientific and religious firmament set when, October 10, 1895, this distinguished servant of God, after a very brief illness, fell asleep in Christ in his country-residence at Lutherville, Md. He was then the oldest and possibly the most widely known minister of the Lutheran church in America. He had long been one of Baltimore's most conspicuous characters, and there is probably no name in the nineteenth-century annals of the American Lutheran church whose bearer stood higher in recognized worth and attainment than this man, whose physical and intellectual strength seemed unabated when, nearly two years before, he completed his fourscore years and ten. He was the Caleb of the General Synod of his church, privileged to set out with the fathers toward the promised land of denominational recognition and influence, to occupy the long sought country with sons and grandsons and to help in his old age to beat back vigorously the Anakim of error and prejudice.

If one were to represent the Lutheran church in this country by a relief map, such names as these would stand for the mountain-ranges: Muhlenberg, Hartwick, Schaeffer, Helmuth, Kurtz, Kunze, Stoever, Schmidt, Schmucker, Krauth, Stork, Demme, Keller, Jacobs, Baugher, Reynolds, Sprecher, Mann, Henkel, Brown, Seiss, Walther, Bittle, Valentine and the like, while the towering peaks would be represented by such men as Henry Melchior Muhlenberg, John C. Kunze, Samuel S. Schmucker, Charles Porterfield Krauth, Carl Ferdinand Wilhelm Walther and John Gottlieb Morris. Of all these the last named, because of longevity aiding to impress his varied and conspicuous services upon the church's consciousness, has probably cast the longest shadow into the vale beneath. Surely the reader will welcome a brief sketch of so eminent a career.

Dr. Morris was the youngest of a family of seven children. His father, who bore the same Christian name, emigrated to this country when the struggle for in-

dependence began. He came from the village of Rinteln, in the German duchy of Brunswick. He was a surgeon and at once offered his services to the American cause, joining himself to Colonel Armand's partisan legion. At the close of the war, after the disbanding of this legion in 1783, he settled in York, Pa. Here he married a fair and pious German lady named Barbara Myers, and here he reared his family. Among the Revolutionary relics which his son so highly treasured was his surgeon's commission bearing the signature of Washington and his diploma of membership in the Society of the Cincinnati.

The subject of this sketch was born November 14, 1803, and laid the foundations of his mental attainments in the parochial school connected with the first Lutheran church of his native town. This good old "mother-church" carefully nursed his childish mind and he always held it in high esteem. Into the lap of its ancient burial-ground, after many years of labor, his remains were laid to rest.

At the locally famous York County Academy he prepared for college, entering the sophomore class at Princeton in 1820, before his own church had a classical school of rank in this country. But he took his senior year in Dickinson at Carlisle, where he graduated with honor in 1823.

Part of his theological training he received from that father of the General Synod schools who later came to Gettysburg, Dr. S. S. Schmucker, the pastor at New Market, Va. When the latter had been called to supervise the organization of the Theological Seminary at Gettysburg, young Morris pursued his studies at Nazareth, Pa., and at Princeton, where he graduated in 1826. The Lutheran Seminary having now been opened at Gettysburg, he was enrolled in its first class, studied a year longer and in 1827 received his diploma from this institution also.

The previous year he had been licensed to preach by the Maryland Synod, and while at Gettysburg he accepted the invitation of a small body of English-speaking Lutherans in Baltimore to or-

ganize the first English Lutheran church in that city. This church he served thirty-three years, until 1860. During his ministry it enjoyed more than average success, while the young pastor gained a place in the hearts and minds of the people of his adopted city which, by dint of many and conspicuous services, he maintained to his dying day. He made Baltimore his permanent residence and was intimately associated with its leading citizens; among these was George Peabody, who made him a trustee of his celebrated Institute. He lived to see Lutheranism unfold marvelously in Baltimore. Later he made his summer-quarters at Luther-ville, a sort of suburb.

On resigning the pastorate of the First church he accepted the position of librarian of the Peabody Institute, and in his three years of service here made all Baltimore his debtor by developing one of the finest reference-libraries in the country. From 1864 to 1873 Dr. Morris was pastor of the Third English Lutheran church of Baltimore, and the following year supplied the pulpit of St. Mark's while its regular pastor, the late Dr. C. A. Stork, was on a trip abroad. He also had charge of the congregation at Lutherville from 1879 to 1885, when he abandoned regular pastoral work. The closing decade of his life was given to the pursuit of his favorite scientific studies and to wielding his pen in the interest of learning and religion. Scarcely a week elapsed in which one or the other of the many church-periodicals did not have an article over the familiar initials J. G. M. The very day of his death *The Lutheran World* contained a contribution from him on the practical question: "Do our seminaries turn out better preachers now than twenty-five years ago?" the concluding sentence of which should cause the professors and students of all our seminaries to think seriously. It is this:

I will not be rash enough to decide the main question, but I will venture an assertion "without the fear of successful contradiction," as you so often hear from verbose declaimers. Our seminary-graduates would be much better, that is more instructive, impressive and useful preachers, if they gave more attention to reading and using the Scriptures.

The brilliant services which Dr. Morris rendered the church and the cause of higher learning, besides his pastoral work, were so manifold that our space will allow only the mere recital of some of the most noteworthy. Certainly no one lived within the pale of his denomination during the last century whose research had a wider range of interests. And it was doubtless this marvelous activity of mind that kept him young at ninety-one.

Perhaps he might be put down as the best and most conspicuous type of the American, yet truly conservative, spirit of the Lutheran church in this country, as represented by its General Synod branch, with whose life and development he had so much to do. When the General Synod was organized in 1820, he was already a sophomore in college and sufficiently interested, we presume, to appreciate the currents of church-life then prevalent, especially since his pastor, Dr. J. G. Schmucker, was a delegate to that convention. In June, 1895, seventy-five years later, when this body met in the same city (Hagerstown, Md.) and the same church-building to hold its thirty-seventh biennial convention, Dr. Morris was a delegate who took part in a number of services and whose voice was often heard in debate. At a reception and supper given the Synod by the young people of the congregation, no better speech was made than that of Dr. Morris, who responded to the toast "The Old Lutherans" and for about twenty minutes entertained the audience with a remarkable flow of reminiscence and humor.

Few sessions were held of this general church-body during the first three quarter-centuries of its life at which Dr. Morris was not present as a delegate or whose deliberations he did not influence indirectly. He was its secretary in 1839 and twice, in 1843 and 1883, filled the presiding officer's chair.

He was the founder and first editor of the oldest English organ of his church, *The Lutheran Observer*, seventy-five years ago. One can safely say that no other contributor's name appears oftener in its columns. He has also aided in the establishment of other church-periodicals

and given them the support of his pen and purse.

He has likewise seen and helped the establishment of the literary and theological institutions of his church. When he was a youth, his own church had no school in this country to give him the training he desired, and he was obliged to gain it elsewhere. But he lived long enough to see Lutheran colleges and seminaries spring up in all parts of the land, until they number scores. He was an original incorporator and a trustee of the oldest of these institutions, as well as a director of the seminary at Gettysburg for scores of years. In the former he gave an annual course of lectures on Natural History since 1843; in the latter he gave every class that left the school for twenty years instructions on pulpit oratory and a course of lectures on the relations of Science and Revelation. The college also received from him invaluable services in contributions and the personal supervision of the classification of its conchological and zoological cabinets. Largely thro' the doctor's influence his brother, the late Charles A. Morris, of York, Pa., became a steadfast friend of the College and endowed it liberally, besides building an astronomical observatory for it. By the help of the same brother Dr. Morris established at Lutherville, Md., the second-oldest female seminary of his church, which has gained quite an enviable reputation.

But his labors were not confined to his church. He was in the forefront of every movement for the promotion of learning and the advancement of Evangelical Christianity. He aided in establishing the Evangelical Alliance and attended its first session in London in 1846, as well as later conventions. He did much for the advancement of the Maryland Bible Society and the Maryland Historical Society, and was long the honored president of both. To gather the scattered elements of his church he originated the scheme of Lutheran church-diets, over the first of which, held at Philadelphia in December, 1877, he presided.

Many distinguished honors were deservedly bestowed upon him from without. The titles he bore came from the

institutions he was fostering so well. The Smithsonian Institute repeatedly invited him as a lecturer and published two volumes of his "Described Lepidoptera of the United States and North America." His attainments were acknowledged by his election to membership in the Royal Ante-Columbian Society of Northern Antiquaries, of Copenhagen, the Royal Historical Society of London and the *Naturhistorische Gesellschaft zu Nürnberg*, in Bavaria. Besides, he enjoyed for years the distinction of active membership in half a dozen learned bodies of America, serving long as chairman of the entomological subsection of the American Association for the Advancement of Science.

Moreover, Dr. Morris made for himself a distinct reputation as an author. His works have a wide scope, embracing theology, science, history and bibliography. His formal volumes must number well-nigh two score, while the addresses, reviews and magazine-articles that dropped from his pen during seventy years without interruption can scarcely be enumerated. About 1876 he published a voluminous account of his "Fifty Years in the Lutheran Ministry," but lived long enough to see even this book become somewhat ancient history.

Dr. Morris had a somewhat prepossessing appearance, being tall and robust. His face was large and open, with features prominent and rigid. While his well set lips gave a serious cast to his countenance, his light-blue eyes bespoke geniality and warmth. Tho' somewhat

blunt in manner, he did not repel any student of truth or friend of the good. He was easy of approach and a most interesting companion, full of valuable information on the widest possible range of subjects. As a preacher he excelled in descriptive eloquence and touching appeal. As a student of entomology and microscopy, the scientific world had few superiors. As a historian of his church he stood high, and in knowledge and admiration of Luther he was unexcelled. The minutest trifles in the life of this greatest of Reformers fascinated his mind. There is perhaps no private library in America to-day that contains a better collection of books on Luther-lore than that of Dr. Morris. When he passed away, the church and the cause of learning lost a great man, whose principal traits were strength of character, fearlessness and conviction, transparent honesty, buoyancy of spirit, an inborn humor, remarkable tenderness and devotion to truth and God.

His domestic life was most attractive. Here he was at his best and almost idolized. His wife, who had been Miss Eliza Hay, journeyed with him until 1875, then died, leaving him with three daughters—Mrs. Trowbridge, Mrs. Leisenring and Miss M. Hay Morris—who kept up the comfort and congeniality of his well furnished home to the end. His remains rest beside those of his life-companion in Prospect Hill cemetery at York, Pa., and their graves are marked by appropriate stones.

The York Riflemen

BY DR. I. H. BETZ, YORK, PA.

II. THE YORK RIFLEMEN OF THE CIVIL WAR

(Continued)

The Spirit of Baltimore and Maryland

TO enable the reader to enter more fully into the spirit which prevailed in Baltimore and Maryland at the outbreak of the Civil War, we will by way of anticipation quote a few expressions made at the time by prominent men.

After the riot of April 19, 1861, the particulars of which we are about to relate, Mayor Brown, of Baltimore, telegraphed to the Governor of Massachusetts:

Our people viewed the passage of armed troops of another State through the streets as an invasion of our soil and could not be restrained.

Governor Hicks, of Maryland, "an ardent Union man," said in a speech in Baltimore on the evening after the riot and after the President's call for troops had been made:

I am a Marylander. I love my State and I love the Union; but I will suffer my right arm to be torn from my body before I will raise it to strike a sister State!

He had already assured the people that no troops should be sent from Maryland, unless it might be for the defense of the national capital.

Mr. S. Teakle Wallis, a noted Baltimore attorney, said: "If the blood of citizens on the stones in the streets does not speak, it is useless for men to speak." He said his heart was with the South, and he was ready to defend Baltimore.

These utterances will give some idea of public sentiment in the Border States in those days, when a sovereign State counted for much more and the Federal Government for much less than they do to-day. At least the Nation is more emphasized in many directions to-day than it was then.

Advance of Massachusetts Troops

On Friday, April 19, 1861, the anniversary of the fights of Lexington and Concord, the Sixth Massachusetts regiment came by way of Philadelphia through Baltimore on its way to Washington. This regiment was the first body of troops fully equipped and organized to respond to the President's call. It had also a full band and a regimental staff.

It was mustered into the United States service at Lowell, Mass., on the morning of Tuesday, April 16. Four companies were from that city. Four more were added from other cities, and when the regiment reached Boston about mid-day a company from that city was added, bringing the strength of the regiment up to seven hundred men.

They were drawn up before the Governor of Massachusetts, who addressed them, and when they left for the South their whole journey as far as Philadelphia was an ovation. On Thursday, April 18, the regiment marched down Broadway, New York, from the railroad-station in the upper part of the city to



THOMAS H. HICKS,
Governor of Maryland in 1861

the Jersey City ferry. At or near Philadelphia an unarmed and ununiformed Pennsylvania body of troops was added to the force, bringing the total number of men up to 1700. They occupied thirty-five cars.

Preparations for Trouble

After leaving Philadelphia the cheering ceased, and it was evident that they were approaching the enemy's country. In fact they were notified of possible trouble when they reached Baltimore. Thereupon the colonel of the regiment caused ammunition to be distributed and the arms to be loaded. He went through the train and issued an order as follows:

The regiment will march through Baltimore in columns of sections, arms at will. You will undoubtedly be insulted, abused and perhaps assaulted, to which you must pay no attention whatever, but march with your faces square to the front and pay no attention to the mob, even if it throw stones, bricks and other missiles. But if you are fired upon and any of you are hit, your officers will order you to fire. Do not fire into any promiscuous crowds, but select any man you see aiming at you, and be sure to drop him.

If this order had been obeyed and the troops marched through Baltimore in a body, the trouble might not have occurred.

At that time the only railroad to Washington was the Baltimore and Ohio.

Trains coming from the east for Washington were hauled, one car at a time, from President street station up to Pratt, along Pratt to Howard and thence to Camden street station. Instead of disembarking and marching in a body, the usual method was attempted, and this gave the mob an opportunity to attack the troops in detail.

The train arrived at 11 a. m. at President street station. Six carloads of men drawn rapidly by horses reached Camden street station.

The First Onset of the Mob

The first carload was received with jeers. The last car was thrown from the track and delayed. The windows were broken with paving-stones, which also struck some of the men.

Colonel Jones, who commanded the Sixth Massachusetts regiment, was in one of the cars which got through. After the stoning of the last car the riot began in earnest. Some of the active rioters were said to have been among the substantial citizens—"gentlemen of property and standing."

As carload after carload passed by, the excitement increased. The passage of nine cars was obstructed by a carload of sand which was dumped on the track by merchants and clerks. Anchors and other heavy obstructions were used farther on and piled up to a great height.

At a certain point of the route pavers had been at work and a large pile of stones—cobble-stones, such as were then used—furnished the mob with weapons. Policemen tried to remove them, but with indifferent success. The cars which encountered these obstructions were hurriedly taken back by their drivers, but were stoned notwithstanding.

Four Companies Running the Gauntlet

Four companies of Massachusetts men remained at President street station and now began their famous march through the city to Camden street station.

The din increased and missiles of all descriptions were flying thick and fast. Heavy pieces of iron were thrown from roofs and windows on the troops, killing and injuring some of them. The soldiers

ran at double quick and were ordered by their officers to fire. They fired before them and, as usual, some of the onlookers suffered the most.

The mob now raided certain places for arms and were successful in some measure. The rear of the command suffered the most at the hands of the rioters. The mob attempted to take the guns from the soldiers, and in one instance a soldier was killed with his own gun.

Mayor Brown Escorting the Troops

Mayor Brown had been notified that trouble was probable at Camden street station. He went there, but finding things comparatively quiet, he went toward President street station. On his way he met the four companies, who were coming on rapidly and firing as they ran.

The mob recognized him and cried: "Here comes the mayor!" He shook hands with an officer of the troops and objected to the double-quick movement, which was then abandoned. The mayor accompanied the troops. His presence quieted the rioters for a moment, but very speedily the tumult began as before and continued until Camden street station was reached.

The mayor had placed himself in great personal danger by coming thus into the presence of the combatants. The Massachusetts officers at the time spoke in high terms of the mayor and Marshal Kane. The latter with great effort assisted the troops in embarking and getting the train started for Washington, where it arrived at nine o'clock in the evening.

In the attack four soldiers were killed and thirty-six were wounded. One hundred and thirty were missing. Twelve citizens were killed; the number of wounded on their side remained unknown.

Predicament of the Pennsylvanians

In the meantime the Pennsylvania troops under Colonel Small, who were entirely unarmed, were left at the President street station in a deplorable condition. The Massachusetts troops having left, the mob turned its attention to the Pennsylvanians. The fight became savage and hand-to-hand. It lasted nearly



Reproduced from Harpers' Pictorial History of the Great Rebellion.
THE BALTIMORE RIOT, APRIL 19, 1861

two hours. Then Marshal Kane appeared and, as a result of his great influence with the secessionists, the troops again took the cars and were taken back to Philadelphia that night. Some of them were scattered over the city and even into the country. Some begged for admission into the station-houses and the jails. Ten or twelve of these troops were seriously injured and one or two killed.

The mayor made a report and a quarter of a century afterwards published a book giving a pretty full account of the affair. Of course, other accounts of the affray have also been handed down.

Communication with Washington Cut Off

By four p. m., the Union troops being all out of the city, a large meeting was held in Monument Square and voiced sentiments the tenor of which has already been quoted. That night, with the full consent of Mayor Brown and Governor Hicks and with the assistance of Marshal Kane, the telegraph-wires were cut and the bridges were burnt. Washington was thus cut off from all communication, the railroads even to the South having been

destroyed by the Virginians. Those to the north and northeast of Baltimore were destroyed by the Marylanders. To the west of Baltimore they were kept intact for their own purposes.

On the day of the riot Marshal Kane telegraphed to Bradley Johnson, of Frederick, Md.:

Further hordes will be down upon us tomorrow. We will fight them and whip them or die.

Say what we will about these leaders being Union men, the term can only be allowed in a Pickwickian sense. Bradley Johnson brought the first company of troops from Frederick to Baltimore, but he was also speedily found in the Confederate army. So, it is estimated, were twenty thousand others from Maryland, when the State could not or would not secede.

The president of the Philadelphia, Baltimore and Wilmington Road telegraphed that he would haul no more troops until he had consulted the authorities of Baltimore and Maryland. The president of the Baltimore and Ohio Railroad gave

similar assurances to the authorities of Maryland. On Friday as well as on Saturday the mayor of Baltimore sent committees to President Lincoln, which were also endorsed by Governor Hicks, who professed to be "an ardent Union man." (?) The mayor's dispatch said among other things:

It is my solemn duty to inform you that it is not possible for more soldiers to pass through Baltimore, unless they fight their way at every step.

The President assured those committees that no more troops would be sent through Baltimore, "if in a military point of view, without opposition, they can be marched around Baltimore."

Warlike Activity in Baltimore

The condition of this city on Saturday, April 20, was one of warlike spirit. Armed men were moving in all directions. The Confederate flag floated everywhere. The works of Messrs. Winans were making pikes and casting balls for use in defense of the city. The authorities bought a "centrifugal steam-gun" for the public defense, which of course was meant to be used against Northern troops, if they passed through the city for the defense of the Nation's capital.

Meetings were called and 15,000 citizens were enrolled. The city council appropriated \$500,000 to be used by direction of the mayor to put the city in a state of defense, presumably not against her own citizens nor the seceded Southern States, but presumably against Northern troops which attempted to pass through for the defense of the capital and the maintenance of the laws and the Constitution. Johns Hopkins and others came forward, offering to advance the sum required.

Conference with President and Cabinet

On Sunday morning, April 21, at three o'clock President Lincoln sent a dispatch to Mayor Brown and Governor Hicks, asking them to come to Washington. Governor Hicks not being in the city, the mayor took three friends with him. A conference was held, the Cabinet and General Scott being present.

The President declared that he appre-

ciated the excited condition of Baltimore, but urged the necessity of a transit through the State for troops to defend Washington. This defense, he asserted, was the sole object and none of the troops were intended for aggressive action against the State of Maryland or the South. He maintained that, since he was unable to bring them up the Potomac, he must either bring them through Maryland or abandon the capital!

The conclusion arrived at was that no more troops should pass through Baltimore, but around it, unless that was interfered with.

Secretary Cameron made reference to the destruction of bridges, but the mayor explained that it was done officially by his orders, sanctioned by Governor Hicks under the sudden emergency, to prevent bloodshed, and not as an act of hostility to the general Government. He added that the people of Maryland had always been attached to the Union, but that they, including the citizens of Baltimore, regarded the proclamation calling out 75,000 troops as an act of war against the South and a violation of its constitutional rights; that it was not surprising that a high-spirited people holding such opinions should resent the passage of Northern troops through their city for such a purpose (!)

This was very pointed language, but was tolerated under the existing condition of affairs. Mr. Lincoln was moved by deep feeling and maintained his position very earnestly.

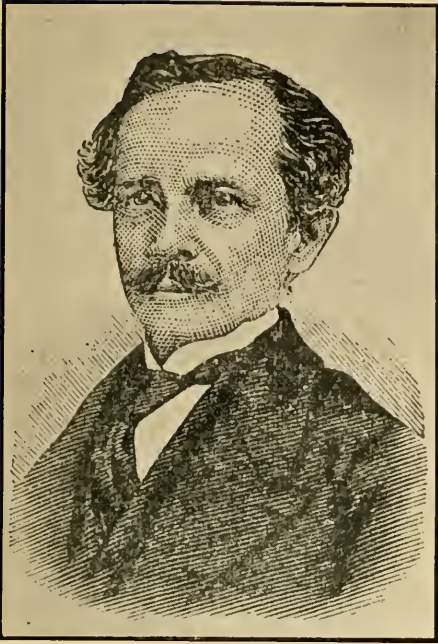
Baltimore "Menaced" Anew

The committee returned to the station to take the train for Baltimore. There Mayor Brown received a message from John W. Garrett, president of the Baltimore and Ohio Railroad. It read as follows:

Three thousand Northern troops are at Cockeysville, it is reported. Intense excitement prevails. Churches are dismissed, and the people are arming *en masse*. To prevent terrific bloodshed, the result of your interview and arrangement is awaited.

The mayor replied:

Be calm. Do nothing until you hear from me again.



GEORGE WILLIAM BROWN,
Mayor of Baltimore in 1861

Having sent this dispatch, the mayor and his friends returned to the President and exhibited Mr. Garrett's message, which gave Mr. Lincoln great surprise. Cameron and Scott were summoned again. The President urged the recall of the troops, saying he had no idea they would be there.

Lest there should be the slightest suspicion of bad faith on his part in summoning the mayor of Baltimore to the conference and allowing the troops to march on the city in his absence, he desired that, if practicable, the troops should be recalled and sent back to York. Scott adopted this view and sent an officer with the committee to investigate and report. The troops in question were found to be the York Rifles and the Worth Infantry from York, Pa.; they had preceded the First, Second and Third regiments of Pennsylvania troops, which came down on Sunday, April 21.

The York troops, being uniformed and having improved arms, were reported to be regulars, and it was believed that a large force was supporting them. This

was apparently confirmed to the Baltimoreans on Sunday upon the arrival of the First, Second and Third regiments of Pennsylvania troops. The latter were armed and carried each from nine to nineteen rounds of ammunition. They were sent down by the State authorities of Pennsylvania without the knowledge of the President or of the War Department. The fact that communications with Washington were destroyed will account for this contradictory state of affairs.

It was during the absence of Mayor Brown at Washington on Sunday, in conference with the President, that this fresh arrival of troops occurred. The belief that they would march through Baltimore caused the dismissal of church congregations and the rush to arms by the populace, to repel the "invaders." Ammunition was distributed for rifles and cannon. The militia proper and the ununiformed men had their leaders, which the chaotic mob of two days before had not had. However, it is hard to see where this opposition differed, whether organized or unorganized. It was illegal, to say the least.

Pennsylvania Men Sent Back to York

Had the troops attempted to pass through Baltimore at this time, they would undoubtedly have been attacked by the authorities of the city. The doctrine of State-Rights here seems to have been pushed to its logical conclusion, save that its champions had a very strong leaning toward the Southern Confederacy, which was but thinly veiled.

It was at this juncture that Mayor Brown's dispatch from Washington was received. His arrival later with a Union officer and the promise that the troops would be returned to York, allayed the excitement in Baltimore.

The troops were ordered back, but several days elapsed before these orders were carried out. However, the troops returned to York on Tuesday, April 23. They were quartered on the old Fair Grounds, which were named Camp Scott.

(To be concluded)

A Historical Sketch of Schaefferstown

BY A. S. BRENDLE, ESQ., SCHAEFFERSTOWN, PA.

IF is a fair assumption that Schaefferstown is the oldest settlement of all the present towns and villages of Lebanon county, although heretofore it has been found impossible to fix its exact age. The writer also frankly admits the fact that he is unable to furnish the name of the first inhabitant of the village or to designate the site of the first habitation reared by him. The best that can be hoped for as the age of this historic place is a shrewd guess. We may say that there have been guesses in this connection that were anything but shrewd. To say that the town is about two centuries old, is getting close enough to the fact for all practical purposes.

The First Inhabitants

The first settlers, it is agreed on all sides, were Germans, but were they Jews or Gentiles (Christians)? That is a question involved in considerable difficulty. Tradition has it that they were Jews, and most, if not all, historical writers hitherto have been content to accept that as an authenticated fact. The writer frankly admits that it is not proven. The earliest records show that there were both Jews and Christians there, leaving the question of the priority of arrival unsettled. The inference is reasonable that, if the Jews were the first to establish homes here, they were Indian traders. At one time the Jews were here in considerable numbers. They had their own cemetery and it is stated, although the statement is unproven, that they conducted a synagogue here.

The Name of the Town

Its first name was Heidelberg, which it retained for almost a century. It was so named long before Alexander Schaeffer acquired title to the land on which it is located, and Schaeffer retained the name when he formally founded the town by parceling out the land in building-lots. A considerable territory, of which the new town was the business-center, bore

the name of Heidelberg, which in a manner accounts for the naming of the town. The name appeared in all the old title-deeds to town-properties, but the change to Schaefferstown came about gradually, until the present name was recognized by the United States Post-office Department.

Squatters as First Settlers

The first settlers of the town were squatters, which means that they had no legal title to the land on which they erected their dwellings. They erected their log huts with some regard to order in rows running east and west, north and south. In laying out the town in 1758 Alexander Schaeffer followed the lines thus rudely indicated in locating his principal streets. The fact that the first inhabitants were squatters does not involve any impeachment of their integrity or conscientiousness. Under the circumstances then existing it was impossible for the settlers at that time to acquire a legal title to the land which they occupied. Alexander Schaeffer himself was a squatter when in 1742 he erected the hotel now known as the Franklin House. That these squatters were willing to buy the land and pay for it is sufficiently attested by the fact that, as soon as the opportunity was given, they lost no time in acquiring title to their holdings.

Alexander Schaeffer

Alexander Schaeffer, with his wife and several children, came to this country from Germany, or Switzerland, in 1738, landing at the port of Philadelphia. The family were passengers in the ship Robert and Oliver. They made their first home on South Mountain, near Poplar Spring. While the location had its advantages in an abundance of good water, the soil was unproductive, and after a brief sojourn there the family moved down into the valley upon a farm near town. Schaeffer prospered in his farming operations, and soon commenced the erection of a hotel at the center of the town, which he named the King George.

The hotel was erected in 1742. It is not known, however, whether Schaeffer was ever engaged in the hotel-business or not. He followed mercantile pursuits for many years, conducting a general-merchandise store, but it is impossible to say in what part of the town his place of business was located. He was thrifty and accumulated considerable property. He was twice married and left six children, two sons and four daughters, all the issue of his first marriage. He died April 10, 1786, and is buried in the local cemetery.

Early Inhabitants

The following were among those who had made their homes here before Schaeffer laid out the town, with the respective dates of their immigration: Michael Capp, 1727; John Laudermilch, 1732; Casper Schweitzer, 1735; Durst and Martin Thomas, 1736; Jacob Schaub, 1737; Matthias Albrecht, 1737; George Stohler and Alexander Schaeffer, 1738; Jacob Umbenhend and Peter Riehm, 1739; Peter Sheetz and John Adam Fried (Fritz); Michael Weber, 1741;

Christopher Meyer, 1737; George Swengel, 1740; Michael Egolf, 1746; Kraft Kolb, 1747; Michael Roeger, William Besch, John Adam Hiltenbeitel, George Rau, Andreas Mohr and Casper Iba, 1749; John Smith, 1748; Ludwig and Andreas Wittenmeyer, 1750; Henry Pfeffer, John Ochsenman and Michael Drion, 1751; George Gramlich and Peter Druckenmiller, 1752; George Weyman, Magnus Conrad, Leonard Krumbein, John Knipe and Paul Gemberling, 1754. Many of these, with their descendants, were long prominently identified with the history of the town, the descendants of several being still among the residents.

Laying Out the Town

In 1758 Alexander Schaeffer became the legal owner of all the land on which the town stands, and at once proceeded to parcel it out in lots, which he conveyed to purchasers, subject to an annual ground-rent reserved in the title-deeds. He donated a lot to the town for a burial-ground, and another lot to the inhabitants of Market street, the main thoroughfare



OLD STONE DWELLING ON THE SCHAEFFER FARM

running north and south, with its leading spring as a source of their water-supply. He also added what were called "out-lots," being small tracts or pieces of land which the towns-people who felt so inclined could buy and devote to agriculture on a small scale. Many of the town-lots, as already stated, were occupied by squatters and their families, and these were glad thus to acquire permanent rights in the soil. The town-lots, with a few exceptions, were soon sold, and all was well with the young community.

Education and Religion

The early settlers who were members of the Reformed and Lutheran denominations erected a union church and a union school-house on a lot not far from the site of the present Reformed church, to be used jointly by the two congregations for public worship and the instruction of the young. The union lasted until 1765, when it was amicably dissolved, the Lutherans voluntarily selling their interest in the property to the Reformed people because they intended to erect their own church, which they lost no time in doing. The records show that the old school-house was in a dilapidated condition at that time, which goes to prove that it must have been erected a considerable time before that date. Revs. Conrad Templeman and Wm. H. Stoy served the Reformed congregation and Rev. John Casper Stoecker the Lutheran as pastors in those early days.

The Reformed Church

The old union church was a log building. The Reformed people, after their severance from the Lutherans, repaired the building and continued to worship in it until 1795, when they replaced it with a substantial stone edifice, which in 1858 gave way to the present brick structure. The school-house also was repaired from time to time, and the work of instructing the young continued there uninterruptedly up to the time of the adoption of the present system of public schools in the State. For a period of over half a century pupils had the option of studying either German or English, according to



ST. PAUL'S REFORMED CHURCH IN SCHAEFFERS-TOWN, PA.

their preference. Many eminent educators wielded the birch there, but of them all none left a more lasting impress for good on the minds of his pupils than Hon. Allen P. Hibshman, some of whose pupils still survive and hold his memory in reverent affection. After its separation from the Lutherans the Reformed congregation was served during the eighteenth century by the following pastors: Revs. J. B. Rieger, John Jacob Zufall, Dominicus Bartholomeus, William Runkle, William Handel, Sr. and Jr., and during the nineteenth century by Revs. William Hiester, Thomas H. Leimbach, Thomas C. Leimbach, Stephen Schweitzer, James A. Schultz, Aaron H. Leiss and Adam J. Bachman. The last-named gentleman is the present pastor and began his pastorate in 1878. The congregation has a flourishing Sunday-school connected with it, which was organized in 1867, and of which Daniel Brendle has been superintendent continuously since its organization.

The Lutheran Church

The Lutheran congregation erected a stone church in 1765, the walls of which are still standing, although the interior

of the building was remodeled and an addition of sixteen feet made to the length of the building in 1884. The neat and solid masonry of the old walls is much admired. Henry and Philip Pepper (Pfeffer) did the carpentering on the original building and there were many specimens of fine artistic work, the goblet-shaped pulpit and the sounding-board above it being models of neatness in finish and taste in design. The first pastor after the separation and the erection of the new church was Theophilus England. He served it but a short time and was followed by Rev. F. A. Muhlenberg, who resided in town and terminated his pastorate in 1773. Revs. Christopher Emanuel Schultz and William Beates followed in the order of their names, together serving the congregation three quarters of a century. Revs. J. M. Dietzler, Uriah Graves, George J. Martz and Moses Fernsler served it to the close of the nineteenth century. The present pastor, Rev. M. F. Good, began his work in 1901. A large and flourishing Sunday-school is conducted under the auspices of the congregation.

United Brethren and Evangelical Churches

United Brethren and Evangelical congregations were organized in town about the middle of the nineteenth century, and each of these organizations erected a substantial building for its use in public worship, and both of these churches have been maintained ever since, various pastors ministering to the spiritual needs of the congregations according to the itinerant systems of the respective denominations. Neither congregation is numerically strong.

The First Sunday-School

The first Sunday-school in town was organized in 1837, and Dr. Jonathan Zerbe, William M. Weigley and William Rhoads were prominently identified with the movement which resulted in its organization. It was a union or interdenominational school, and was continued as such for about fifty years, when it became a Lutheran school. Its early superintendents were Benjamin Mays, Dr. Jonathan Zerbe, William Dissinger and

Daniel Mays, the last two gentlemen holding the position for upwards of thirty years. A union school-house was erected for its use by the Reformed and Lutheran congregations of town, and the building is still used by the school for its sessions.

The Market-House

The plan of the town, as mapped out by the founder, provided for a large public square where its principal streets crossed each other. The principal street running north and south was named Market street, and the principal street running east and west Main street. On the northern half of the public square a large market-house was erected. We have no means of telling whether it was erected at the expense of the founder of the town or by the inhabitants in common. It was a low building, open at the sides, its roof supported by brick pillars and its interior space conveniently divided into stalls, or booths, and passages. Whether it was ever used for its original



LUTHERAN CHURCH AT SCHAEFFERSTOWN, PA.
Erected in 1765

purpose or not, it is impossible for us, from the evidence at hand, to determine. We know that during the celebrated "Cherry-Fairs," for which the town was noted in the first half of the nineteenth century, the stalls of the old market-house were occupied by venders of fruit, cakes and confectionery. In the intervals between the fairs, the labyrinthine windings of its passages served the purposes of a good play-house for the young people of the neighborhood, and its shady nooks occasionally attracted men who were overcome with that "tired feeling," which which is better imagined than described. The structure collapsed about a half century ago from general debility incident to old age, and the *débris* was removed.

The Stiegel Tower

No history of the town would be complete without some reference to the tower, or castle, erected by Baron Stiegel on the eminence now known as Tower Hill. Henry William Stiegel, known in local tradition as Baron Stiegel, bought sev-

eral town-lots from Alexander Schaeffer and about the year 1760 erected thereon his celebrated tower, which was a peculiar structure. It was pyramidal in shape, fifty feet square at the base and seventy-five feet in height, and was entirely constructed of wood from the foundations up. It was, in effect, a monument to the owner's hospitable instincts, though intended by him primarily as a convenient place for entertaining his friends and the inhabitants of the neighborhood generally. The tower, in fact, was a great banquet-hall, where the baron was wont, at stated times during the year, to entertain in princely style all the people of the vicinity who saw fit to honor his invitations. The tower fell into ruins many years ago, and at the present time not a vestige of it remains to tell its pristine grandeur. The lot on which it stood and rang to the applause of the merry banqueters is now the property of the Schaefferstown Water Company.

(To be continued)

Historic Buildings of the Lehigh Valley

BY CHARLES R. ROBERTS, SECRETARY OF THE LEHIGH COUNTY HISTORICAL SOCIETY.

III.

The Traxel or Steckel House

ONE of the most interesting of the old houses of Lehigh county is the house built by John Peter Traxel in 1756. It stands near the Coplay creek and the Ironton Railroad, a few hundred yards north of the covered bridge over the creek at the village of Egypt. The house is built of stone and is about fifty feet long and thirty-five feet wide, two stories and a half high, with walls two and one half feet thick. Between the first and second stories, at about the height of the second floor, a line of stone, horizontally placed, runs completely around the building, extending from the wall about three inches.

In the front of the house are two windows on each side of the wide door, and on the second floor are five windows. At

each end of the house is one window on the first and second floors, and a small window in the attic. In the rear are three windows on the second floor; the first story has five windows and two doors, of which the central window is larger and higher than the others. Each window has its arch of stone.

What makes this house peculiarly interesting is an inscription written in red letters upon a stone inserted in the front wall, between two of the second story windows. This inscription reads as follows:

1756.

Gott behüt dis haus
fur aller gefähr, führ
unser Seel ins Himel's saal
Johan Peter Traxel
und Maria Magdalena.



THE TRAXEL OR STECKEL HOUSE NEAR EGYPT, PA.

The house was built by John Peter Traxel, a native of Switzerland, where he was born in 1718. His father was John Traxel, who emigrated to America at the age of forty-seven years, and arrived at Philadelphia on August 20, 1737, with his wife Mary and his son John Peter, then nineteen years old. John Traxel took up land in Whitehall township, but died before fulfilling all the conditions necessary to secure it, and his son John Peter secured the greater part of the land with additional tracts. John Peter Traxel was naturalized on September 26, 1748. He built this house in 1756, and in 1758 built a stone barn, 85 by 37 feet, with walls two feet thick. The barn was torn down in 1874, when parts of the clay threshing-floor were found to be still in good condition.

In this house church-services were held by the Egypt Reformed congregation until they had erected a church-building.

John Peter Traxel removed to Gwynedd township, Philadelphia (now Montgomery) county, and Peter Steckel occupied the farm. On May 20, 1768, John Peter Traxel sold the house and 410 acres, 33 perches of land to Peter Steckel for £1420.

Traxel owned 170 acres of land, a grist-mill and a saw-mill in Gwynedd township in 1776, and in 1777 sold the mills to Samuel Wheeler. He is thought to have moved to Maryland from Gwynedd township.

The house remained in the possession of the Steckel family for over 120 years, and was the birthplace and home of many descendants of Peter Steckel, among them the late Thomas Steckel, of Allentown. Later it was owned by Josiah Steckel. A few years ago it passed out of the hands of the family.

Writing Many Berks Biographies

William J. Dietrich, of Reading, a well known teacher and writer, has for more than a year been associated with the publishing house of J. H. Beers & Co., as collector and writer of genealogical and biographical

sketches, which are to appear in the new History of Berks County, now being published by Beers & Co., under the supervision of Morton L. Montgomery. Mr. Dietrich is the founder and secretary of the Dietrich Family Association, the largest of its kind in Pennsylvania.

Hon. Peter Stenger Grosscup, Judge of the U. S. Court of Appeals in Chicago

BY E. C. MAXWELL, PHILADELPHIA.

THE estimation in which a man has been held in any community is often revealed by patient search through a volume of abstracts of wills, for there you will find a given name occurring again and again—as witness, as “tried friend,” called upon to act as administrator, to aid a widow, to straighten out a deceased husband’s affairs, or as son, cousin or brother, to take upon himself the duties of an executor.

Turn to the volumes of abstracts of wills and administration for Berks county, Pa., and you will find the name of Grosceop, Grosskopp, Grosscup, many times. Twenty times Paul Grosscup, Esq., is a witness to wills; he is thrice called upon to act as administrator, and in addition to being appointed a co-executor in his mother-in-law’s will we find him acting twice more in the same capacity.

Further search may reveal to us the parentage of this trusted citizen of Berks. It was German, of course. Perhaps he was a descendant of the chief figure in some Teutonic crisis in his community—the *Grosse Kopf*, the Great Mind, the Genius, dowered with brain-power that raised him above his fellows, to be looked to when guidance and leadership were urgently sought.

Twice the name is found in the Pennsylvania Archives. In the Second Series, Vol. XVII, page 237, we read that the ship Loyal Judith, James Cowrie, Master, arrived at Philadelphia from Rotterdam, qualified September 2, 1743, and that among the passengers was Jacob Grosskop. In the original list the spelling is give as *Grosskopff*. Farther on in the volume, page 330, we are told that the ship Shirley, Captain James Allen, came to port (Philadelphia) from Rotterdam, last from Orkney, Scotland, qualified September 5, 1751, and that one

of the immigrants was Johann Grosskopff.

One or other of these two may have been the father of Paul Grosscup of Berks, who, gaining the confidence of his neighbors, represented them in the Assembly at Philadelphia. In 1790, when the convention met in that city to frame the new State-Constitution, one of those voting to adopt the work of that body, September 2, 1790, was Paul Grosscup, of Berks.

Among the hills of Oley, in this county of the particularly derided “dumb Dutch,” was a family named Rothermel, headed by Christian and his wife Magdalena. The husband was one of a family consisting of a mother, a daughter and five sons; the children could look back upon three or four hundred years of Rothermels. Tradition saith that the first of the name won the appellation as follows: In the early German wars Johannes was foremost in battle and bathed his arm in the blood of his enemy. His valiant deeds gained for him the title of *Rothärmel* (Red Sleeve), and thus he became known as Johannes Rothärmel.

Coming to later times, John Rothermel, of Wachbach, or near by, married, about 1708, Sibylla Zimmerman, said to have been a sister to General Zimmerman of the Netherland army. Emigrating to America in 1730, with his wife and six children, his little household had the misfortune to lose the father, who was buried at sea. The widow and the children settled in Berks. In time this family gave some noted names to Pennsylvania, among them these three: Peter F. Rothermel, the artist, painter of the well known picture of the battle of Gettysburg; his son, Peter F. Rothermel, of Philadelphia, ex-district-attorney for that city, and Abraham H. Rothermel, ex-district-attorney of Reading, in Berks.



JUDGE PETER S. GROSSCUP

Christian Rothermel, of Oley township, had a daughter, Sibylla. This daughter became the wife of Paul Grosscup, who lived in Rockland township, her sister Magdalena marrying Conrad Stenger, of Richmond township, probably as his second wife. This Conrad Stenger was father of Conrad and grandfather of Peter Stenger, of Loudon, Franklin county, Pa.

Paul Grosscup's will, proved in Berks county April 7, 1812, mentions twelve children. One of these was Paul, Jr., who, removing to Franklin county, Pa., in early manhood, there married Rebecca Shearer; she had a younger sister, Christina, wife of the above-named Peter Stenger, of Loudon.

Benjamin Grosscup, a son of Paul, Jr., settled in Ohio in his early years. He married Susannah Bowermaster, either there or in Pennsylvania, and in the course of time, February 15, 1852, at Ashland, Ohio, a son came to them. It was soon thereafter that Peter Stenger and wife came on a visit from Loudon, Pa., to their Ohio kindred, whence the little son's name.

We can imagine the future justice as child, schoolboy and youth, with nothing to distinguish him, perhaps, in the eyes of careless observers, from any other lad,

except as he may have shown that "keen sensitiveness" to right and wrong which then, as now, may have led to the passionate declaration: "My blood boils over the oppression of weakness by strength."

Peter S. Grosscup, having finished his course at Wittenberg College in 1872 and at the Boston Law School in 1874, was back in Ashland, practicing his profession from 1874 until 1883, six years of that time as city-solicitor. Then Chicago offered a wider field of endeavor, where we may suppose him growing in earnestness and force with years and experience, so that when his appointment came as United States Judge for the Northern District of Illinois, December 12, 1892, strong, sure of himself, the post was merely a further preparation for the higher one of Judge of the United States Circuit Court of Appeals, Seventh Circuit, which appointment came to him in January, 1899.

Again and again his voice has drawn the attention of the country to the fact that there is a just, thoughtful statesman among us, not merely a routine jurist; one who can not be induced to cast lightly aside the opportunity and authority conferred upon him by his high office.

At Dixon, Illinois, in August, 1903, was delivered the warning against the stock-jobbers and promoters, whether dishonest or visionaries, whose schemes trap the people to their loss and ruin. A few weeks later came the ringing speech on Chicago Day, insisting upon the need of national supervision of the granting of charters to corporations, which in so many cases are incorporated dishonesty or incapacity: "These men and their works I hate. They bring nothing to humanity but suffering, and leave nothing to mankind but disgrace."

An early decision of Judge Grosscup, later sustained by the Circuit Court of Appeals, had been upon the Sunday closing of the World's Fair at Chicago in 1893. A few months before that he had outlawed the Beef Trust, restraining the packers from combining to destroy competitors. His speech at Ann Arbor, Mich., three or four years ago, drew attention to the danger to the nation of

crushing out small employers all over the country, thus turning payers of wages into daily wage-earners, deadening men's hopes of becoming owners of their own homes, of their own small ventures in business. The same thought underlying the speech in August, three years ago, drew attention to the huge deposits in the savings-banks accumulated there because the small capitalist could find no outlet for profitable investment.

Then late in August or in the early days of September, 1903, word came over the wires that the Northern Securities Company had asked Judge Grosscup to resign his seat as a Federal Judge to become attorney for the merger people. The retainer was to be large; one surmise put it at \$50,000 or more a year, and he was to argue their case before the United States Supreme Court. Does any one suppose they were not canny enough to think also of silencing these bitter denunciations of unrestrained combination among capitalists, of unholy partnerships between corporations and politicians, with which Judge Grosscup in his field, Roosevelt at Washington and Folk in Missouri were arousing the people to think? With Judge Grosscup once the paid servant of this company, there could be no more Ann Arbor speeches, no more decisions against trusts.

His friends, the papers told us, "say that he is almost certain to accept the offer"; but they did not know the man they were speaking of. He refused.

Of course, everybody will recognize the fact that this judge has acted nobly, and that his decision is in exact accord with the most exacting standard of judicial conduct. His refusal of the tempting offer becomes all the more admirable when an attempt is made to point out wherein his acceptance of the offer would have been culpable. A judge is human, has ambitions, must provide for a family and look to the future, like other men. . . . There

is nothing illegal or immoral in a man's desire to better his condition; it is the course of nature, the spring of progress, and yet, somehow, every one understands clearly that the moral positions of the Federal judiciary would suffer keenly, if judges should cast aside the robes of the United States Government and sell their services to the highest bidder. Where then would be the dignity of the judge? How could he be distinguished from the ordinary man in the market-place waiting to "hire out"? A man when he accepts a judgeship takes with it a sense of responsibility, which he may not cast off lightly. . . . Proprietaries hedge him round about; he should be an exemplar of patriotism; his life and conduct should be guides of action. If in the future the Republic shall escape serious ills, the most potent instrumentalities will be the judges of the land, who should be above suspicion and beyond reproach; and when a judge shows a fine sense of the propriety of his office in so conspicuous a way, he is a public benefactor in the highest sense.

The country can not spare such men as Judge Grosscup any more than it can spare such as Roosevelt and Folk, and with such on the bench, in the Senate at Washington, in the White House, when the need comes the leaders will appear, the corporation will be saved, regulation of multi-millionaire corporations or of single individuals will be insisted upon by the people.

This brief sketch can not be more fittingly closed than by giving the words of his Honor's rejection of the devil's temptation upon the mountain-top. Even as pessimists smiled, with tongue in cheek, the types printed the answer:

Personally I believe in combinations of capital. I believe they are here to stay and properly controlled, will help rather than hurt the public interests. But the time has come to insist upon it that corporations of every character be honestly organized and honestly managed and controlled. I think I have done something toward creating a public sentiment in that direction, and back of everything I have done, more than anything else, getting me the public ear has been the moral weight of my judgeship. To lay it aside now would seem like surrendering opportunity to dollars.

Advocates a Peace Holiday

Dr. N. C. Schaeffer, State Superintendent of Public Instruction, speaking at the Blair County Teachers' Institute recently, urged the annual observance of May 18 as a holiday to be known as Peace Day, to commemorate the

organization of the Hague Peace Conference, in 1899. The sentiment of his address was, that our school-histories generally give too much prominence to war and military events, to the detriment of the achievements and triumphs of peace.

Myles Loring

A Tale of the Tulpehocken

BY REV. ALDEN W. QUIMBY.

CHAPTER II.

Womelsdorf.

FEW towns are more attractively situated than Womelsdorf, in the township of Heidelberg, county of Berks. Perhaps its founder, John Womelsdorf, whose name it very properly bears (although it was called Middleton for many years, on account of its position midway between Reading and Lebanon), selected the site because of a fancied resemblance to some cherished scene in the beloved Fatherland. It was in 1762 that he prepared the simple plan of the future borough and wisely chose a commanding knoll scarcely a mile north of the South mountain, affording not only a clear view of that splendid natural wall, but also a full sweep of vision of the dreamy and entrancing Blue mountain. In the early mornings of winter the town lingers in the long shadow of the stately Eagle's Head; in the afternoon its dwellings and public edifices, lighted by the western sun and viewed from the north, lend color to the foreground of that conspicuous landmark.

Quite a number of primitive structures are still to be seen, apparently in a wholesome state of preservation. Some of them seem ancient enough to have witnessed the early incursions of predatory bands of savages, thirsty for gore as well as for plunder. More modern dwellings of frame or brick, with white trimmings and restful porches, are found in every street. In not a few instances pumps with ponderous iron handles are encountered in the middle of the pavement, standing like grim sentinels along streets which, ever unlighted at night, are made even darker by a plentiful foliage.

Two streets which intersect the main thoroughfare, or turnpike, are of curious interest because of their nomenclature. One, turning southward at the east of the

town, is known as the *Schmalzgass*,* the interpretation of which must be left for some wise philologist of the future; the other, crossing the turnpike about the center of the town, bears the still less euphonious title of *Knochaschtross*, or Bone street.

Besides the stone church already noticed, which was erected in 1792 and used jointly by the Lutheran and German Reformed congregations (it had originally a floor of brick), and the brick church of the Evangelical Association near by, there are two other buildings which were projected as houses of worship. One of them—on the same acclivity as those mentioned, but lying to the westward—was dedicated as a Universalist church, but soon metamorphosed into a schoolhouse; the other is the Presbyterian church on the *Knochaschtross*, near the center of the town. The latter, which was built in 1834, figures prominently in our simple story.

Of hotels and stores there is a goodly number. All are supplied with hitching-posts and bars for the accommodation of rural customers who visit the town in their buggies or wagons; and woe to the unlucky horse that touches with his tongue the metal-covered bar or post in the dead of winter! A fine high school at the upper end of High street, where Smith's lane descends the knoll, occupies the site of the old Academy; and the cat-alpa, or "bean-tree," which once furnished urchins with a wretched substitute for forbidden cigars, may still be seen in the rear of the playground. Perchance the boys of the present entertain this tradition and are emulating their predecessors in the accomplishment of smoking!

*Probably corrupted from *schmal Gass*, narrow lane. The literal equivalent of *Schmalzgass* is lard-lane.—Ed.

A little west of the town is the ground upon which the menagerie of yore exhibited its canvas delights. To many of the former Academy boys, who are now fairly sedate members of society, the magical name of Van Amburgh is included in those immortal ones "which were not born to die." Who was the author of these classic lines is a query which may never be answered; but as they cause a thrill to every true Womelsdorfian, they shall be preserved in cold type:

And we'll go
To Van Amburgh's show,
To see the lion and the wild kangaroo;
And we'll all flock together,
And we'll go
Way down to Van Amburgh's show.

Once at least the "Father of his country" honored Womelsdorf with his presence. It was in the autumn of 1793, while he was making a tour of the valley; and the citizens, including some Revolutionary veterans, marshaled by Captain Samuel Dewees, serenaded the illustrious Washington. John Pliny made an address of welcome, presumably extending "the freedom of the city." The autobiography of the gallant captain narrates that, being unwilling that the affair should be destitute of music, himself played the fife to some well-worn continental airs, and that Washington in an appreciative response requested that no salute be fired.

Many of the sons of *Alt-Berks* had fired graver salutes on the hard fought fields of the Revolution. Nor was the county unrepresented in the war of 1812 and the Mexican war. But her stalwart sons turned out in large numbers during the dark days of our civil strife. What youth of that period will ever forget the martial sound of fife and drum, the universal display of bunting, the constant alarum, and the frequent transportation on the railroad of troops *en route* to Harrisburg and Camp Curtin?

To these troops Womelsdorf contributed its full quota. Among the very earliest responses to the call to arms was that of Captain John C. Shearer's Company E, of the Fourteenth regiment, Pennsylvania Volunteers. How the pa-

triotic pride of the wives and sweethearts of these heroes and their successors swelled in spite of scalding tears, when they marched away to the front in their uniforms of blue trimmed with red, lending witchery to the dusty streets of the quiet town! When they came home again—not all, for some sacrificed their lives for their country—a dinner was spread for them in an orchard, and the urchins of the town ecstatically feasted upon the "hard tack" found in their knapsacks, the nearest possible approach to the realization of their aspirations for a soldier's career.

If the sons of Womelsdorf who have long since left its peaceful limits were closely questioned concerning the attractions of the town, they would not fail to include the post-office, which found quarters in a variety-store where all sorts of merchandise tempting to youths were kept for sale. Inviting toys were disposed about the walls, glittering jewelry filled the show-cases, jars of confectionery confronted the children who inquired for mail; an odor of drugs filled the store and was perceptible even to passers-by on the pavement, when the door was open.

Perhaps the amiable proprietor and postmaster, Joseph Hoffa, little dreamed it, but the candied citron in the front window photographed itself indelibly upon the minds of more than one of his juvenile customers, while the social delights of the store, in the form of gossip evening-gatherings, still enter into their daydreams of the long ago of childhood.

Along the counter benches were ranged, and on these lounged a number of men and boys when the day's work was done. Both the atmosphere and the square, shallow enclosure, filled with sawdust, in which stood the stove, bore testimony to the free use of tobacco. The wit and humor evoked found hearty applause in boisterous laughter, and sometimes a practical joke was essayed. During the period of the Civil War the dominant topic was of course that vital contest; every evening the store was filled with an expectant crowd, anxious to hear the public read-

ing of a Philadelphia afternoon-paper containing the latest news relating to the one all-absorbing theme.

Sometimes the tedium of waiting for the "bus" was beguiled by the scrutiny of the advertisements of proprietary medicines. One such cartoon represented a very plump gentleman as declaring: "I take Blank's pills!" while a companion, scrawny and miserable, responded: "I don't!"

Although all the general stores kept a stock of candy, the most formidable rival to the post-office was a confectionery-shop higher up the street. Here were brass-capped glass jars of "mint-sticks," and while there is nothing intrinsically musical connected with the wabbling of candy in jars, the introduction of the shop-keeper's hand produced a sound very grateful to the little purchaser. There was not only a variety of "sticks," some colored like a barber's pole, of different flavors, flat ones strong with mint, corrugated ones with a fancy border, very brittle and thin, and delicious "cream-candy," soft and dear; but also "black-jack," "moshie" and a spirally-wound, fancy-colored paper of sugared caraway-seeds, which retailed for a cent. Nor must the "sour balls" or the strips of paper to which were stuck drops, or buttons, of candy, or even the dark, bitter horehound be omitted from the enumeration. Sweet memories are they all, and the salt of enduring friendship was eaten with the toothsome "bretzels."

The chief pride of a community is its antiquities; the peculiar historical treasure of Womelsdorf, involving honors in wider circles than those which are merely local, consists of the name and fame of Conrad Weiser. A native of Württemberg, he came in 1710, when a lad of thirteen, with his father and other Palatines to the colony of New York; in 1723 he assisted in the formation of the first white settlement beyond the South mountain, in the region afterward known as Tulpehocken.

Much association with the Indians had made him familiar with their language, and he was frequently employed as an interpreter. His sterling character secured the respect and trust of the red men, and

he traveled through the unbroken wilderness for hundreds of miles to visit tribal villages and arrange treaties. When the baleful French and Indian War alarmed even the settlements of Penn, Weiser's services were invaluable. He was commissioned a lieutenant-colonel of the troops, and most ably conducted affairs with the little material at his command in a district which, though sparsely settled, sustained a loss in the conflict with the savages of one hundred and fifty killed and thirty captured.

Some of the primitive but substantial forts erected under Weiser's personal direction are still to be seen, to the delectation of members of historical societies. Among the most interesting of shrines for Pennsylvania pilgrims to visit, is the grave of this illustrious pioneer on his original Heidelberg farm, situated less than a mile east of Womelsdorf. With the conveyances of the property were included the privileges of a "court baron"; but these were never asserted by their democratic possessor. When his adopted county of Berks was formed—its name drawn from Berkshire in England, William Penn's native shire—Conrad Weiser was appointed a justice of the county-court and fulfilled the duties of president judge until his death.

A modern mansion occupies the quiet farm-property which was once the Weiser homestead and actually included the ground upon which Womelsdorf stands; but the ancient building, now used as an outhouse for rough work and storage, is still staunch and strong. Its thick stone walls, its solid beams and planking, have wondrously resisted the assaults of time and weather; visitors who inspect it are impressed with the risks of the hardy pioneers who were compelled to construct such massive barriers against their wily foe.

In an adjacent orchard are the Weiser graves, surrounded by those of friendly Indian chieftains. The mounds of the latter are indistinguishable, although rude stones still designate the separate interments. But an upright sandstone slab, showing the stone-cutter's skill at that early day and revealing the pioneer's birth-place at Afstädt or Äffstädt, in the



CONRAD WEISER HOMESTEAD AT WOMELSDORF, PA.



CONRAD WEISER'S GRAVE AT WOMELSDORF, PA.

Courtesy of Rev. P. C. Croll, D.D., Lebanon, Pa.

county of Herrenberg, and the dates of his birth and death, indicates the tomb of Conrad Weiser, the hero of Berks county. Another headstone, graven with an angel's head, identifies the adjoining sepulcher of his wife. Sweet is the fruit growing above the remains of this eminent man, and pleasing the natural prospect which doubtless gladdened his heart when peace was restored to the little community of his constituents.

It would be unpardonable to omit in even a brief sketch of Womelsdorf the penal dungeon of the borough, situated on Bone street near the Presbyterian church. To Womelsdorf youths of the present time the "lockup," a small one-story building, carrying a cupola of considerable size and now somewhat modernized, is doubtless as terror-inspiring as it was in days of "auld lang syne." To be threatened with incarceration within its gloomy walls was the climax of horrors to unruly boys, who would be regarded as saints by the street-urchins of the cities. The constable, engaged at his daily toil and quite unconscious of his greatness, in their eyes ever wore a majesty of appearance that even the pompous parish-beadle Bumble could not have hoped to emulate.

A characteristic of *Alt-Berks* is its vernacular. Although English in name it is populated by those worthy people who have been slightly, and sometimes contemptuously, termed "Pennsylvania-Dutch." Their language is a transplanted offshoot of the beautiful South-German tongue, with an appreciable admixture of English words mildly Germanized. In addition, a singular intonation prevails among those who use it habitually; but that it is capable of poetic and musical expression, is evident in the delightful verse of Harbaugh, Fisher and Zimmerman. Nor is there any dialect in which the heart's tender affection finds more impressive utterance. And while the hospitality and social fellowship exhibited in every part of the Pennsylvania-German region may be equaled elsewhere, they can not be excelled.

The old Academy! Which of its alumni will ever forget its brick walls and plastered halls, the broken surfaces

and holes of the latter showing protruding tufts of hair; the water-bucket by the front door with rusty tin "dipper"; the hanging bell-rope, preserved from friction in its passage through the ceiling by a sleeve of bone; the yellow window-curtains, the brown desks and stools? Pelton's Outline Maps, which hung upon the school-room-walls, may have vanished with the building, but their memory endures with that of Smith's Grammar and Mitchell's Geography. To this day, although silver threads are fast appearing in the locks of some of the students, not one of them would fail to answer promptly if asked the capital of any State of the Union then existing; for did he not sing them all, with many a twist of their syllabic feet to fit the measure of the plaintive air?

"State of Maine, Augusta,
On the Kennebec River,"

was made to harmonize with

"Vermont, Montpelier,
On the Onion River,"

and with

"Delaware, Dover,
On the Jones's Creek."

Nor were the singing exercises the sum of the tasks of this notable hall of learning; for the master sometimes threw a stick (or what was left of it) at a law-breaker and directed him to go out and cut a fresh supply of stout switches, which were duly put to the test on his own back.

Parched corn was one of the refreshments of school-hours; bits of corn-stalk, loaded with tacks, illustrated laws of natural philosophy in their tumblings. At the occasional evening entertainments or "concerts," given by the school, Indian characters were at a premium, Black Hawk being most admired and oftenest counterfeited. The glittering tomahawk or deadly rifle reached its realistic climax when, with gruesome naturalness, a crimson tide gushed from some concealed receptacle in the bosom of the victim and dripped upon the floor of the platform; and it may well be believed that there were few pupils who were not afraid of the "spooks" of Indian braves of the vicinity who had departed the flesh a century or more before.

As to games, from the infantile "ring-a-ring-a-rosy" to "drop the handkerchief" on one side to town-ball, hopscotch and marbles on the other, recreation did not flag. One game, at least, has no counterpart in city-school amusements. *Plotz un Hammer* was a bit of realism which should deeply interest the artists of that school. The *Plotz* was a boy who knelt on hands and knees, remaining as firmly as possible at his post; the *Hammer* lay upon his back and was seized by two companions, who took each an arm and a leg and swung him back and forth until considerable momentum was acquired, when he was brought into violent contact with the *Plotz*, with a result which can be imagined even by the unsophisticated reader. Sometimes the casualties of this game quite equaled those of the Indian battles in the school-entertainments, with this important difference that the gore was real!

But the acme of schoolboy-pleasures was probably the delights of *Faderman's Loch** and its associated haunts on the Tulpehocken. To race down Smith's lane to the brickyard, to cross the weedy belt of clay, avoiding the stagnant water where *Schlangadeiter*† abounded; to remove jackets and "pants" before reach-

**Loch*, literally a hole, here signifies a pool of water.

†Literally snake-pointers, from the belief that they were guardians and companions of snakes: dragonflies.

ing the final fence, and to strip off the one remaining article of apparel—the shirt—while yet on the highest rail, then to plunge into the cool water—yes, this was the climax.

The bathing-place of the juniors was beneath a buttonwood where the water was of only moderate depth; near this spot, in still shallower water, an ingenious youth could learn to swim by supporting himself upon his hands while he vigorously kicked his pedal extremities, half in the water and half in the air, by and by drawing up his hands and paddling like a dog. The process is recommended unselfishly without money or price, to such readers as have failed hitherto to learn the art of swimming.

Faderman's Loch, some distance below, was used by the more expert swimmers, its depth of water being suited to those feats of skill that were factors in the claims of ambitious rivals for leadership. The canal, which afforded opportunities for floating and other varieties of the natatorial art, was also frequently patronized by the clamorous crowd.

Having made these allusions to the locality of our story, which, however dry and uninteresting to the desultory reader, will not seem irrelevant digressions to such as are "to the manner born," we will now take up again the loose thread of our narrative.

CHAPTER III.

Worship in the Stone Church

IT was five o'clock on Sunday morning when the solitary climber of the "Eagle's Head" awoke from the sweet, refreshing slumber which only open-air exercise and a light conscience can superinduce. The old stone public house known as the Center Hotel is located on the south side of High street, or the Harrisburg turnpike; and the room occupied by its latest guest—quite probably the very same that had once sheltered the greatest of Americans—faced toward the north. Through the wide open windows, looking out upon a railed but roofless veranda, the matins of the birds announced the dawn of the day of

rest and worship. A gentle, cool breeze toyed with the fringe of the window-shades and fanned the face of the awakening sleeper. He had paid little attention to the furnishings of the chamber the night before, but now his eyes wandered about the room, while he lay in blissful languor.

It was a much more commodious apartment than urban hotels are accustomed to furnish, even at luxurious prices. The carpet was of the sort common to rural households—made of "rags," or narrow strips of cloth, sewed end to end; it was quite new, and the bright colors of the "chain" made it seem

very fresh and pretty. How well the occupant of the bed recollected a certain similar carpet in the "best room" of his childhood's home! He could have been but four or five years of age when some one presented him a toy locomotive, operated by a spring; this he used to run on the broad "tracks" of the carpet constituted by the chain. Once, in the out-kitchen, a feminine cousin found him seated on the floor, the locomotive taken apart and the spring drawn through his fingers, while in triumphant tones he declared, like Archimedes: "I've found what makes it go!"

What a study the wall-paper was! Ephemeral as the styles of room-decorations usually are, it was still a surprise to see so quaint a pattern. It had a stripe of pink, with one of green on each side; and so narrow were these stripes that they produced the effect of studding. Two fans, ornamented with various colored papers, a number of balls of the same material, a square of paper of different design with a border made up of at least three patterns, which served as an appropriate panel to a mirror—completed the decorations. The straw-tick of the bed was overlaid with a feather-pallet, and the bedstead itself was descended from an ancient four-post ancestry. The muslin sheets and pillow-cases were spotless and sweet, and the coverlet was of the best workmanship of a district celebrated for its quilting parties.

The toilet-utensils were few and simple; and the guest, suddenly realizing that he must be stirring, forsook his comfortable couch, and betook himself to a thorough wash in the slightly cool water found in the pitcher. Then, pausing to drink in the delicious morning air and to listen to the warblings of the feathered songsters, he proceeded with a sigh of regret at the loss of his watch, to array himself for the day.

This accomplished, a copy of the Holy Scriptures was brought out of the trunk and its owner settled himself to a long and careful reading of its pages and frequent abstractions of deep meditation, before he descended the stairs to the excellent breakfast which awaited him.

The young man avoided that free conversation which frequently prevails in public houses in rural localities, although he was most courteous and agreeable in the interchange of the usual compliments of the morning. At the close of the appetizing meal, he left the hotel for a quiet but protracted stroll. There being but few persons upon the streets, he slowly passed up the main thoroughfare to the upper end of the borough, apparently carefully noting every house on each side of the way. He gazed long at the Academy grounds; then, turning to the left, walked to an alley in the rear and, wheeling eastward, emerged on Bone street, at the corner of which stood the Presbyterian church.

Giving this structure a particular survey on all sides, he next proceeded northward to Franklin street and, again turning west, approached two frame houses which stood in friendly contact. In the study of these he seemed lost in reverie until he became conscious that he was attracting attention, when he retraced his steps to the corner. Then facing northward, with a glance at the venerable log houses about the corner, he would have ascended the hill, upon which stood a school-house; but the heavy dew on the long grass forbade a close inspection of it. Next he found his way to the cemetery he had visited the evening before, and again eagerly ascended the slope to the peaceful resting-place of the dead.

On the right hand was the old ground, on the left the new. In the older portion were many tombstones bearing inscriptions in German characters, with names in raised letters. Prominent among those graven in English were the expressions "consort of" and "relict of." That universal epitaph:

Affliction sore long time she bore;
Physicians were in vain,
Till God saw fit to give her rest
And ease her of her pain—

was not wanting, while other trophies of the poet's art adorned the cold marbles in both enclosures.

It was a perfect morning. The soft white cumuli that lazily floated in the ethereal blue did not detract from the

beauty of the summer sky, lighted by the diffusing beams of a glorious sun. This sacred place of burial was singularly well situated, the ground falling between it and the base of the "Eagle's Head," on the south, thus showing a fine reach to the noble green range, while, dropping away on the north to the floor of the vale, the descent continued to the Tulpehocken. Then again ascending, the surface of the country stretched away toward the ever captivating Blue mountain, which was in conspicuous view.

There is a particular charm about such a morning when it is also the holy Sabbath. Those who have never tasted its sweets are to be pitied. We may have conceived the restraints of religious customs imposed upon us in childhood to be irksome; but maturer years have demonstrated the value of a day different from other days—a day bearing the imprint of holiness, sacred to lofty thought and meditation upon unsolvable things. "Blue laws" can not secure it, for reverence and love are not coerced; but they who lightly esteem the conventional day of worship know not the peculiar physical and mental blessings it imparts. An hour of quiet communion with heavenly themes may hallow many days with its blissful remembrances.

The visitor did not seek to enter the cemetery-grounds; he had passed within the plain picket-fence the evening before and had stood reverently and mournfully by a mound among some low bushes, with a headstone which bore in addition to the name and the dates of birth and death the simple sentence "In heaven there is rest." Now it was toward this grave (which could easily be observed from the lane) that his gaze was directed, so absorbingly that he was startled when the bell of the church sounded forth its summons to the villagers to prepare for the approaching service.

A "second bell" would ring an hour later to indicate the commencement of the service; but already some of the worshippers had arrived, and as the minutes passed their number increased noticeably. Evidently there was something new upon the tapis. Ordinarily it was the elderly

people who came first, then the middle-aged ones and lastly the young folks; except in the case of some boys who purposed to see all that could be seen and hear all that might be heard—save the sermon! But the young people were arriving first to-day. They gathered about the church-door or occupied seats in the gallery, conversing with the utmost freedom. Indeed the old people, clustered together in the lower space, chatted just as unrestrainedly. Even some hats were unremoved, while the topics of the hour were the crops or any item relating to the well-being or otherwise of the *Freundschaft*. But when the minister's step was heard without, off would come the hats, a decorous manner would immediately prevail, and it would be little suspected that the congregation had so lately enjoyed a *tete-a-tete* before the solemn worship of the sanctuary.

The sheds were soon filled with the carriages of distant members of the congregation, a number of hitching-posts being brought into use besides. The buggy was the favorite vehicle, and many of the horses were covered with a light fly-net of spotless white cord with ear-pockets. Here and there a wealthy farmer brought his family in a two-seated carriage drawn by a stout pair of horses which did credit to their keep.

Our stranger did not enter the church until a few moments before the hour appointed for worship. Well did he know that he would be the target of a quizzing most thorough—that old and young alike would discuss his appearance and eagerly inquire what might be known, or surmised, concerning him. A diffident youth could have felt this curiosity in the very air. When at last, with rather timid footsteps, he entered the door, he did not take a seat in the gallery, nor yet among the older folks, but, advancing to the pulpit staircase, ascended into the sacred desk.

It was a double sensation. The buzz in the congregation, which had wavered and even ceased for a moment, broke out afresh; but only for an instant, for it subsided as soon as the incumbent of the pulpit arose and lifted up his hands preliminary to offering an invocation. To himself there came a thrill not easily de-

scribed. He had never entered that solemn place before, although he had often sat in a pew just facing the pulpit. Now he was looking at that very spot while about to supplicate the Divine Presence. Quivering with emotion, yet in clear, distinct and musical tones, using the tongue of the fatherland, he uttered a brief prayer, which touched the hearts of the most light-minded in the congregation as effectually as those of the most devout. Then, when all were seated again, he announced a German hymn which, as a few in the congregation remembered with a trace of tears in their eyes, had been a favorite of her whose tomb had so strongly attracted the speaker.

How had they been able to detect the identity of the occupant of the pulpit? The moment he entered it all was explained. The Reformed pastor, who was absent from home, had arranged with him by letter to supply his place and had of course announced the fact. It is scarcely probable that, sitting in the congregation under ordinary circumstances, his lineaments would have been identified; it has been observed that his landlord was baffled in his surmises. Perhaps he had not been made aware of the anticipated visit, else he would surely have connected the initials on the trunk, "M. L.," with Myles Loring.

The young man (he was not yet a minister) might of course have found warm welcome and entertainment with any of the officers of the church; but he desired to have absolute privacy before fulfilling the duties of the day, and in order to secure this, as also to stimulate himself with the memories of the past, he had chosen to maintain a temporary incognito. His playmates could not have recognized him, so complete were the changes of fifteen years. Yet, during the delivery of the sermon, those who had known him best were able to detect certain points of resemblance in tone and manner to those of the little schoolboy.

The sermon was unique. It made no pretense to oratory, and was not invested with the grace of studied elocution, but was full of the fervor usually attaching to German discourses. It was a loving but forceful presentation of the attrac-

tions and claims of Jesus of Nazareth, delivered with a most emphatic personality. It was not to be expected that the speaker could quite avoid a reference to his peculiar environment; tender and beautiful was his tribute to some saintly ones who had long since passed over the river into "the inheritance of the saints in light."

Within a few weeks he had come into the possession of some documents which included a paper, yellow with age, on which was written in a feminine hand: "God bless Myles, and make him a blessing to others." What wonder that he should preach not only "as seeing Him that is invisible," but her also! And what wonder that the congregation felt the divine touch, thus awakened by the human ministry into receptiveness and sympathy!

The closing hymn was the revival of his childhood itself, for it was an impassioned strain of desire for the life spiritual which he remembered singing in that very room when a venerable man stood in the pulpit, his spectacles glinting in the sunlight, and his text "the Good Shepherd." The words of the sermon all had vanished; perhaps he had not heard them, for he was often diverted and fascinated by the play of colors in the prismatic lustres of the church-lamps, but the influence of the text and of the minister's reverend manner remained.

But the lustres were also gone, and the whole interior of the building had been remodeled. The antiquated bee-hive pulpit, once perched so oddly against the wall and approached by a spiral staircase, was gone too, with the interminable stovepipes and the tasseled collection-pouches (*Klingelsäck*) attached to the ends of long, black rods. Perhaps it was all for the best, but to him it seemed a species of iconoclasm.

There was no benediction by the student-preacher, but a brief closing petition for a blessing upon the service. Then as Myles Loring stepped down from the pulpit-platform, not a few persons came forward to greet him, and warm were the handshakings and congratulations he received. The invitations to dinner were quite as numerous and hearty, but he de-

cided to accompany an elder whose home lay a little distance out of town.

The congregation dispersed slowly, for there was something new to discuss besides the prospective dinner. Moreover there was always an interchange of friendly sentiment between persons who met only every two weeks. There were still some carriages about the church when Daniel Filbert's rockaway, containing its owner, his wife and daughter and the guest of the day, drove away through the town toward the Tulpehocken.

It was but a short ride over a somewhat sandy road, gently sloping toward the creek. Every foot of the way was familiar to Myles; indeed he would rather have walked than ridden. There was the ancient fire-apparatus house, recalling an occasion when men and boys alike ran with the hand-pumping mechanism

(To be continued)

DER HARNING

BY "OLD SCHOOLMASTER HANJERG"

Der Harning—was is sel? So, wett ich, frogt en mancher Leser, wann er die Heading sehnt. 's is en Wart, wu mer heitzndag nimme oft heert, except unnig da alta Leit, wu noch recht deitsch schwetza. Ich bin schur, mer kennt viel junga Pennsilweni-Deitscha froga un sie wissta net, dass sel der February meent.

's is en arg alter Nama, sel. *Hornung* meent Dreckmonet un en deitscher Keiser vor meh as 'n dausent Jahr zurick hot den Monet so g'heessa, weil als der Boddem ufganga is sella Zeit un's hot plenty Dreck gewa. Sel war in Deitschland; bei uns is er oftmols meh en Schneemonet. Wann's gega's End hi' als noch recht arg schtarmt un schneet, saga die alta Leit als: "Der Harning schittelt awer sei Schwanz!" Ich glaab, dass selle Sag noch vun der Zeit herkommt, wie der Harning's Schwanzend vum Jahr war.

's Schwanzend vum Jahr? Ja, un do is nix driwer zu lacha. In der alta Zeit—well, noch vor drei hunnert Jahr zurick—hen sie als 's Jahr mit 'm März a'g'fanga un der Harning war's End davun. Sel is die Schuld, dass er so karz is. Der Harning is der kärzschet Monet im Jahr, weil er's wennigscht Daga hot, un er hot's wennigscht Daga, weil er als 's Schwanzend vum Jahr war. Sie hen da annera Monet all 30 odder 31 Daga gewa g'hat, noh hot's nimme ausgelangt for'n voll Moss.

Awer for all sel, dass er so karz is, hot der Harning viel grossa Daga. Do is grad am A'fang schun, am zwetta, der Grundsaudag, wu im Kalenner Lichtmess heesst. An sellem Dag—grad um 12 Uhr middags, wie'n deel

to quench the flames breaking out in a barn. On the corner just beyond, was Squire Wambach's office, where law in its minor applications was dispensed; at the turn of the road, as it leaves the borough, stood the venerable domicile once used by the erratic Baron Stiegel as a school-house.

A little farther on Smith's lane was reached, where it crosses the Rehrersburg road on its course to the brickyard. Next Schwenk's house appeared, and presently the old grist-mill and its associated brick mansion came into view. The sparkling waters of the Tulpehocken, shimmering in the sunlight, now flowed close to the highway which crossed them and the Union canal a short distance beyond, and in a few moments the carriage stopped at the hospitable gate of the Filberts.

behaapta—werd die Grundsau wacker un kratelt aus ihra Hihling raus, for sehna eb's bal Frihjohr werd. Wann noh die Sun scheint, dass sie ihra Schatta sehnt, dann schlupt sie glei widder in ihr Loch nei. legt sich widder schlofa un bleibt noch sechs Wocha drin. Selle sechs Wocha is es dann noch Winter, rauh un kalt. Wann's awer trieb is, dass sie ihra Schatta net sehnt, dann bleibt sie haus un's Wetter werd nochenanner schee.

Sel is ah en alte Sag unnig unsera Leit, wu noch vun Deitschland riwer kumma is; juscht dart is's der Dachs un bei uns die Grundsau, weil mer ken Dachs hen. Es hot mich schun oft gewunnert, wie selle Story entschtanna is.

's neekschet kummt der Valentine's Dag, wu die junga Leit un ah deel alta, wu noch jung fihla, nanner Liewesbriefelcher schicka, recht hibscha, wu nackige Engelcher un Blumma druf gemolt sin. Sie schicka oft so viel davun, dass die Briefträger Bindel kriga wie Krämersäck un schier nimme fart kenna mit. 's gebt awer ah wieschta Valentines, wu em schlechta macha a'zugucka; selle werren ah rumg'schickt, oft for Schpeit, for epper ausschpotta un verzerna.

Im Harning kummt ah als for common die Fasnacht, wu die Mammi en Zuervoll Kichelcher backt for die Haushaltung. Sel is ah noch en alter deitscher Gebrauch, wu ich gleicha deet zu wissa wu er herkommt. Grad noch Fasnacht kummt Aschermittwoch, do soll mer da Kih Esch uf da Buckel schtreea, dass sie g'sund bleiwa un ken Leis kriga. So saga die alta Leit.

The Home

This department is in charge of Mrs. H. H. Funk, of Springtown, Pa., to whom all communications intended for it should be addressed.

Grandmother's February

February is generally considered one of the gloomy months of the year, if not the gloomiest. The holidays, with their joys and festivities, expectancies and anxieties, are a thing of the past, and many of the pleasures incident thereto have been forgotten, or at least stored only in the recesses of memory; while the erstwhile busy housewife finds herself relieved of a multitude of responsibilities, with apparently little to look forward to save cold and gloomy weather, recalling to her mind the old and threadbare adage:

"As the days lengthen, the cold strengthens."

Quite a contrast, indeed, to the busy and industrious grandmother of the long-ago, on whom was impressed the weight and responsibility of the on-coming spring and summer, fully knowing the importance of her labors at that season of the year.

She realized that, if she let February slip by without accomplishing what she set out to do, she would feel as though she had lost the best of the year.

This, to her, was the month to finish her belated spinning, which, according to custom, must not be carried over Candlemas. She had to look over closets and put them in order; the bedding and winter's clothes must be gone over, with the necessary mending and darning to carry them over the balance of the winter; she had to prepare and have in readiness the coming summer's clothing for the entire family, so that, at the first approach of spring, when warmer weather and more strenuous labors necessitated lighter garments, they would be found ready.

Grandmother did not have the advantage of the present-day department-store, where anything and everything awaits the purchaser, ready to use, and "cheaper than it can be made"—at least, with less bother. Grandmother knew how to darn a pair of stockings and make them as good as new. This, to her, was less effort than to do her part at rearing

sheep, helping at the shearing, washing, drying, carding and spinning the wool, and finally, by her dextrous fingers and the aid of knitting-needles, to create a pair of stockings.

It was easier for her to neatly mend and repair a garment than to do her part in raising and preparing the flax and hemp, spinning hank upon hank of thread for the weaver, later to be returned to her as cloth and to be transformed by her, with the aid of a pair of scissors, a thimble, a needle, and thread of her own making, into table-linen, bed-clothing and wearing-apparel. This required the sewing of yards upon yards of seams and hems. 'Twas neatly done, too. She knew how, and her hems to this day are a thing of envy. No machine could have put such exquisite stitching into the linen that a grandmother's patient hand did in her day.

From sunrise until bedtime the housewife found little spare time, and could truthfully say:

"Man works from sun to sun,
But woman's work is never done."

Mending, now almost a lost art in a girl's education, was then a girl's pride, and part of her religion. She was taught to keep her clothes in repair, and not the break of a stitch nor a loosened button was allowed in the wardrobe of a well brought-up young girl. She could darn her stockings or set on a patch as neatly as her grandmother did. Her dresses, in those days, were straight, simple gowns; bonnets shaded the faces, and yet were picturesque and becoming. A girl enjoyed a pretty, new frock as much as she does today, only it lasted longer, and remained in style until worn out. Her wardrobe did not call for the multitude of the things of to-day. The cost of a fashionable gown of to-day would have bought a year's wardrobe then.

Grandmother lived a strenuous life, but it was a simple and a happy one, and well may we treasure her handiwork as heirlooms which to us are priceless.

BOTSCHAFT AN MEIN SCHAETZEL

AUS DER GARTENLAUBE.

Wenn du zu meinem Schätzel kommst,

Sag: ich liess sie grüssen.

Wenn sie fraget, wie's mir geht,

Sag: auf beyden Füßen.

Wenn sie fraget, ob ich krank,

Sag: ich sey gestorben.

Wenn sie an zu weinen fangt,

Sag: ich käme morgen.

MESSAGE TO MY SWEETHEART

TRANSLATION BY E. M. E.

If my sweetheart you should meet,

Say I love her dearly.

If she ask how 't goes with me,

Say on two feet merely.

Should she ask if I am sick,

Say I died of sorrow.

Then, if she begins to weep,

Say I'll come to-morrow.

Literary Gems

DAS ERKENNEN

VON JOHANN N. VOGL.

Ein Wanderbursch, mit dem Stab in der Hand,
Kommt wieder heim aus dem fremden Land.
Sein Haar ist bestäubt, sein Antlitz verbrannt;
Von wem wird der Bursch wohl zuerst erkannt?

So tritt er ins Städtchen durchs alte Thor;
Am Schlagbaum lehnt just der Zöllner davor.
Der Zöllner, der war ihm ein lieber Freund;
Oft hatte der Becher die beiden vereint.

Doch sieh'—Freund Zollmann erkennt ihn nicht;
Zu sehr hat die Sonn' ihm verbrannt das Gesicht.
Und weiter wandert nach kurzem Gruss
Der Bursche und schüttelt den Staub vom Fuss.

Da schaut aus dem Fenster sein Schätzel fromm:
"Du blühende Jungfrau, viel schönen Willkomm!"
Doch sieh'—auch das Mägdlein erkennt ihn nicht;
Zu sehr hat die Sonn' ihm verbrannt das Gesicht.

Und weiter geht er die Strass' entlang.
Ein Thränlein hängt ihm an der braunen Wang!
Da wankt von dem Kirchsteig sein Mütterchen her:
"Gott grüss' euch!" so spricht er, und sonst nichts mehr.

Doch sieh'—das Mütterchen schluchzet voll Lust:
"Mein Sohn!" und sinkt an des Burschen Brust.
Wie sehr auch die Sonne sein Antlitz verbrannt,
Das Mutteraug' hat ihn doch gleich erkannt.

RECOGNITION

TRANSLATION BY PROF. ERNST HELD.

A roving lad with a staff in his hand
Returneth home from a foreign land.
Full of dust is his hair, his cheeks ruddy brown;
By whom shall the wanderer first be known?

He enters the town thro' the ancient gate
Behind the bar stands the warden, his mate.
The warden and he were once friends in youth,
Full often the cup had united them both.

Alas! friend warden knows not his face;
Too deeply the sun and the storms left their trace.
The wanderer greets him and plods the street
In sorrow and shaketh the dust from his feet.

From her window leans his loved one fair:
"Thou blooming fair maiden, glad welcome I bear!"
But oh! e'en his loved one knows not his face;
Too deeply the sun and the storms left their trace.

And on he wanders his pathway along;
The burning tears from his eyelids sprung.
Then came from the church-yard his mother old;
"God greet you!" he uttered, naught else he told.

But see! his mother sobs for joy:
"My son!" and sinks on the breast of her boy.
Tho' deeply the sun and the storms left their trace,
The mother-eye knew at once his face.

DIE SIWA ALTER VUM MENSCH

BY "HIRAM HOLLERHECK"

I

Wer krigt die Kolik alla Nacht
Mit Heila un erschrecklich Jacht,
Un treibt da Dadi "quick at once"
For Katzakraut im Hemmerschwanz?
Es Bobbeli.

II

Wer hot die Säck voll Märwel, Jacks,
Voll Negel, Kreid un Cärpet-Tacks,
Un mohlt Gediera uf sei Schleet
As em schier in die Gichtera dreht?
Der Schulbuh.

III

Wer is der Kerl so fratzig—wuh!
Mit Schtock un Patentleder-Schuh,
Wu immer an da Ecka schteht,
Schmeisst Eila-Aaga noch da Meed?
Der Dude.

IV

Wer hot ken scheene, lieve Frah,
Un hot verdreckta Kleeder ah—
Sei Reck un Hossa all Misfits,
Mit Ventilators uf'm Sitz?
Der Bätschler.

V

Wer macht en grosser "How d'ye do?"
Wer nemmt die Hand un schtickt dazu,

Un sagt 's Land geht zum Deiwel g'schwind,
Wann's net sei Ticket is wu g'winnt?
Der Politischen.

VI

Wer gebt uns alfert guter Rot,
Schteht treilich bei uns frih un schpot,
Nemmt sei Kindskinner uf sei Knie,
Wu mir sin als mit Aengshta hi?
Der Grossdadi.

VII

Wer geht am Schtock, gebickt mit Elt,
Macht Frieda nau mit Gott un Welt,
Bedenkt die schnell verganga Zeit,
Guckt niwer noch der Ewigkeit?
Der Ur-Grossdadi.

* * * * *

Des sin die siwa Acts im Schoh,
Un mir sin all Performers do.
's erscht is die Kindheet, siess Unschuld;
Darnoh die Jugend, Ungeduld.
No kummt der Mann, wu frih un schpot
Hot Erwet, Truwel, Sorg un Not;
Bal werd er runzlig, bucklig, weiss,
Un schtark bergnunner geht die Re-is.
En deel sin erscht, en deel net g'scheit,
Un deel sin Hanswärscht allezeit.
Deel gewa uf a'fangs vum Schoh,
Un deel Performers bleiwa do
Bis all die Acts sin darchgemacht;
Noh geht's Licht aus un's heesst: "Gut Nacht!"

'M JIMMY DOLL SEI SCHNAPSCHTUHL

A BOY'S STORY AS TOLD BY HIMSELF

Ich gleich da Mr. Dudelzwick nimme so gut wie ich als hab. Ich weess, er is en arg neiser Kerl, un wann er die Sussy mol heiert, noh gebt er mei Schwoger un g'heert in unser Familia; awer er is gar nimme zu mer wie er als war. Er hot mer als alla Gebott Candy mitgebracht, awer er dut sel nimme.

'm letschta Summer war er alfert arg anxious for eppes zu kriega aus der Poschtöffis. Allamol as er kumma is for die Sussy zu selna, waun mer 'n wemmig beinanner g'hockt hen uf der veddera Portscht, hot er als g'saat: "Jimmy, ich glaab schur as en Brief do is for mich. Do sin zeha Cent; geh doch mol nanner an die Poschtöffis un guck." Noh hot die Sussy als g'saat: "Nau schpring awer jo net, Jimmy, schunscht kenntscht en Herzkrankheet kriga." Noh bin ich als nanner geloffa noch der Poschtöffis, wu en ganze halwe Meil vum unserm Haus is. Nau awer bekimmert er sich gar nix meh um sei Brief; er hockt allez bei der Sussy im Parlor, un die Mäm losst

mich net nei, wann er do is, un ich krig ah ken zeha Cent meh.

Ich hab ausg'funna, dass es net gut is wann mer epper zu gut gleicht, un dass des zeha Cent gewa net alfert so fartgeht. Un's war gar net schee wum Mr. Dudelzwick, dass er so bees is worra iwer mich der ammer Owet, wie sel Accident g'häppent is, wu ich nix davor gekent hab.

Wie die Auntie Leisy 's letscht mol bei uns war uf B'such, hot sie en Schtick Hausrot mitgebracht, des hot sie en "Schiemschtuhl" g'heesa. Sie hot g'saat sie het's in Nei Yark kaapt. 's war gar nix vum Schtiem dra, awer 's war der g'schpassigscht Schtuhl as ich sei Lebtag g'selna hab. Mer hot 'n ganz zamma lega kenna; 's war en "leg-rest" dra, des hot mer rausgezoga, do hot mer sei Beh druf naus g'schtreckt, noh hot mer sich grad uf da Buckel in da Schtuhl nei gelegt. Ee Dag hot die Auntie Leisy drin g'hockt, noh hot's gekracht. 's is eppes verbrocha am Schtuhl; der Rick

davun is nunner g'falla, des Ding is zamma g'schnäpt un die Auntie Leisy war fascht geklammt wie im a Schraubstock. Jiminy pike! hot die awer gejohlt, bis die Mäm beikumma is un mer hen sie losg'schafft.

Sel hot der Auntie ganz da Leeda gemacht vun ihrem "Schiemtschuhl"—"Schnäpschuhl" het mer'n heessa solla. Sie war so bees driwer, dass sie 'n gar nimme sehna hot wolla. Sie hot mir'n g'schenkt. "Wann du'n hawa wit, Jimmy," hot sie g'saat, "dann nimm 'n juscht; du bischt en schmärter Buh; ennihau deel Zeita, wann du schmärt sei wit."

Ich hab noh den Schtuhl genumma un hab 'u widder g'flickt. Die Leit hen gelacht iwer mich un gemeent, so en krittlich Ding kennt ich net flicka; ich hab mer awer deel Negel krigt un Leim un hab 'n recht schee zamma gebrocht. Noh hot mer der Pöp en bissel Wärnisch kauft un ich hab da Schtuhl so schee gewärnisch, dass die Sussy g'saat hot, mer wotten 'n in da Parlor schtella. Sel hot mer net gebast, for 's war mei Schtuhl un ich hab doch net in da Parlor gedärft, wann B'such do war. Ich hab's ah g'saat, awer die Sussy hot mich heessa's Maul halta, ich het zu viel mei eegner Weg, un sie hot mer da Schtuhl genumma. Sie hot 'n in da Parlor g'schellt, grad as wann ich 'n ufg'fixt het for da Mr. Dudelzwick nei zu hocka. Ich hab dann nix meh g'saat, awer ich hab en paar Schrauwa rausgenumma, wu ich gemeent hab as net juscht drin sei breichta, un hab sie gejuht for 'n Boot macha.

Sella Owet is der Mr. Dudelzwick widder kumma. Er hot en Weilcha g'schwätzt mit der Mäm vum Wetter, un noh mit 'm Pöp vun der Mission-Cause; sie hen agried 's wär en Schand, dass die Leit net meh geebta dazu. Glei sächt die Sussy:

"Ich denk, Mr. Dudelzwick, mer gehn nei in da Parlor. Dart is 's ah schee warm, un der Pöp deet ennihau gern die Zeitinga lesa un will net viel ge-disturbed sei."

So sin sie un ihra Boh nei in da Parlor un hen die Dihr zugemacht. 's erscht hen sie arg laut g'schwätzt minanner, awer iwer a Weil sin sie ruhig worra. Sel war als for common ihra Weg.

Ich bin in der Deiningschtub hocka bliwa un hab Robinson Crusoe gelesa. Ich hab gewünscht, ich kennt ah so duh—wie der Crusoe, meen ich, net wie der Mr. Dudelzwick. Ich deet mich net so ruhig zu ma Meedel in da Parlor nei hocka, net wann ihr mich bezahla deeta dafor. Ich kann net verschteh, was deel Kerl an der Sussy sehna, dass so interesting is. Ich bin schur, wann sie da Mr. Dudelzwick eemol an da Ohra zowela deet wie sie mich alsemol zowelt, deet er sich nimme traua, allee bei ra zu bleiwa.

Uf eemol hot's ferchterlich gekracht im Parlor, der Mr. Dudelzwick hot eppes vum Dunnera gekrischa, un die Sussy hot a'fanga johla as wann ra epper da Hals abschneida wot. Der Pöp un die Mäm un ich un die Maad sin all neig'schprunga, for sehna was es gewa hot.

's war der Schnäpschuhl, wu ich g'flickt hab un wu die Sussy mer genumma hot. Der Mr. Dudelzwick hot drin g'hockt un er war nunner gebrocha un hot 'n fascht geklammt, dass er gar net los gekennt hot. Die Sussy war scheint's hi'gschprunga for em helfa, odder wie's zuganga is; ennihau sie war ah fascht am Arm, un der Mr. Dudelzwick hot sie an der Hand g'howa.

's war ken leichter Job, bis ich un der Pöp die zwee los g'schafft hen g'hat. Wie sie haus war, hot die Sussy mich krigt un hot mich g'schüttelt, bis mer die Zeh gekleppert hen. Noh schpringt sie die Schteg nuf in ihr Schtub un schliesst sich ei. Der Mr. Dudelzwick hot mer gar net g'holf; er hot juscht g'saat: "Wart, ich settel mol mit dir ee Dag!" noh hot er sei Hut uf un is heem. Der Pöp hot sich uf die Couch g'hockt un en Weil gelacht, un wie er fertig war, sächt er zu der Mäm:

"Ich denk, die Sussy het besser da Jimmy sei Schtuhl b'halta lossa."

Ich bin of course arg sorry, dass des so g'häppt is, awer ich hab nix dafor gekennt. Mei Schnäpschuhl haw ich widder krigt. Ich hab 'n widder ufg'flickt, un er scheht nau in meinra Schtub. Er is all recht—der feinscht Schtuhl wu ich noch g'hat hab. Awer der Mr. Dudelzwick bringt mer ken Candy meh.

EN VALENTINE UN DER ANSER

BY "SOLLY HULSBUCK"

Du schee klee Meedle, siess wie'n Ros,
Kumm her un hock dich uf mei Schoss.
Ich kennt mit Lieb dich herzlich dricka
Un bossa, bis du deetscht verschticka.
O liewes Meedle, geb mer'n Sign
Un sag du bischt mei Valentine!

Du Gans, du Lump, du alter Gees!
Du bischt so siess wie Schweizerkäs.
Du wit mich juscht for Hossa flicka
Un for dei Hesa Schtrimplen schtricka.
Guck juscht in's Glas: so'n "monkey-shine"
Wie sel is plenty Valentine!

EDITORIAL DEPARTMENT

A Question of Material

SOON after the present management acquired possession of THE PENNSYLVANIA-GERMAN, a good friend asked us: "Where are you going to get material for the enlarged size and multiplied issues which you have announced of your magazine?"

This question did not take us unawares and did not prove a "stunner." We had already canvassed the sources of information and felt convinced that a people whose descendants to-day are counted by millions must have done enough in two centuries to furnish material for a little monthly magazine. Now, after a year devoted to the exploration of our field, we are indeed astonished, not at the lack, but at the abundance of material to be found on every side.

A Question of Size

At this point some reader may say: "Why, if material is so plentiful, has the magazine since New Year been cut down to its original size of forty-eight pages?" We would reply that we have ample matter in sight and on hand to continue the recent enlargement, but for two reasons deem it proper at this time to keep the magazine down to the minimum with which it began. One is that we do not want to sail under false colors. Just now we are making special efforts to secure new subscribers and we do not want to lay ourselves open to the charge of trickery by issuing a large magazine now and reducing it later. The other and weightier reason is that we are preparing to give our readers a special treat next July and are restraining ourselves now in order that we may be able to offer more then.

A Great Symposium on Education

The issue of THE PENNSYLVANIA-GERMAN for July, 1907, will be devoted to a symposium entitled "The Pennsylvania-German in His Relation to Education." This symposium will be under the special editorship of Prof. L. S. Shimmell, Ph.D., of Harrisburg, Pa., and will

treat of the educational doings of our people in the past and present, in and outside of Pennsylvania.

The material will be discussed under the following general heads:

- A.—The German "Church-Schools," tracing the history and work of these schools in each of the following Churches:
 - a. Catholic, b. Dunkards and Seventh Day Baptists, c. Evangelical, d. Lutheran, e. Mennonite, f. Moravian, g. Reformed, h. Schwenkfelders, i. United Brethren.
- B.—Neighborhood Schools, known also as Pay Schools or Subscription Schools.
- C.—The Germans and the "Society for Propagating Christian Knowledge among the Germans in America."
- D.—Secondary Schools and Colleges, established by
 - a. The Lutheran Church, b. The Reformed Church. (NOTE.—This subject, in its relation to other Churches, will be discussed under "A").
- E.—Educational Labors among the Indians by the Moravians.
- F.—The Germans and the Public School System.
- G.—Rank of Pennsylvania's Educational System—a comparative study bearing on money spent by the State at large and locally, length of school term, pupils at school, attendance and enrollment, school property, high schools; also, a comparative study of several typical German counties.
- H.—The German as
 - a. Teacher, and as Head in Academies, High Schools, Normal Schools and Colleges.
 - b. Student in these Schools—prizes, honors and distinguished careers being made a subject of special inquiry.
- I.—The German as Superintendent—State, Deputy State, County, City and Borough, in and out of the State.
- J.—The German a Friend of Education, as shown in
 - a. The establishment of schools, b. The passage of educational laws, c. The founding of educational papers, d. The writing of books, e. The making of addresses.
- K.—The German and the Learned Professions.
- L.—The German as Statesman, Soldier, Writer, Orator, Scientist, Musician, Artist, etc.

Does it not make your mouth water, kind reader, to peruse this "provisional scheme"? Read it carefully, please, and ponder what it means.

A Group of Competent Contributors

As evidence that no mere tyros will write platitudes on these various sub-topics we need but name some of the contributors who are already at work preparing their assigned articles:

Rev. J. J. Nerz, Rev. G. W. Falkenstein, Rev. A. Stapleton, Rev. Dr. J. W. Early, Rev. A. S. Schelly, Rev. Dr. J. Max Hark, Rev. Dr. James I. Good, Rev. Dr. C. I. B. Brane, S. E. Weber, Ph.D., Rev. Dr. F. G. Gotwald, Rev. Dr. S. L. Messinger, Rev. J. Greenfield, Lewis R. Harley, Ph.D., Ex-Supt. J. O. Knauss, etc., etc.

A Widening Horizon

Do you not see the horizon widening before you as you glance over this scheme and list of names or read words like these from the pen of Judge James A. Beaver, Ex-Governor of Pennsylvania?

It is a very large subject. Any one of the dozen sub-divisions affords abundant scope for all the space at your disposal. I sincerely hope that out of it will grow a series of well considered papers, which may run through an entire year of your publication.

Should It Be a Book?

An esteemed subscriber who holds a prominent position in one of our leading churches, in giving his consent to contribute a paper to this symposium said:

It seems to me that your Symposium is going to be very valuable, and should be elaborated into a book; and I am very glad to co-operate with you.

Without wishing to give the final word at this time we may say in a general way that we are in the magazine-publishing business and that in all probability the material of our symposium will appear only in magazine form. We have thought our readers would prefer to have it so, and for this reason mainly are keeping down the magazine in size, as said, until July. Then there will be a good many extra pages—how many we can not yet say definitely.

A Final Request

Will not each subscriber consider himself a committee of one to collect data on these various subtopics and forward them to us, in order that they may be transmitted to the proper parties for use in preparing their articles? As far as possible, such favors will be duly credited. If we all go to work with a will and our proverbial German plodding persistence, we can make up a magazine so interesting and valuable that everybody must have it. This is one of the ways by which each reader can help us make the bigger, brighter and better magazine we are all wishing for.

Clippings from Current News

Meeting of State Historians

The Pennsylvania Federation of Historical Societies held its annual meeting at Harrisburg, January 3. The principal business was the consideration of a draft of a new constitution, which was adopted with some amendments. The old officers were re-elected, with Dr. John W. Jordan, of Philadelphia, at the head.

The object of the Federation is the advancement of historical research relating to the Commonwealth by the preparation and collection of material for a complete bibliography of the State, by the encouragement of historical activities in each county, the formation of local historical societies, etc. The Federation is composed of historical and kindred societies in Pennsylvania and Pennsylvania societies in other States.

Historic Church Burned.

The historic Bensalem Presbyterian church, near Hulmeville, one of the oldest houses of

worship in Bucks county, was destroyed by fire, December 17. Neighbors saw the flames in time to remove much of the furniture, but there were no facilities for fighting the fire. The church, a stone structure, was nearly 200 years old. It was re-opened about two months ago, after standing vacant twenty years.

To Mark the Old Forts

Captain H. M. M. Richards, Dr. E. Grumbine, and Dr. S. P. Heilman, of the Lebanon County Historical Society, have been named a committee to confer with the Schuylkill county historians about a plan to preserve and mark the old forts in Lebanon, Schuylkill, Berks and other counties of the State.

Banquet of Pennsylvanians in New York

The Pennsylvania Society of New York held its eighth annual banquet at the Waldorf-Astoria, December 12. State Secretary Root was the guest of honor, and responded to the toast, "The United States." He spoke strong-

ly in favor of the extension of Federal power. The other speakers and their themes were: J. Hay Brown, Justice of the Supreme Court of Pennsylvania, "The Judiciary"; James T. Dubois, of Hallstead, "The Spirit of a Nation's Songs"; Robert C. Ogden, "Commerce and Diplomacy." Many distinguished Pennsylvanians attended the dinner.

"New Englanders" Dine in Scranton

The New England Society of Northeastern Pennsylvania gave its twentieth annual dinner, December 20, at the Hotel Jermyn, in Scranton, with nearly 200 guests present. Mayor J. Benjamin Dimmick presided.

The guests of honor were Rev. Dr. McComb, of Boston; Irving Batheller, of New York, and Rev. Dr. W. Griffin Bull, formerly of Nashville, Tenn., the new pastor of the First Presbyterian church in Scranton.

A Real Son of the Revolution

Philadelphia, which has long had a society called Sons of the American Revolution, has after a number of years discovered a man who can lay claim to that title at first hand. He is Nathan Holden, of 6013 Walnut street, son of Nehemiah Holden, who enlisted April 4, 1781, in the Massachusetts Troop under Captain Phineas Wade and Colonel Michael Jackson and served therein until December 18, 1783. Mr. Holden, the son, was born in Farley, Orange county, Vt., July 4, 1817, and is remarkably active for his age. He has been made an honorary member of the society and was the guest of honor at its dinner on January 21.

Old Church-Altar Given Back

The old altar of St. Paul's Lutheran congregation in Upper Hanover, Montgomery county, recently bought by Hiram P. Beerer, of Nor-

ristown, at a public sale, has been restored to the congregation as a Christmas gift. It was used in the first church of St. Paul's, built in 1750, and did service during the pastorates of Revs. John Jacob Birkenstock, John Conrad Andrea, Frederic Schultz, Frederic Reis, Geo. F. Niemeyer, Conrad S. Reller, John Schwarzbach, Charles B. Dannapfel, Christian Espich and Frederic Geisenhainer.

Honors to Three Pennsylvanians

Among ten busts given by Morris K. Jessup to the American Museum of Natural History in New York City and unveiled December 29th are those of three Pennsylvanians: Benjamin Franklin, Joseph Leidy and Edward D. Cope. The remaining subjects are: Alexander von Humboldt, John J. Audubon, John Torrey, Joseph Henry, Louis Agassiz, James D. Dana and Spencer F. Baird.

OBITUARIES

REV. D. W. GERHARD, D.D., for thirty-seven years stated clerk of Lancaster classis of the Reformed church, died at Lancaster, December 23. He was sixty-nine years old, a native of Bucks county, a graduate of the seminaries at Mercersburg and Lancaster, and for forty years pastor of Salem church, at Hellers. During his ministry he had officiated at more marriages than any other preacher in that vicinity.

DR. JACOB L. ZIEGLER, the oldest practicing physician in Lancaster county, died at Mount Joy, December 26th. He was 84 years old and practiced medicine 61 years.

MRS. ELEMINA R. WEISER, relict of Nelson Weiser, a former member of the State Legislature, died at Allentown, December 10th. Her father, Dr. Joseph Massey, fought in the War of 1812, and her grandfather, Bartholomew Massey, took part in the battle of Bunker Hill.

Chat with Correspondents

A Flood of Complimentary Letters

In response to the expiration notices sent out at the beginning of the year, a stream of letters has lately been flowing in upon us. With few exceptions all these letters are very complimentary and refer to THE PENNSYLVANIA-GERMAN in choice terms of appreciation and praise. They are very encouraging indeed, and we can not forbear to cull some quotations from them and others lately received.

A new subscriber in New York says: "I am interested in the magazine and would not like to do without it." "Every number seems to get better," is the verdict of a reader in Doylestown, Pa., while another away back in Haakwood, Mich., says: "We are very much interested indeed in your magazine." "Your PENNSYLVANIA-GERMAN magazine is out of

sight," says another, much nearer home—at Emaus, Pa. "The PENNSYLVANIA-GERMAN is making a hit everywhere," says another at Reading, Pa.

J. P. Keller, president of the Dauphin County Historical Society, says:

Go ahead, my fine fellow. You are doing an excellent work in a delightful way.

Has Hope of the Future

A reader in Dover, Pa., writes in renewing his subscription:

I am very well pleased that THE PENNSYLVANIA-GERMAN has grown to a monthly and hope it will find readers enough to support it from year to year. It is doing a work that will be more appreciated and by a greater number of people in the future than now. I am trying to impress its value upon the people in my vicinity.

Could Not Get Along Without It

Ira C. Schoch, of Selinsgrove, Pa., says:

I could not possibly get along without THE PENNSYLVANIA-GERMAN and do not want to miss any numbers. Have had it ever since its inception.

Genealogical Matter Invaluable

D. B. Lessig, of Pottstown, Pa., writes:

Some of the genealogical collections in THE PENNSYLVANIA-GERMAN are of inestimable value.

Is Pleased with the Make-Up

President J. S. Stahr, of Franklin and Marshall College, writes:

THE PENNSYLVANIA-GERMAN comes to our house regularly, and I want to congratulate you on the makeup of the periodical.

Thinks It "Better Than Ever"

Rev. G. K. Meschter, of Worcester, Pa., wrote us recently:

The magazine is better than ever; it has reached the high-water mark of excellency, I think. I do not see how any one of German extraction can afford to do without it; I can conceive this only upon the assumption that they don't know what the magazine is.

Sees a Continuous Improvement

Rev. H. A. Weller, D.D., of Orwigsburg, Pa., whose sketch of Zion, "the Old Red Church," appeared in our issue of January, 1906, wrote as follows before the close of the year:

The December number is before me with its delectable contents—a worthy exponent of a worthy history. I am more and more delighted with its continuous improvement, the each number seems to preclude, in the lay mind, any further improvement. Wishing the journal and its publisher a prosperous and very happy New Year, I hasten to enclose my check in renewal of subscription.

Praise Offered with Help

For the promise of continued help coupled with this testimonial from Prof. M. A. Gruber, of Washington, D. C., we are very grateful:

Yours is an interesting and excellent magazine, and I shall always cheerfully do for THE PENNSYLVANIA-GERMAN whatever my time and occupation warrants.

Promises Support for Life

The writer of the following is seventy-three years old, but we certainly wish him a great many more years of this life to come. The confidence he expresses in our work is very gratifying to us:

Your magazine is all I could wish, and you can count on my continued support the balance of my life.

"Puts all Others in the Shade."

E. B. Schaeffer, of Middletown, Pa., makes us this flattering compliment:

I am proud to say that I have every number of THE PENNSYLVANIA-GERMAN from Vol. I, No. 1, up to the present, and I consider there is no monthly magazine published that is its equal. It puts all others in the shade.... May it continue to prosper....

P. S.—Selle deutsch Story, "im Captain Jones sei Christkindel," is gut. Well, alles im December Number is O. K.

Has No Criticism to Make

We asked a number of our readers to criticize THE PENNSYLVANIA-GERMAN freely and frankly, with a view to its improvement. Very few replies have as yet come to this invitation. The following is one of them:

I really do not know what criticism to make or what suggestions to give so that the world will beat a harder path to your magazine. It contains all the features invariably found in a magazine—Editorials, Chats, Queries, Book-Talk, Current News, etc. I do not know what to add nor how to conduct these departments in a more attractive manner. Surely, no one can say that your publication is half full of advertisements, and the articles in it are timely. Honestly, I would not know this morning where to make a change. The December number, I think, is very fine.

This expression of opinion is very gratifying, indeed, yet we can not bring ourselves to believe that there is absolutely no ground for adverse criticism, no room left for improvement of THE PENNSYLVANIA-GERMAN. We wish to say anew right here that any well-meant criticism, however unfavorable, any suggestion intended to strengthen the magazine, however different from our own ideas, will be heartily welcomed and carefully considered.

Did Not Wring Our Neck After All

Bishop N. B. Grubb, of Philadelphia, has written us a long letter in his delightful, humorous vein, a part of which our readers ought to share with us. Brother Grubb says:

I wanted to wring your neck this afternoon, but distance and propriety prevented me. Among my mail was an envelope bearing the mark of THE PENNSYLVANIA-GERMAN. I had just finished my sermon for to-morrow morning and sat down to take a little rest. I opened the envelope to read THE PENNSYLVANIA-GERMAN, when lo, it was only advertising-matter. It was the awful disappointment that made me feel so bad, and during the fit of that passion I sat down to write: "Don't send your publication another year." Then it occurred to me that my subscription had really expired.... I began to meditate on the good things THE PENNSYLVANIA-GERMAN brought this year and the promise of better things next year, and almost unconscious of what I was doing, I had really written out a check. The moment this was done, I felt that my pulse was normal once more. I trust that from at least a thousand disappointed persons like myself will come the same result—and may it come to you all in one mail.

Then Brother Grubb goes on to tell us that since January first—his letter is dated December 15, 1906—he had, in the discharge of his pastoral duties, walked 1400 miles, traveled by trolley 3833 miles, preached 200 sermons, officiated at 40 funerals, and made about 650 visits to the sick and dying. "Do you wonder," he asks, "that I get tired in body and mind sometimes? But the thought of the next number of THE PENNSYLVANIA-GERMAN usually revives me."

Thanks to you, each and all, for these spontaneous expressions of your good opinion and your good will. We shall continue to do our best to deserve them.

Reverend Michael and Pioneer Schaeffer

In the article on George Schaeffer, the Pioneer (page 387, December issue), the statements were made that Rev. Jacob Michael, a Reformed clergyman of Berks county, was chaplain of the German regiment during the Revolution and that the pioneer, George Schaeffer, was a lieutenant in the German regiment.

That the article was read by at least one careful historical student is shown by the fact that these statements were questioned by a reader.

By correspondence resulting from this the following data were elicited: Prof. J. H. Dubbs, in the Pennsylvania-German Society's Proceedings, Vol. XI, page 223, says Rev. Michael died in 1772. In an abstract from the life of Rev. Michael, prepared by Prof. Hinke, the statement is made that "when the war of the Revolution broke out, he (Rev. Michael) resigned his charge in 1774 and entered the army. On May 17, 1777, he was appointed chaplain of the First Battalion of Berks County Militia. After the war he again entered upon his duties as pastor in some of his former congregations, as for instance in Longswamp, where he died in 1785." (See Miller's History of the Reformed Churches in Reading, page 15.) There is a discrepancy here. "When doctors disagree, who shall decide?"

The writer of the article by quoting from Hinke as above practically admitted that he erred in the use of the terms and that, if Rev. Michael served at all as chaplain, it must have been as stated by Prof. Hinke and not as originally affirmed, in the German regiment, which was a regular Continental regiment, serving practically during the entire war.

With regard to Rev. Michael's serving at all as chaplain, our correspondent made this statement: "If it were a fact that he did live until 1777 instead of dying in 1772, he would have been then over sixty years old, a rather advanced age for active military service."

With respect to Pioneer Schaeffer's serving as lieutenant, our correspondent says: "It is altogether out of reason to suppose that a man of this age would have been commissioned a mere second lieutenant and that too in a Continental regiment. A person of fifty, in those days, was looked upon as an old man. I doubt whether he would have been given any commission at all or even allowed to serve in any position among the regular troops. Unless more positive proof is advanced to the contrary I cannot accept Mr. Schaeffer's position."

There was a Jacob Michael in the returns of May, 1777, as chaplain of the battalion. If the Rev. Michael died in 1772, he could not have been the Jacob Michael of 1777 above mentioned. Even if it be true that he was then living as a man 61 years old, he would have been probably of too advanced an age, for active military service. It is, therefore, a question whether the Jacob Michael named as chaplain was the Rev. Philip Jacob Michael mentioned by Mr. Schaeffer.

Historical Works Too Rare and Dear

Irvin P. Knipe, Esq., of the firm of Wanger & Knipe, attorneys-at-law at Norristown, Pa., writes us as follows concerning a subject that is of interest to all students of local and State history:

Please call to the attention of your readers and try to secure their vigorous and continuous remonstrance against the prevailing and increasing tendency towards extremely limited editions of local historical works.

Many of these are of deep and absorbing interest to the people at large and should be printed in such numbers and style as to be brought within the reach of the thousands who want them, instead of being restricted to editions *de luxe* at prices that forbid their purchase by anybody but bibliomaniacs and well endowed libraries. Even when the publication-price is moderate the edition is often made exceedingly limited, with the deliberate intention to soon exhaust it and make exceedingly valuable the few copies extant. A Philadelphia publisher who is a strong advocate of limited editions for this very reason, recently sent out a circular asking subscriptions to such an edition, and to demonstrate that it was a good investment referred to the subject in these words:

Governor Pennypacker's "Settlement of Germantown," published at \$3.50 in 1899, now sells for \$25.00.

Mr. Jenkins' "Washington in Germantown," published at \$3.50 last year, now sells for more than twice the publication-price and will go still higher. It was published on July first, 1905, and the whole edition was sold during the summer. Many persons missed getting it by being out of town. I am constantly getting orders that I can not fill.

The present book...will no doubt soon be exhausted, and such being the case will command a premium.

Another manifestation of the same tendency is found in the Act of Assembly of May 11, 1905, P. L. 460. Its innocent title: "An Act to provide for the continuation of the publication of the Archives and the Statutes at Large," gave no intimation of its mischievous purpose to change the whole long established order in this State of distributing these Archives among the people; but the third section of the bill provided for printing two thousand sets of the fifth series of the Archives and, after providing for one set to each member of the Legislature and to the Governor and heads of departments, directed that all remaining sets be placed in the care of the State Librarian for exchanges with other institutions.

There was not even provision made for the sale of these invaluable books to the many individuals deeply interested in the history of our State, to whom they would have been of absorbing interest and would be almost indispensable for reference. The only way in which they can get them is apparently to wait until, in the course of time,

some few of the copies distributed to legislators who did not prize them, or whose effects are sold, come into the possession of the second-hand book stores, from which they will have to be purchased at enormous prices. When I questioned a legislator about this matter he said he understood that the Governor desired the bill drawn this way. Of course, he gets his set, but what about the common people,

who are just as deeply interested and just as desirous of possessing these Archives, and who are accumulating libraries instead of selling them? There ought to be a vigorous remonstrance to members of the Legislature to right this wrong and to scotch the snake in this Act of Assembly by an amendment making due provision for the distribution or sale at moderate prices of the Pennsylvania State Archives.

Genealogical Notes and Queries

This department is open to all our subscribers. Contributors will please state their questions and information as clearly and briefly as possible, being particularly careful in writing names and dates.

XII.

Parents' Names Wanted

I desire to know who were the parents of Gottfried Roth and his wife, Elizabeth Trexler, who, according to data in my possession, lived in Whitehall township, Northampton county, Pa., as late as 1797. Any other facts relating to the history of their progenitors will be greatly appreciated.

G. C. ROTH.

Newark, N. J.

XIII.

Inquiries About Weiser Descendants

My grandmother, Eliza or Elizabeth Weiser (as the old baptismal record gives her name), was born in York, Pa., June 18, 1807. She married Samuel Ilgenfritz, Jr., of York, who died in October, 1835, and whose remains, with those of his parents, are buried in Christ Lutheran churchyard, at York. My grandmother married a second time, and died about twenty-five years ago. Her second husband was a Roman Catholic.

Samuel Weiser, my great-grandfather, was a direct descendant of the colonial Conrad. He was born May 16, 1765, and died January 15, 1838. His wife was Eva Katherina Pflüger, who survived her husband eighteen years. I am anxious to know who was the father of this Samuel Weiser, and what was his direct relationship to the colonial Conrad. I also wish to know which of the Weisers served in the Revolutionary war. If any of your readers can furnish this information, I shall be greatly obliged.

MRS. THEODORE WARNER,
1812 Bolton St., Baltimore.

XIV.

Help Wanted for Brumbaugh Family History

Gaius M. Brumbaugh, M.D., of 905 Massachusetts avenue, N. W., Washington, D. C.,

has sent us a circular addressed to his kinsmen, from which we quote as follows:

I am preparing to publish a history of the Brumbaugh family, if the support and co-operation given will justify the same. Dr. M. G. Brumbaugh and myself have started independent searches as to our general family ancestors in Rotterdam and the Netherlands. Please assist in this work and, as soon as possible, send me full information concerning yourself, your families, your ancestors; copies of published biographies, pictures, inscriptions on family tombstones—everything of general interest that properly belongs to a complete history of this very extensive, widely-distributed family. Your suggestions and prompt help are needed, and will assure the success of a difficult and expensive undertaking.

My researches make it seem likely that the Brumback family will be included, as descended from a common ancestry.

In a letter following this circular, Dr. Brumbaugh says:

There is a family tradition that the Brumbach-Brumbaugh family came from Goshenhoppen and vicinity, having landed at Philadelphia from Rotterdam at the following dates: Georg Brombach, Dec. 3, 1740; Johann Jacob Brumbach, Aug. 31, 1750; Johan Melchior Brombach, Sept. 22, 1752; Johannes Henrich Brumbach, Sept. 30, 1754; Conrad Brombach and Johannes Brombach, Oct. 7, 1765.

Any information bearing upon these and similar family names and records that your subscribers may be able to furnish, will be gratefully acknowledged and mentioned in the family history now in preparation. I also desire to secure the name and address of every Brumbaugh descendant.

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PAUL GERHARDT,
Preacher and Hymn-Writer
Born March 12, 1607
Died June 7, 1676

The Pennsylvania-German

Vol. VIII

MARCH, 1907

No. 3

German Migrations in the United States and Canada

A Symposium of Historical and Descriptive Sketches

(Continued)

BY H. W. KRIEBEL.

SOME years ago, at a banquet of the Pennsylvania-German Society, the late lamented Lee L. Grumbine, Esq., of Lebanon, in responding to the toast "The Pennsylvania-German in Journalism and Literature," said: "The Pennsylvania-German, like the cosmopolitan Cobbs, has been indeed everywhere, and in everything, and is there now."

We trust the symposium now being published in this magazine may bring evidence that he has been at least in some places and in some things—probably in more than a superficial study of popular histories would lead one to look for. Volumes would have to be written to bring out the details of events that are here only hinted at. We hope that, as our work progresses, some of these details may be laid before our readers.

To get at these details will not always be an easy matter. Various causes have been at work in the past to cover up the footsteps of the sturdy German, so that in many cases it becomes almost impossible to retrace them. Among such causes might be mentioned: changes in the spelling of names, the translation of names, the intermarriage of people of different nationalities, carelessness in preservation of records, lack of thorough research, the outworking of a sentiment based on conscientious convictions that leads to neglect of the study of personal history and of the preservation of historic data.

Although Pennsylvania was the Mecca of the Germans, other colonies likewise

received a sprinkling of German blood, as may be gleaned from the records of the early settlements. By way of illustration we may note the following:

In July, 1683, a colony of about one hundred persons, known as Labadists, landed in New York. They settled Bohemia Manor on Chesapeake Bay, at the junction of the Bohemia and Elk rivers. William Penn said these people were a "plain, serious people and came near to Friends as to silence in meeting, women speaking, preaching by the Spirit and plainness in garb and furniture." This colony did not last long.

In October, 1683, the first German colony in Pennsylvania, consisting of thirteen families, landed from the ship Concord. During the month 6000 acres of land were surveyed and divided, for which lots were drawn to decide choice of location. These were the first harbingers of a migratory movement of Germans to American soil that has continued ever since with varying degrees of intensity.

In June, 1694, a colony of Germans, men, women and children, landed at Philadelphia under the leadership of John Kelpius. They were a band of strange mystics, who settled on the Wissahickon and became known as "the Woman in the Wilderness." The last survivor of this brotherhood passed away in 1765 and the colony ceased to exist.

Between 1705 and 1713 Germans settled in the "German valley" of Morris

county, New Jersey. This settlement grew until it extended from the Delaware to Hackensack, German Valley and New Germantown. Both Muhlenberg and Schlatter visited the dozen churches in this settlement and exercised supervision over them.

In 1708 Kocherthal arrived at New York with a colony of about fifty persons, after a most tedious and trying period of travel by land and sea, lasting almost a year.

In 1710 De Graffenried brought a colony of 650 persons to North Carolina—one band of the unfortunate thousands of Germans who had migrated from their improvised homes in Germany to England a few years previous. They settled at the union of the Neuse and Trent rivers and named their new home New Berne. They were attacked by Indians and became disheartened by the reverses and misfortunes that overtook them. Some took ship north, were shipwrecked at the mouth of the Rappahannock in Virginia and became a part of Governor Spotwood's colony Germanna.

In 1710 an expedition of ten ships, carrying about three thousand Germans, left England for New York. Many of these emigrants perished on the voyage. The survivors settled along the Hudson. From this point they moved into the Schoharie valley. Later some of these moved again into the Mohawk valley and were followed by a strong stream of immigration. Later about two thirds of the Schoharie people, having become dissatisfied with existing conditions, started for Pennsylvania, cutting their way through the forests to the Susquehanna, down which they floated until they came to the mouth of the Swatara. They ascended this stream to the Tulpehocken, where they finally settled after fourteen years of dire hardship begun with the voyage of 1710.

In 1719 a colony of Germans were landed at New Biloxi, Louisiana, under the patronage of John Law. Later they were transported farther up the Mississippi river.

In 1732, Peter Purry, a Swiss, came over with 170 countrymen to settle in South Carolina. In 1735 Orangeburg was settled. In a few years scores of set-

tlements had been established and by 1775 they had spread over the entire western portion of the colony.

In 1734 Salzburgers landed in Georgia and founded Ebenezer, not far from Savannah.

In 1742 Waldoboro, in Maine, was settled by German emigrants procured for General Waldo by Sebastian Zauberbühler.

Space will not permit elaboration along this line in this connection, but the fact must not be overlooked that in the westward movement of the course of empire within the limits of the United States the German took his due share. In 1732 Jost Heist and others, sixteen families in all, started from Pennsylvania for the fertile valley of Virginia, and as a result settlements sprang up near Winchester, Stephen City, Strasburg, Woodstock, Shepherdstown and at other points. Along the trail of the Shenandoah Valley, as thus opened, the German element moved downward as far as Georgia, making homes, trading and opening the way for the onward movement of the streams of immigrants from Europe and their descendants. With German settlements reaching from Maine to Georgia, re-enforced by the colony on the lower Mississippi and annually augmented by the ceaseless flow of immigration from the fatherland, it would have been utterly impossible to keep the German from joining the forward movement, as the white man gradually crossed the Allegheny mountains, moved into the Ohio and Mississippi valleys, pushed across the plains, scaled the Rockies and set his eyes finally on the shores of the Pacific.

The descendants of the Germans in North Carolina have helped to settle Kentucky, Tennessee, Ohio, Indiana, Illinois and Missouri. Many of the pioneers of Kentucky and Tennessee, the pathfinders of the forests and backwoods, were Germans. From the colony on the lower Mississippi colonies moved northward into northern Alabama and Mississippi.

The first scientific exploration of the Allegheny mountains was made by a German, Johann Lederer, in 1669 and 1670 in three separate trips. Conrad Weiser,

the Indian agent, and Gift, the surveyor, were the first to cross the Alleghenies. They were followed by Post and Heckewelder, Moravians. Zeisberger made the first permanent settlement in Ohio. The pioneer history of Ohio shows that among the first settlers were many Germans; the same is true of Indiana and Illinois. Some of Boone's associates in the exploration of Kentucky were Germans. In 1775 five of these adventurers carved their names on a beech-tree near Bowling Green which was still standing thirty years ago. Wisconsin, Iowa, Minnesota, northern Kansas, Nebraska and Colorado received an influx of the German element. Texas owes a great deal to her German population. Missionary Kuehn was the first to make a report on the geography of California.

A German, Kreider, was the first to descend the Susquehanna on a flatboat from Middletown to Baltimore. A German, Yoder, was the first to descend the Ohio and Mississippi in a flatboat. Baum and Bechtel, German residents of Cincinnati, were the first to use sails to shorten the time of passage on the rivers to the Gulf. The engineer and captain of the first steamboat to plow the waters of the Mis-

issippi were Germans; so was Schreve, who established regular passages by steamer and became a benefactor to mankind by devising means for removing the snags in the river, which endangered navigation.

In 1808 Boehm and Asbury, Methodists, started on a tour lasting five years, during which they visited Ohio, Kentucky, Tennessee, North Carolina, South Carolina, Virginia, Maryland, New Jersey, Pennsylvania, Connecticut, New Hampshire, Maine and Canada. Everywhere they found Germans. Boehm preached in German everywhere and little could have been accomplished without his services in some sections, as the English was not understood.

The historian of the Reformed church can tell of the churches lost to his denomination from the early settlers all the way from Nova Scotia to Georgia. In a single letter written in 1778 the Lutheran patriarch Muhlenberg speaks of the churches of his faith extending from New York to South Carolina. The historian of the Dunkard church must look over the whole United States to locate the descendants of the pioneers of that faith who settled in Pennsylvania.

The Pennsylvania-Germans in Canada

BY REV. A. B. SHERK, TORONTO, CANADA.

EDITORIAL NOTE.—The author of this sketch, Rev. A. B. Sherk, is deeply interested in the pioneer history of Canada and the United States. Both his parents were born near Chambersburg, Pa., but went to Canada when quite young. His grandfather, Joseph Sherk, and the latter's brother-in-law, Samuel Betzner, were the first settlers in Waterloo township, in the spring of 1800. He himself is well acquainted with nearly all the leading families in the different settlements in Canada. We feel ourselves fortunate in having Rev. Sherk become a subscriber and contributor to THE PENNSYLVANIA-GERMAN. Our pages are open for further contributions from him.

WHEN the American Revolution ended the United Empire loyalists, who had been active in the British cause had to leave the country. The new colonial governments confiscated their property and ordered them to withdraw. Thousands of these so-called outlaws took refuge in the wilderness of

Upper Canada. They settled along the upper St. Lawrence, Lake Ontario, in the Niagara district, Lake Erie, and along the Detroit river. What was then called Upper Canada is now Ontario, the most populous province in the Dominion of Canada.

The United Empire exodus had its beginning in 1784 and continued into the nineteenth century. The beginning of the migration of the Pennsylvania-Germans to Upper Canada, followed close in the steps of the great United Empire exodus. Most of the Pennsylvanians were of the Mennonite stock. Under British rule they had been exempt from military service, and this treatment seems to have been one reason for their settlement in Canada. They came from choice, not from necessity, and planted three good-sized colonies.

The first was the Niagara colony. We give it this name because the district in which the colony was located is near the Niagara Falls, and stretches over the eastern section of the Niagara peninsula. This is the great fruit-belt of the province. The settlements of the colony extended from the upper Niagara and Lake Erie in a diagonal line across the peninsula to Lake Ontario. The settlement on Lake Ontario is known as the "Twenty." It is so called because a creek bearing this name and supposed to be twenty miles from the Niagara river enters the lake at this point. In this colony we find the names Hershey, Miller, Boyer, Gonder, Danner, Shoup, Beam, Baker, Winger, Sider, Barnhart, Morningstar, Sherk, Zavitz, Graybill, Nizely, Moyer, Wismer, Huntsberger, Albright, High, Hipple, Rittenhouse, Fry, Demuth, Groh, Overholt and others.

The second was the Markham colony. This colony was located in York county, north of the west end of Lake Ontario, within twenty miles of the city of Toronto. The name is derived from that of the township in which the first settlers were located. Among these we find the names Raymer, Reesor, Wismer, Stauffer, Wideman, Heise, Baker, Sherk, Break, Oyer, Troyer, Brillinger, Steckly, Cober, Eckhart, Snyder, Burkholder, Hoover, Keffer, Shank, Lehman and others.

The third colony was called Waterloo. The township again suggested the name. This colony was located about thirty miles west of the city of Hamilton, in the valley of the Grand river. Here we find the names Betzner, Sherk, Bechtel, Shantz, Snyder, Erb, Bowman, Martin, Clemens, Bergey, Lutz, Groff, Bricker, Hagey, Musselman, Eshleman, Bowers, Bean, Bloehm, Wildfang, Surrarus, Livergood, Shupe, Break, Reichert, Eby, Witmer, Warner, Pretz, Groh, Shoemaker, Panna-becker, Brubaker, Detweiler, Bamberger, Miller, Rosenberger, Moyer, Schlichter, Hallman, Stauffer, Clemmer, Hiestand, Kolb, Gingrich, etc. The Waterloo colony was much larger than either of the others. I am sure most of the names in the above lists sound familiar to Pennsylvanian ears.

Besides the closely connected groups of settlements making up the three colonies, there were scattered German settlers between the colonies. These scattered settlers were the connecting links, so that a person could travel from one colony to another and each day and each night find accommodation with a family of the same blood and speech. They were so located that the different sections had almost constant intercourse with one another, and by this means kept up acquaintanceship. But communication with Pennsylvania was also maintained. The Canadian settlers often went back to visit the old homes and the Pennsylvanians, perhaps quite as often, came to see their friends in their new homes. For many years these long journeys (from four to five hundred miles) were made on horseback, and sometimes on foot. It was common to see companies of horseback visitors pass through the settlements or call at the old homes. The writer can recall many such scenes.

The early Pennsylvanians in Canada were mostly from Franklin, Lancaster, Bucks, Berks and Montgomery counties. The migration began in the last decade of the eighteenth century and continued to increase, with short interruptions, until the end of the first quarter of the nineteenth century. The second quarter of the century added a few families, and then the influx ceased. Most of the early settlers in Niagara and Waterloo were Mennonites, but in Markham a number of families were Lutherans. Several Lutheran churches were organized, one of which celebrated its centennial last June.

The Pennsylvania-Germans were lovers of rural life, a love which their fathers seem to have brought with them from the old country. Some one has suggested that they had an instinct for selecting the best soil. This was certainly true of those who settled in Canada, for they picked out the choicest of the land. As a rule their descendants have been guided by the same happy instinct.

The Pennsylvanians brought their peculiar German dialect with them to Canada, and for many years it was the almost universal speech in all their settlements. But during the last half century there has



MAP SHOWING PENNSYLVANIA-GERMAN SETTLEMENTS IN ONTARIO

been a steady process of anglicising, and now many of their descendants do not understand the German. Even in sections where the German has long had the ascendancy, the English is steadily gaining upon the German.

We must judge the worth of a people to a country by what they have done. Applying this rule to the Pennsylvanians, we can say that they were among the best pioneers who made their way to the wilderness of Upper Canada. They came here to conquer the forest, to build up homes, to be true citizens in the land of their adoption and to be loyal to their religious principles. The districts in which they located are among the most prosperous, wealthy and orderly in our country. To-day these districts are centers of life and activity.

These faithful pioneers began right. As soon as their homes were started, they planned for schools and religious meetings. As a result there was little illiteracy and a high tone in the morals of the settlements. The whole country is now having the benefit of this pioneer work.

What we have said calls for the names of some of the leaders of these pioneers. We can give only a few.

We place Benjamin Eby, first bishop of the Mennonite church in Waterloo, at

the head of the list. He was for nearly half a century the most prominent personality among the Pennsylvanians in Canada. The bishop was a born leader. Next to him as a religious leader we must mention Bishop Jacob Moyer, of the "Twenty." In close connection with the names of the two bishops comes that of H. W. Peterson, a retired Lutheran clergyman. He deserves special mention as the editor and publisher of the first German paper in Canada. It was called *Canada Museum* and published at Berlin, Waterloo county, in 1835.

We pass on to give the names of a few prominent descendants of Pennsylvania-Germans in Canada. Such are:

1. Henry Eby, printer and publisher. The Eby firm issued *Der Deutsche Canadianer* in 1841, at Berlin, a good-sized weekly, that had a large circulation among the German-speaking people and did good service. The Ebys were also publishers of English and German books.
2. Hon. David Reesor, journalist, noted stock-raiser and Dominion Senator. He was a scion of one of the leading Pennsylvania families of Markham.
3. Ezra Eby, author of "A Biographical History of Waterloo County." This work is in two large volumes.
4. G. F. Shepley, son of a Methodist

preacher, one of the most distinguished members of the Toronto bar.

5. M. F. Rittenhouse, millionaire and philanthropist. He is a native of the "Twenty," but for some years has lived in Chicago.

We could greatly extend the list of celebrities, but the limits of this article will not permit.

The descendants of the Pennsylvania-Germans in Canada are specially inclined to industrial pursuits. As farmers they are among the best. In later years many have gone into the towns and cities and become prominent in mercantile life. Others have given inspiration and suc-

cess to great manufacturing enterprises. These descendants have spread throughout western Ontario. They have formed settlers along Lake Erie, the lower Grand river, Georgian Bay and Lake Huron. They also have large settlements in Michigan and farther west. For some years many have gone into the Canadian Northwest. The Pennsylvania descendants are to-day a strong element in our country and their influence reaches throughout the Dominion. The little ripple that began to rise in the closing years of the eighteenth century has become a great wave that touches every part of this land.

The Germans in Nova Scotia

BY REV. J. A. SCHEFFER, A.M., ALLENTOWN, PA.

The Earlier History of the Province

THE first actual settlement of Europeans in the northern part of the North American continent was Port Royal by the French in 1605. When the English finally conquered the French and gained possession of what is now Nova Scotia they named the place Annapolis, which name that place still bears.

Before the settlements at Jamestown, Va., in 1607, New York in 1614, and Plymouth Rock, Mass., in 1620, the first European colonization was in Nova Scotia, then named by the French Acadie, which included the present province of New Brunswick and a part of Maine. Frenchmen had made efforts to settle in that territory as early as 1518, but without success. The first settlement in what is now the province of Quebec was made in 1608. When the English at Jamestown learned of the French settlement at Port Royal on the Bay of Fundy, they attacked and destroyed it in 1614.

Then King James I of England, in 1621, granted the land known as Acadie to Sir William Alexander, and it was named Nova Scotia or New Scotland. But the latter's endeavor to colonize that country in those years was also a failure.

In 1632 England by treaty permitted France to have Acadie and the present

provinces of Quebec and Ontario. Then for about a score of years the several French factions were fighting among themselves as to which should rule in the new possessions.

The Puritans in the American colonies and in England were dissatisfied that Acadie had been given over to France, and under their influence Oliver Cromwell in 1654 sent out a small force to reconquer the country, but after three years their undertaking proved unsuccessful. An expedition of eight vessels and eight hundred men sailed from Boston in 1690 and again captured Port Royal. A few years later New England fishermen and sailors, under the leadership of the noted Benjamin Church, sailed along the northern shore of the Bay of Fundy in a fleet of whale-boats, and destroyed every French settlement on the coast from Maine to the Cumberland Basin. This was done in retaliation of the French and Indian outrages on the New England settlements.

A treaty of peace was agreed upon and France retained possession of Acadie. However, another war gave this much contested territory to Great Britain again by the treaty of Utrecht in 1713. The question as to which nation should rule Nova Scotia, and whether that, as well as

the other provinces of Canada and the colonies now the United States, should be under the dominating influence of Romanism or ruled by Protestantism, was not yet finally decided.

A few years of this uncertainty and a fleet of forty ships was built and prepared in France to recapture Louisbourg, reconquer all the remainder of Nova Scotia and destroy Boston and other New England towns. The colonists, realizing that their only safety was in God, believingly sought His help. British ships destroyed a few of the French war-vessels, storms wrecked nearly all the others, and the country was saved from reconquest.

After these events there was another treaty between France and Great Britain in 1748. The two nations and their colonies rested from open warfare, to allow their inhabitants to engage in the pursuits of peace.

The government of Great Britain now decided that the better and nobler way to have a permanent title to the country was to send colonists to Nova Scotia and secure possession of it by the more natural conquest, by the arts of peace, industry and toil, instead of the horrors and sufferings of bloody wars. Therefore those who had charge of colonial affairs resolved to found a colony and new capital along the shores of Halifax Bay, which name was given in honor of Lord Halifax, president of the Lords of Trade and Plantations and a liberal patron of the colonists.

The first company of these emigrants embarked on thirteen transports and numbered two thousand five hundred and seventy-six. They were under the command of Colonel Edward, afterward Lord Cornwallis, who had been appointed governor of the province. These ships sailed the fourteenth of May and arrived on the coast of Nova Scotia June fourteenth, 1749.

This company of settlers was composed of Englishmen, Germans from Saxony and Württemberg, some Swiss and Hollanders and probably a few Huguenots or French Protestants. The English

were nearly all discharged soldiers and seamen; the others were tillers of the soil and mechanics.

The reasons assigned for the migration of these people from their homes in a civilized land to the bleak wilderness which Nova Scotia then was, may be as follows: The migratory instinct implanted in man, which has caused the jostling of races and nations against each other upon the face of the earth; the extension of conscription-lists preparatory to the increase of the standing armies of Europe, induced by the threatening disturbances that finally resulted in the destructive Seven Years' War; the limited conditions and opportunities in which some found themselves amid the overcrowded populations of the Old World; the golden promises made to intending settlers by the British government; the hope of gaining a home of their own, and possibly a competence for this life—these were probably the chief causes of their coming.*

Most of those people had a very limited knowledge of the new country. Having no accurate maps and no means of gaining reliable information, they left home with the idea that they were about to settle near the fertile valleys of New York and Pennsylvania, where many of their countrymen were already living and prospering. They did not dream of the vast wilderness and expanse of water that lay between, nor of the difference in climate and soil until they had landed. And then few, if any, could get away.

Let their motives and impressions, however, have been what they may, it must be admitted that it required high-hearted courage in them to give up the established certainties of the Old World and go forth to meet the dangers and brave the uncertainties of the New. Their greeting was the roar of the breakers on an inhospitable shore; their neighbors were the savage wild beasts and the still more savage men. Their homes were in a howling wilderness, which was hard to clear and prepare for cultivation, and the barren soil was very difficult to farm. It is more than likely that, had they known what was before them, nothing but stern necessity would have induced them to face their unforeseen and bitter trials.*

NOTE.—The next instalment of these papers will give more information as to the German, Swiss and Dutch settlers in Nova Scotia, and how some of Germanic nationality emigrated from New York and Pennsylvania to New Brunswick and Nova Scotia.

*From *Acadie and the Acadians*, by Rev. D. Luther Roth.

Paul Gerhardt,

Preacher and Hymn-Writer of the Seventeenth Century

BY HOWARD H. KRAUSS, MOUNT AIRY THEOLOGICAL SEMINARY, PHILADELPHIA.

(See Frontispiece Portrait)

Early German Church-Hymns

GERMAN literature begins with religious poetry. As far back as history can trace the Teutonic race, it is characterized by an inborn love of music and song. With these the heathen Germans worshiped their idols, and thus they naturally came to express their feelings in lyric verse.

The early Christian centuries produced very little of this that has come down to our day. Not until St. Boniface, the "Apostle of Germany," appeared, was any form of Christian liturgy, with church-music and hymns, left to posterity. The Middle Ages left comparatively few hymns in the vernacular; but the Crusades, in the twelfth and thirteenth centuries, mark a special outburst of enthusiasm. It was then the wandering *Minnesinger* originated and the *Nibelungenlied* received its present form. Yet Dr. Wackernagel, of Stuttgart, in his collection of 1843, records only 1500 pieces of religious poetry and 85 poets prior to the Reformation.

Songs of the Reformation—Great Events

The beginning of the sixteenth century marks an entirely new epoch of German religious poetry. The dark night of the Middle Ages had passed and scholasticism had been shattered by the revival of learning. The great Reformation brought in the light of the Gospel and the people were led to see the truth as it is in Christ Jesus. The result was an outburst of sacred poetry, the like of which the world had never seen or heard. Luther, himself the father of modern church-hymns, took the lead, and by the use of such hymns as he only could compose the Reformation became a part of the very thought and language of the people. In workshop and street, in the home and on the farm, they sang his inspiring, prayerful hymns, the best known of which, still found in most

church-books, are: "*Komm, heiliger Geist, Herre Gott!*" "*Vom Himmel hoch da komm ich her,*" "*Erhalt uns, Herr, bei deinem Wort,*" and that illustrious battle-hymn, "*Ein feste Burg ist unser Gott.*"

While these hymns were re-echoing at the close of the sixteenth and the beginning of the seventeenth century, a series of great events were transpiring, such as the adoption of the Formula of Concord, the granting of the edict of Nantes, the burning of John Knox, the massacre of St. Bartholomew's night, the planting of the Church of England in America, King James's translation of the Bible and the beginning of the terrible Thirty Years' War. Amid these stirring political events the typical Reformation-poet of the Lutheran church and the German nation, Paul Gerhardt, first saw the light of day.

Gerhardt's Youth—Waiting for a Charge

He was born March 12, 1607—at four o'clock in the morning, as one writer has it—at Gräfenhainichen in the electorate of Saxony, where his father, Christian Gerhardt, was burgomaster. His mother, Anna, was a daughter of Court-chaplain Gallus Döbler, of Dresden. Of his early life very little is known, but, as his father died when he was quite young and the Thirty Years' War broke out when he was but eleven years old, we may readily infer that he had not altogether easy sailing.

At fifteen we find him at Grimma, where he studied from April 4, 1622, until December 12, 1627. The following year he entered the University of Wittenberg. He was now twenty-one, and such professors as Meisner, Balduin, Martini and Paul Röber wielded a great influence over him, especially Röber, who was thoroughly versed in Scripture, a musician of no mean ability, a lover of song and writer of church-hymns. Still no record is available of Gerhardt's work at

the university or of his course of life immediately after leaving it.

He was scarcely out of the university, when a great conflagration swept over his home city, destroying about half the buildings and rendering more than half the population homeless. At this time Gerhardt was a tutor in the family of Andrew Berthold. Here he composed his first poem, the occasion being the marriage of Sabina, daughter of Mr. Berthold, to Archdeacon Fromm. For eight years he resided in the Berthold home, occasionally preaching in St. Nicholas's church in Berlin as a supply. At forty-four, when the average man is in his prime, he was still a private tutor and a candidate for the ministry. During this waiting period he composed twenty-six hymns—twenty-two during the Thirty Years' War, two at the time of and immediately after the peace of Westphalia, October, 1648, one in 1649 and one in 1650. From these facts we are justified in believing that he was furthering his own education while tutoring and awaiting a ministerial call. Why he remained without a charge so long, is an enigma.

The close of the Thirty Years' War had left Germany in a ruined condition. Its population had been reduced about one half; its crops were destroyed, its cities burned, its fields saturated with blood; scarcely a family was left that had not lost father or son, and great numbers had perished by famine. But in spite of all this the people never lost faith in the Word of God as restored to them by the Reformation.

Gerhardt's Pastorate at Mittenwalde

At last the day came for Gerhardt to begin his pastoral work. Early in 1651 a vacancy occurred in the church at Mittenwalde, and to this place he was recommended by the Ministerium as "a person whose application and erudition, intellectual power and pure doctrine, as well as his honorable and peaceful character and Christian, irreproachable life, is acknowledged. For which reason Gerhardt is loved and honored both by high and low." . . .

Upon the strength of this recommendation he was elected and called. He accepted and was ordained November 18,

1651, in St. Nicholas's church in Berlin. At this time he made the following profession of faith, which he wrote in Latin in the ordination-book:

In the name of the holy and indivisible Trinity, Amen. That the doctrine contained in the first and unaltered Augsburg Confession and its Apology, the Schmalkald Articles, both the Small and Large Catechisms and the Formula of Concord, rests upon the purest and surest foundation of prophetic and apostolic Scripture, and that I will remain in the same until my death, with God's gracious, persevering help, I confess and solemnly promise.

With this noble declaration and confession he began his ministry at Mittenwalde. It must have been a great satisfaction to him, after so many years of disappointment, to have found this special field of labor for the upbuilding of God's kingdom. He served at this place for six years, from 1651 to 1657.

Gerhardt's Marriage—Domestic Sorrows

Thirteen years after entering the Berthold home as tutor, February 11, 1655, he was married to Anna Maria, Mr. Berthold's oldest daughter. She was a lady of many excellent qualities and Christian virtues, remembered for ardent piety, love of God's Word, extraordinary power in prayer and continuous devotion to her parents, especially to "her sickly mother, for whose care she willingly sacrificed every comfort." Gerhardt himself praises her in a hymn composed not many years after their marriage, whose first line delineates her whole character: "*Ein Weib, das Gott den Herren liebt.*"

During his pastorate at Mittenwalde he composed altogether sixty-six hymns, every one filled to overflowing with love, trust and praise. This truly was his most prolific and most intensely poetical period. He fared well in his pastoral work and literary activities, but also had many difficulties to meet and sad experiences to suffer. It was a period of mingled joy and sorrow.

May 19, 1656, his first child, Maria Elizabeth, was born, but early the next year her soul returned to him who gave it. This was a hard blow for Gerhardt. He had a tombstone erected for her bearing this inscription from Gen. xlvii, 9: "Few and evil have the days of the years of my life been."

Called to St. Nicholas's in Berlin

To his domestic sorrows was added the insufficient remuneration he received for his work. Early in 1657 he received a call from St. Nicholas's parish in Berlin, which after eight days of prayer and meditation he accepted, believing this to be God's will. July 22 he performed his first ministerial act at Berlin. He was now in the full power of his manhood. His preaching was persuasive and profound, full of fervor, of Christian love and charity. And, what is more important, he practiced what he preached. Though poor in this world's goods, he clothed, sheltered and fed the destitute, cared for orphans and widows and reached out a helping hand to all in distress.

In 1658 a second daughter and in 1660 a son were born to him, both of whom departed this life shortly after their birth. These were severe afflictions for Gerhardt, but he always found comfort in the examples of the saints and God's eternal promises.

Vain Efforts to Unite Protestant Bodies

Early in 1662 troubles of a different kind arose. Prussia then was governed by Elector Frederic William I, whose grandfather, Sigismund, had many years before, for political reasons, joined the Reformed church. Naturally Frederic William I belonged to this same body, while the majority of his subjects were Lutherans. In those days church and state were closely united. At the treaty of Westphalia Elector Frederic had been chief spokesman for the Calvinists and secured for them equal rights with the Lutherans. He was not satisfied with this, but wished to bring about a union of the two religious bodies which, by attacking each other's doctrines, were, as he thought, simply sucking each other's life-blood. Therefore, in order to harmonize them, he called a council in 1662, at which both Lutherans and Reformed were invited to discuss, *amicabiliter*, their conflicting doctrines and determine: "1. whether anything was taught or sanctioned in the Reformed confession by which he who would teach, believe or sanction it would, *judice divino*, be condemned; 2. whether anything was concealed or denied without the knowledge

and practice of which the holy God would refuse to save any one."

The council met as the Elector had desired, but reached no agreement. Many meetings were held, but each one served only to increase existing differences. The Elector had supposed he could at least bring the parties to declare their differences "non-essentials," but the effect was decidedly contrary to his desires. The Calvinists promulgated what may be called "radical views," while the Lutherans stood firmly by their own definitions and vehemently denounced the Reformed doctrine. Gerhardt indeed was of a different temperament. His sermons and literary productions were so free from controversy that "many Calvinists attended his services and his hymns had no greater admirer than the pious Electress Louisa, who belonged to the Reformed church." But since they could not agree, the Lutheran divines of Berlin through Gerhardt resolutely declared: "We stand unmoved by all our doctrines, but are ready, as always, to show the Reformed people all neighborly and Christian love and friendship, and heartily wish and desire for them eternal bliss."

Gerhardt Deposed, Declines Reinstatement

The result of this was the edict of September 16, 1664, which commanded both parties to refrain from attacking each other's doctrines, whether in the pulpit or elsewhere. The next year every preacher was ordered to sign a *Revers*, showing that he was willing to abide by the edict. Many obeyed the mandate, but others remained true to their standard of faith. Among those who refused to sign the *Revers* was Gerhardt. For this refusal he was finally deposed from his office February 13, 1666, as many others had been before that date. To this he replied: "It is only a petty Berlin sort of martyrdom. I am even willing and prepared to seal the evangelical truth with my blood and like Paul to offer my neck to the sword." He believed in freedom to worship God according to the dictates of his conscience and in freedom of speech, which was denied him by the edict, since it prevented him from using the Formula of Concord, the adopted standard of the Lutheran faith.

Soon after his deposition he fell very sick, and his friends and parishioners were greatly concerned for his recovery. Many visited him, cared for him and showed their love and respect in every way. His congregation and the people in general were greatly displeased with his deposition and appealed to the Elector again and again to reinstate Gerhardt. At last, through the influence, as many believe, of the Electress, he was reappointed by special edict of January 9, 1667. Information of this was sent to Gerhardt by one of the Elector's secretaries, who at the same time told him that the Elector would rely on his good behavior and trust him to obey the edict without signing the *Revers*.

This announcement caused Gerhardt great vexation. He had just recovered from a severe illness, and the conditions of his reappointment sorely troubled his conscience. After due consideration he declined the reappointment, writing the Elector as follows:

It was only the most urgent necessity that induced me to withdraw from my pastoral office, and should I now reaccept it on these terms, I should do myself a great wrong, and, so to speak, inflict on my soul with my own hands that wound which I have formerly with such deep anguish of heart, striven to avert. I fear that God in whose presence I walk on earth and before whose judgment seat I must one day appear: and as my conscience has spoken to me from my youth and still speaks, I can not see it otherwise than that, if I should reaccept my office, I should draw on myself God's wrath and punishment.

Shortly afterward, when his conscience was at ease again, he composed that noble hymn, "*Ich danke dir mit Freuden*," in which he praises God for His guidance and consolation in the trouble and turmoil through which he had just passed.

Death of His Wife—Pastorate at Luebben

March 5, 1668, his heart was saddened again, this time by the death of his dearly beloved wife, who for thirteen years had been his faithful companion and helpmate in joy and sorrow. Of five children born to them she left him one six-year-old son, Paul Frederic. As she lay dying and her eyes had already grown dim, she requested him to read that comforting hymn which he himself had composed,

"*Sei mir gegrüßet, guter Hirt.*" He did so with broken voice and tearful eyes. How deserted he must have felt, how forlorn and friendless amid these earthly sorrows! But he sought and found comfort in prayer and undoubtedly consoled himself with his own hymn, "*Befehl du deine Wege.*"

In September, 1668, he was invited to preach a trial sermon at Lübben, and on October 5th the archidiaconate there was entrusted to his care. He accepted it as though it had come from the very hand of God, but, on account of the severe illness of his only surviving son, did not enter upon his duties there until May, 1669. His work at Lübben was constantly beset with difficulties and vexations, owing to the hostile, ignorant and arbitrary disposition of the town-council. The pen of the poet no longer produced any hymns; from this time on his only delight and interest, beside the service of his God, was the care of his only son. Weary of his long, toilsome and thorny pilgrimage and believing the end of his journey to be near, he composed a series of precepts or rules of conduct for this tenderly beloved son, which he left him as a legacy. Though of this world's goods he possessed none, he was rich and could well say with Peter: "Silver and gold have I none, but such as I have give I thee."

Gerhardt's Precepts to His Son

These precepts are indeed excellent and so well suited to our own age of materialism and agnosticism that we will quote them in full:

Study theology in pure schools and unadulterated universities. Especially beware of syncretists, since they are in quest of temporal things and true neither to God nor man. In your public life do not follow evil company, but obey the will and command of your God. In particular:

1. Do no evil hoping that it may remain secret, for, however small the intent, it will come to daylight.

2. Never get angry, neither in your official position nor in your private vocation. As soon as you perceive anger roused within you, keep perfectly still and do not utter a word until you have repeated the Ten Commandments and the Apostles' Creed in prayer.

3. Be ashamed of sensual and sinful desires. When you have reached a marriageable age,

marry, with God and good counsel, a pious, faithful and prudent wife.

4. Do good to mankind, whether they can return the favor or not, since whatever favor men can not return has been returned to you long ago by the Creator of heaven and earth, when he created you, when he offered you his only begotten Son and when he received and admitted you in holy baptism as child and heir.

5. Flee avarice as you would flee from hades; find satisfaction in what you have acquired with honor and a good conscience, even though it be meager. Should the loving God bestow more upon you, entreat him to guard you against the accursed abuse thereof.

To sum up: Pray diligently, study what is honorable, live peaceably, serve honestly and abide steadfastly in your faith and confession; so you shall at last die and depart from this world willingly, joyfully and happy. Amen.

Gerhardt's Death

In this courageous and true faith, which he recommended to his son, Paul Gerhardt died June 7, 1676, having almost reached the scriptural age of three-score and ten. In his last hour he encouraged and comforted himself with the eighth verse of his own hymn, "*Warum sollt' ich mich denn grämen?*"

Kann uns doch kein Tod nicht tödten,
Sondern reisst unsern Geist
Aus viel tausend Nöthen;
Schleusst das Thor der bittern Leiden
Und macht Bahn, da man kann
Gehn zur Himmelsfreuden.

Soon after his death a life-size portrait of him was hung in the church at Lübben, bearing this inscription: "*Theologus in cribro Satanae versatus.*"*

The literary activities of Paul Gerhardt may properly be studied from two points of view, as a preacher and as a hymn-writer, though he was both at once and they can not really be separated.

Gerhardt as Preacher and Theologian

As a preacher he was admired and loved for his scholarly attainments and his consistency in the faith which he always proclaimed in the most conservative spirit. His sermons were neither controversial nor sensational, but filled with the love of Christ and His righteousness, which he never tired of preaching. Because of his pure doctrine and non-controversial attitude crowds flocked to hear him, many of contrary theological convictions being ready listeners. As a speaker he was persuasive, logical and in

spite of his many disappointments and sorrows he was optimistic and cheerful in his relation to his fellow-Christians. Of his sermons only four remain; these were delivered at the funerals of prominent citizens. He was a staunch Lutheran and a strict adherent of the Formula of Concord.

Gerhardt as Religious Poet

It is not however as a preacher or theologian that Paul Gerhardt is known to the literary and Christian world, but as a religious poet, the Luther of the seventeenth century hymnology. He is to German hymnology what Herbert, John and Charles Wesley and Isaac Watts are to that of the English-speaking world.

The time during which he composed his hymns may be divided into three periods. The first, extending to 1651, embraces the time when he was a ministerial candidate; the second, from 1651 to 1657, covers his ministry at Mittenwalde; the third, from 1657 to 1669, marks the time of his official position and controversy in Berlin. During the first of these periods he composed twenty-six hymns, during the second sixty-six, during the third twenty-eight. At Lübben, so far as known, he composed no hymns. He wrote eleven other hymns or poems for special events—marriages, funerals and national occasions. This makes a total of a hundred thirty-one hymns, a very large number of which are considered classical and a hundred twenty of which have found their way into church-books. Of these last fifty-two are entirely original; the remainder were revised, elaborated or translated. Nine are translations of old Latin, three of old German hymns; the rest are founded on Psalms and other passages of Scripture, biblical events, and a few on selections from the church-fathers.

A Short List of His Church-Hymns

His hymns extend over the greater part of the church-year, being especially suited for festival occasions, as may be seen from the following list of first lines. All these are found in the German Lutheran church-book today, and many of them are found in English translations in other church-hymnals.

*"A theologian shaken in Satan's sieve."

For Advent: *Warum willst du draussen stehen; Wie soll ich dich empfangen.*

For Christmas: *Fröhlich soll mein Herz springen; Wir singen dir, Immanuel; Ich stehe an deiner Krippe hier; Kommt und lasst uns Christum ehren; O Jesu Christ, dein Kripplein ist.*

For New Year: *Nun lasst uns gehn und treten.*

For the Passion season: *Ein Lämmlein geht und trägt die Schuld; O Haupt voll Blut und Wunden; O Welt, sieh hier dein Leben.*

For Eastertide: *Auf, auf, mein Herz, mit Freuden; Nun freut euch hier und überall; Sei fröhlich alles weit und breit; Ich weiss, dass mein Erlöser lebt.*

For Whitsuntide: *O du allersüßste Freude! Zeuch ein zu deinen Thoren.*

For Thanksgiving: *Auf den Nebel folgt die Sonn; Nun danket all und bringet Ehr; Ich singe dir mit Herz und Mund; Du meine Seele, singe.*

For Consolation: *Ist Gott für mich, so trete; Befehl du deine Wege; Warum sollt ich mich denn grämen? Sollt' ich meinem Gott nicht singen?*

This list might be much prolonged, but suffices to show how rich and appropriate Gerhardt's hymns really are; how full of faith, love and trust, of praise, prayer and adoration of Christ, the Savior of the world.

Nature and Power of Gerhardt's Hymns

His hymns are utterances of the heart, expressions of a simple but sublime faith in God, recognitions of God's providence in nature and assurances of eternal salvation. "Therefore they vibrate in the midst of deep sorrow, yet are joyful as the lark in the air. They re-echo in the hills like the call of the dairy-maid. They are like a mother singing a lullaby over the cradle of her child, or as a lonely traveler who journeys through a dark valley with singing and music." He seems endowed with the spirit of the old German nature-poets, who perceived the language of trees, understood the speech of birds; who drank inspiration from the rippling streams of the mountain-side and from the daisies and buttercups of the meadows.

Many able critics consider Gerhardt the greatest hymn-writer Germany has produced. Certainly no poet since Luther has touched the hearts of German Christians as he has. By his sweet songs he aroused them from the apathy into

which they had fallen a century after the Reformation. "To him Christianity does not appear as something opposed to or in conflict with human nature, but rather as the strongest, soundest, purest and truest form of humanity."

Gerhardt's Style and Temperament

His style is excellent and almost artistically perfect; his rhythm flows along smoothly and naturally, so that his hymns are easily remembered. He is rarely guilty of the repetitions, longwindedness and involved sentences of many German writers, but usually terse, clear and rhetorical.

His general temperament is optimistic. This is clearly shown in his hymns for ordinary occasions. Behold him awake from his slumbers and greet "*Die goldene Sonne voll Freud und Wonne*" or encourage the farmer going forth to his work by singing with him: "*Ich singe dir mit Herz und Mund.*" He delights in the pleasant summer season with "*Geh aus, mein Herz, und suche Freud in dieser lieben Sommerzeit.*" He cheers the traveler's homeward journey with "*Nun geh frisch drauf, es geht nach Haus.*" He accompanies the perfumed bridal pair to the altar with his extraordinary "*Voller Wunder, voller Kunst,*" glorifies the marriage-state with "*Wie schön ist's doch, Herr Jesu Christ, im Stande da dein Segen ist!*" and sings according to Proverbs xxxi the praises of Christian women:

Ein Weib, das Gott den Herren liebt
Und sich stets in der Tugend übt.
Ist viel mehr lob- und liebenswerth
Als alle Perlen auf der Erd.

Truly no other nation can boast of a chorister equal to Gerhardt.

Gerhardt's Influence as Hymn-Writer

He has exerted a great and far-reaching influence on his contemporaries and succeeding generations. This becomes especially manifest when we remember that the number of German hymns to-day is estimated at more than a hundred thousand, and that almost one half of Gerhardt's hundred thirty-one hymns are still used in the Christian church. Soon after their composition they were embodied in the church-service and they have been

sung, not only by his own congregations, but by many others after him down to our own generation—a period of well-nigh untold changes and revolutionizing tendencies.

Indirectly his influence manifested itself in his contemporaries and in later writers. This is true more particularly of the great church-poets of later days and other nations—John and Charles Wesley, Catharine Winkworth, Rev. A. T. Russel, Dr. James W. Alexander, Isaac Watts and others. A late critic says:

Next to Luther no author of church hymns has had such a blessed influence on his contemporaries and posterity as Gerhardt had, this true, spiritual national poet, whose hymns, proceeding from the fountain-head of a pure

and heart-rejoicing piety, in their melodious, biblical and genuinely national language, possess a wonderful soul-winning power.

May his hymns then continue to be sung for generations to come, to dispel the dark clouds from the sorrowing and the mists from the eyes of the doubting.

(NOTE.—Acknowledgment is made to the following books and authors:

Das kirchliche Volkslied, by J. Knipfer, ed. 1875; *Geschichte des Kirchenlieds und Kirchengesangs*, by Edward Emil Koch, Stuttgart, 1867, Vol. III; Fr. W. Krummacher in *Die Zeugen der Wahrheit*, by Dr. Ferdinand Piper, Leipsic, 1875, Vol. IV; Christian Singers of Germany, by Catharine Winkworth, Wildenhahn, Basel, 1844, fourth edition; *Real-Encyklopädie* von D. Albert Hauck, Leipzig, 1899, Vol. VI; *Real-Encyklopädie* von Dr. Herzog, Hamburg, 1854, Vol. V.)

A Historical Sketch of Schaefferstown

BY A. S. BRENDLE, ESQ., SCHAEFFERSTOWN, PA.

(Continued)

The Water-Company

It is the boast of Schaefferstown that its water-works are among the oldest in the country. Water was introduced into the town for the use of the inhabitants of Market street from a leading spring located on the northern slope of Tower Hill, by gravitation, through underground pipes, as early as 1740. In 1763 Alexander Schaeffer and wife, for the usual consideration, deeded the lot on which said spring is located to George Ulrich and Frederic Albright, trustees for the use of the inhabitants of Market street, with the usual ground-rent reservation. The company remained unincorporated for upwards of a century, until by act of Assembly dated April 16, 1845, a charter was granted to the inhabitants of Market street, Schaefferstown, under the title "The Schaefferstown Water Company," under which the business of the company has since been conducted. The following officers were named in the charter: President, George Renner; secretary, George F. Miller; treasurer, Henry Iba; overseers, Thomas Bender and John Staley. Some years ago the fountain lot was planted with shade and

ornamental trees and converted into a public park, under the supervision of the Water Company, and since that time the picnics of the local Sunday-schools have annually been held there.

The Franklin House

Three hotels at present furnish accommodations for the traveling public in town, and they are a credit to the community. To the historian, however, the Franklin House, situated on the northwest corner of Main street and Market Square, presents unusual attractions. The original part of it was erected by Alexander Schaeffer in 1742. It was built for strength, its exterior walls being of uncommon thickness, and its arched and groined cellars show solid and artistic masonry which many sight-seers have admired. We can not say whether Schaeffer ever kept an inn there or not. During Colonial times the hotel bore the name King George; after the Revolutionary War it became the George Washington, and subsequently it was rechristened Franklin House, which name it still retains. In 1884 it was remodeled and greatly enlarged.



PUBLIC FOUNTAIN AND WATERING-TROUGH, SOUTH MARKET STREET.
SCHAEFFERSTOWN, PA.

Cherry-Fairs

In the early history of the town the season of ripe cherries was an annual occasion for a grand assembling of the people of the neighborhood for merry-making. The affair was a great social function, and in present-day parlance might be called a picnic continued for several days. Music and dancing were a feature, occasionally also horse-racing furnished excitement. Cherries, for the most part, were conspicuous by their absence, but all sorts of drinks, cakes and confections abounded, and to these delicacies, in the absence of ice-cream and other modern palate-ticklers, the gay gallants of those days were wont to treat their sweethearts. From the enthusiastic allusions by old folks often heard several decades ago, the inference was easy that there was more fun in a cherry fair for young folks than there is in a present-day picnic. The cherry-fairs in Schaefferstown ended with the passing of the old market-house.

Parochial Schools

The early settlers of Schaefferstown, Lutheran and Reformed, were no less prompt in providing for the education of their children than in providing for the

public worship of Almighty God. Their first move was to erect a schoolhouse, which for a time also served the purpose of a place of worship for the people of the community. School-teachers in those days were more easily secured than ministers of the gospel, and it is quite within the bounds of reason to suppose that the teachers then were often called upon to do a little preaching or exhorting. The first schoolhouse in Schaefferstown was erected on a lot of ground to which the Reformed and Lutheran congregations held the title in common. The date of its erection can only be guessed at. However, in 1766, when the Reformed people became the owners in severalty by buying out the Lutherans, the fact is mentioned in the records that the schoolhouse was then already in a dilapidated condition. The Reformed people made the necessary repairs on the old building, and the Lutherans established their own school in a building fitted up for that purpose in the eastern part of the town.

From that period, 1766, up to the time of the adoption of the common-school system, the town had two parochial schools. The Lutheran school adhered much longer to the use of the German

language than the Reformed, in which instruction in English was introduced as early as the closing decade of the eighteenth century. Among the early pedagogs who wielded the birch in the Reformed school were Hofius, Fitzsimmons, Long, Mohler, Bricker, Fisher, Green, White, Grey, Miller and Hibsman; in the Lutheran school, Nipe, Yensell, Riehm, Gettle and Fortney. The curriculum in those schools, for the most part, was limited to the three R's; but, though their work was not elaborate, the schools served well their purpose in the town's development.

The Schaefferstown Academy

About the middle of the nineteenth century the cause of education had warm friends in the town, who were far from satisfied with the facilities afforded the young people of the community to acquire a fair education. With a view of securing the facilities desired, these people established an academy in a building specially erected for that purpose on a lot fronting on Carpenter street. An organization was effected; the institution was incorporated and the following trustees were named in the charter: George F. Miller, William M. Weigley, Jonathan Zerbe, M.D., Allen P. Hibs-

man, John Weiss, Abraham Reist and Frederic Hoffman. The academy was in successful operation for about ten years, and was then closed for want of proper support. From first to last it could boast of a splendid corps of instructors, and it offered a first-class course of instruction. Among its leading professors were William M. Missimer, who was its first principal; Mr. Rein-smith, Cyrus V. Mays, A. Carl Whitmer, Misses Maud and Mary Moore, Sarah Brown, Martha Quimby and Emily Pel-ton (Miller). The last-named lady was the last principal of the institution, and as an educator she took high rank. The academy-building was sold in 1860 to Michael Groh, who converted it into a private residence.

Former and Present-Day Industries

The community was mainly dependant for a livelihood on agriculture, in which many of the residents were engaged on a larger or smaller scale. They owned their outlots and each kept a horse or two and a few cows. But there were also artisans and some prosperous industries. For instance, the manufacture of door-locks was carried on for several generations by Philip Brecht, Sr., and Philip



CARPENTER'S HALL AND DRINKING FOUNTAIN, SCHAEFFERTOWN, PA.

Brecht, Jr., and the Brecht lock gained a reputation far and wide for excellence. Their shop or factory stood in the western part of the town, but not a trace of it remains.

There were also flourishing hat-factories in the town during the early decades of the nineteenth century; the manufacturers were Christian Garrett, Samuel Garrett, John Mace and Henry Miller. Many styles of hats were made, the very high-crowned beaver being the most notable; the style worn by Abraham Lincoln was quite common here in those days. Patterns for new styles were furnished by local turners, John B. Strickler being quite a genius in that art.

Gunsmithing also had a local habitation here, and the artisans who plied it were George Fetter and Absalom Daugherty.

Philip Iba was a practical confectioner of more than local reputation, and his toothsome products in that line were in such demand as to tax the capacity of his factory to the utmost.

The manufacture of roofing-tiles was an industry in the very infancy of the town, and many of the original dwellings were roofed with tiles made here. The clay for the manufacture of the tiles was dug in the western part of the town, and the kiln or furnace where they were dried stood in the meadow of the Schaeffer farm, now owned by Daniel Brendle. The pit from which the clay was taken is still to be seen.

An excellent beverage, known as "Peffer's beer," was manufactured in a brewery located on South Front street. A man by the name of Peffer (Pepper) was the brewer, and he prospered greatly in the business. His beer was a kind of ale, which was considered not only a tasteful, but also a wholesome drink. Peffer extensively and systematically advertised his article, and the result was such as to justify his foresight. The old brewery twenty-five years ago became the property of T. T. Zerbe & Brother, who converted it into a cigar-factory.

The manufacture of heavy farm and road wagons was also an industry of considerable importance, of which the Ream family had a monopoly. Peter Ream, Sr.,

Peter Ream, Jr., and later William Ream turned out from their shops many well made vehicles for the use of farmers and freighters. Some well preserved specimens of their handiwork still remain in the neighborhood to attest its excellence. The Reams were splendid wheelwrights.

Threshing-machines and horse-powers were manufactured and repaired by George P. Fessler in a shop located in the western part of the town for a decade or so after the middle of the nineteenth century. Subsequently Michael Kegerreis, a machinist and practical blacksmith, manufactured horse-rakes at the same place.

The cigar-factories, however, by all odds constitute the greatest industry ever established in the town, in point of capital invested and labor employed. The factory of Thomas J. Schaeffer, a descendant of the founder of the town, was established in the old double schoolhouse he had bought in the year 1883. Mr. Schaeffer managed his business well, prospered and enlarged his plant from time to time, personally managing every branch thereof to the time of his death, which occurred in 1899. He gave steady employment to upwards of sixty hands.

The cigar-factory of T. T. Zerbe & Brother was started in the Pepper brewery-building in 1881 and was an immense success from the beginning, at one time furnishing lucrative employment to over a hundred hands. The firm consists of T. T. Zerbe, M.D., and B. Frank Zerbe, M.D., both practicing physicians and surgeons, the junior member being charged with the practical management of the factory. For some years this factory has been in the union, but its working force at present does not exceed a dozen hands.

Within the past six years three additional cigar-factories were established in town: that of Irwin Horst, in the Krall store-building; that of J. H. Witter, a Newmanstown manufacturer, in Carpenter's hall, corner of Market street and Market Square, and that of Mock Brothers in the Schaeffer factory-building. These three factories together furnish employment to over a hundred hands.



SCHAEFFERSTOWN'S VILLAGE RESERVOIR

The Schaefferstown Collar and Cuff Company, whose factory is located on South alley, between Market street and Lancaster avenue, and which is extensively engaged in the manufacture of collars and cuffs, is the legal successor to Samuel Houser & Son, shirt manufacturers. The latter firm started business about ten years ago, and the present firm employs from forty to fifty hands.

During the Civil War and for some time thereafter Henry Kissinger, a practical cooper, manufactured a great quantity of flour-barrels in a shop located on South Carpenter street, for the use of William M. Weigley and others.

Blanket and carpet-weaving was an industry in which a number of residents were engaged during the closing decades of the eighteenth century and the first half of the nineteenth. The Lauser and Smith families figured conspicuously in it, and John Smith rose to distinction in the art of blanket-weaving. His woolen bed-blankets, of which a great many are still in use in the locality, are as ornamental as they are useful. Smith's method of weaving them was original and was patented.

The manufacture of leather was carried on for many years at the tannery located in the southern part of the town by John Kline, Daniel Kantner, Henry Gensemer, Henry Bomberger, Solomon Bomberger and Henry Bomberger.

Old-Time Cake-Shops

Cake-shops in the early history of the town took the place of the modern restaurant, and to the hungry and thirsty wayfarer they presented attractions not to be despised. Honey-cakes, sugar-cakes and molasses-cakes, of various shapes, composition and ornamentation, and the delectable small beer, or mead, tempted the appetite and made eating and drinking a rare delight. I venture to say that the mere mention of the cakes and beer here will revive many pleasant recollections for the readers who ever had the good fortune to patronize a shop of that kind. I can not tell who started the business in this town, but the last to engage in it were Mrs. Michael Dissinger and Mrs. Catharine Mock, located respectively in the eastern and western sections of the town.

(To be concluded)

The York Riflemen

BY DR. I. H. BETZ, YORK, PA.

II. THE YORK RIFLEMEN OF THE CIVIL WAR

(Concluded.)

March of York Troops into Maryland

THE inside history of this period is particularly interesting, because some of it is not embraced in the official record of the time.

After the Baltimore riot General Keim, who had on April 16 been appointed major-general (ranking next to Major-General Patterson) in the quota of Pennsylvania volunteers, came from Washington to Baltimore. Finding communications destroyed, he came by private conveyance from Baltimore to Ashland, thence on a locomotive to York and later to Harrisburg. At York he ordered the Worth Infantry and York Rifles to proceed down the railroad toward Baltimore as far as possible, in order to intimidate the mob-spirit of Baltimore and prevent the further destruction of railways and bridges. Every man carried forty rounds of ammunition, which had been hastily prepared with the assistance of men, women and children. The materials were procured at the stores of P. A. & S. Small and of Hautz & Brother, and no charge was made for them.

The soldiers left on a special train at eleven o'clock of Saturday night, April 20, going as far as Parkton, Md., about midway between York and Baltimore. There they went into camp and sent out details, some as far as Cockeysville, fifteen miles north of Baltimore. Their presence here, it is alleged, deterred the mob from proceeding further in the vandalism of burning and destroying bridges.

They were not mustered into the United States service and therefore marched out of their own State into another, which jealously stood upon extreme State Rights doctrines. It must be remembered, however, that the people, not to say the regularly constituted authorities, who made this movement necessary were themselves law-breakers.

The muster-rolls of the two companies comprised 158 officers and men. They had no commissary, but the people of York came to their relief with a carload of provisions.

They returned with the troops which had been sent down on Sunday, April 21, and were also quartered on the fair-grounds. They were mustered into the Federal service on Wednesday, April 24. The York Rifles were attached to the Second regiment of Pennsylvania Volunteers as Company K, under Colonel Stumbaugh; the Worth Infantry was attached to the Sixteenth regiment, P. V., under its former captain, now Colonel Ziegle. Colonel Ziegle later became commander of the Hundred-Seventh regiment, P. V., in the three years' service, in which he died.

General Butler Reopens Communications

The presence of these troops to the north of Baltimore had another effect. It diverted the attention of the Baltimore mob from the action of General B. F. Butler, who, coming to Perryville, Md., on Saturday, April 20, with the Eighth Massachusetts regiment, and finding the bridges burnt, seized the ferry-steamer Maryland and took his troops to Annapolis, where he arrived on Sunday morning. Governor Hicks advised the general against landing his troops and telegraphed to Secretary Cameron to the same effect. He also wrote a letter to the President, asking him to send the troops away from Annapolis and to send no more troops through Maryland. He even suggested to Lincoln that Lord Lyons, the British minister at Washington, be requested to act as mediator between the North and the South!

To this Secretary Seward sent a reply which was a model of diplomacy and ill concealed sarcasm.

Butler found Annapolis thoroughly imbued with the secession-spirit. Its Union element was completely overawed. The inhabitants would not sell his men anything whatever, nor would the people in the surrounding country do so. At that stage of the conflict the army orders were against appropriating anything from the inhabitants.

Annapolis is about thirty miles from either Washington or Baltimore. At that time the Baltimore & Ohio railroad was the only railroad-line between Baltimore and Washington; it was joined by a branch-road from Annapolis at Annapolis Junction. This branch-road was also torn up by the secessionists. It was necessary for Butler to reconstruct it, which he did. Meanwhile he was joined by the Seventh and Seventy-first New York regiments and Governor Sprague's Rhode Island troops.

Washington Relieved—Confederate Plans

With these troops General Butler arrived at Washington April 25. Communication was now re-established with Washington, which had been cut off from the North since the Baltimore riot of April 19. Before the arrival of the five companies from Pennsylvania on April 18 the only troops there were a party of three hundred men commanded by General James H. Lane, of Kansas, who were quartered in the East Room of the White House, and the "Cassius Clay Battalion," which patrolled the streets at night and guarded the public buildings.

The Long Bridge across the Potomac was patrolled by a detachment of dragoons, and a battery of light artillery was placed at the end of the bridge on the Washington side. The Confederates had planned to capture the arsenal at Harper's Ferry, appropriate the arms and ammunition stored there and make a rapid descent upon Washington, where their force was to be joined by the local sympathizers and traitors. Baltimore should do its part by burning bridges and mobbing troops, if they should come. On the day of the Baltimore riot Harper's Ferry was evacuated by the Union troops upon the approach of the Confederates, and the works there were destroyed. This

served to increase the excitement at Baltimore and led to the riot.

Butler Takes Possession of Baltimore

The legislature of Maryland now convened at Frederick, instead of Annapolis. The Governor and legislators, however, no longer assumed the bold tone that had been in vogue during the riot-period. The National capital being relieved, Butler turned his face toward Baltimore. On May 5 he with two regiments occupied the Relay House on the Baltimore & Ohio railroad, nine miles from the city, which controlled communications with Frederick.

May 9 a force of 1300 men from Perryville debarked at Locust Point, Baltimore, under cover of the guns of the Harriet Lane, and quietly opened the railroad through that city to the Relay House and Washington, encountering no opposition. May 13 General Butler took permanent military possession of Baltimore, while a force of Pennsylvanians advanced to Cockeysville, reopening the Northern Central railroad. Butler also fortified Federal Hill and Fort McHenry, commanded the city and overawed its turbulent "neutral" spirit.

Maryland's Protests Against the War

The Maryland legislature gave a parting shriek embodied in resolutions to the effect that "the war against the Confederate States is unconstitutional and repugnant to civilization, and will result in a bloody and shameful overthrow of our institutions." Also that "Maryland implores the President in the name of God to cease this unholy war, at least until Congress assembles; that Maryland desires and consents to the recognition of the independence of the Confederate States; that the military occupation of Maryland is unconstitutional, and she protests against it, though the violent interference with the transit of Federal troops is discountenanced."

By the end of May 50,000 Union troops were brought to Washington. The mob-spirit of Baltimore, official or otherwise, was held in subjection. Many of its citizens were called to account for their part during that momentous April

period. Of course those of secessionist proclivities held that they were "crushed by the despot's heel." One of the purposes of Lee's invasion in 1862 during the Antietam campaign was to relieve Maryland from this incubus, to allow it to assert itself.

The Question of Prior Service

The matter of priority of service by troops from Pennsylvania has given rise to considerable discussion. This began at the close of the three months' service, when Congress passed the resolution of thanks, already quoted, to the five Pennsylvania companies which passed through Baltimore April 18, the day before the riot. The application for medals made to Congress in behalf of the First Defenders in 1879 and the grant of medals to them by the legislature of Pennsylvania in 1891 served still further to bring the matter to public attention.

The York companies therefore also applied for medals to the State of Pennsylvania, basing their claims, not on absolute priority of entering the Federal service, but on the priority of entering that service fully armed and equipped, prepared to do such service as might be assigned them and which unarmed troops could not do. Having been called out in an emergency, having kept open communication between the North and Washington by intimidating and diverting the attention of the Baltimore mob, thus allowing General Butler to open a new route to Washington by way of Annapolis, they believed themselves entitled to recognition by the State.

State Medals Granted York Men

Accordingly, upon due representation made, the legislature of Pennsylvania granted the desired recognition embodied in Act 136, as follows:

In order to commemorate the valor and patriotism of the Worth Infantry and the York Rifles, two military companies from York, York county, Pennsylvania, which took part in helping to suppress the late Rebellion:

Section 1. Be it enacted, That the sum of three hundred dollars, or so much thereof as may be necessary, is hereby specially appropriated for the purpose of procuring a suitable medal, with commemorating device, for each of the surviving members (or their heirs) of the



STATE MEDAL GRANTED YORK SOLDIERS
IN 1893

Worth Infantry and the York Rifles, of York, Pa., who went from the State of Pennsylvania into active service, fully armed and equipped, on the nineteenth day of April, One Thousand Eight Hundred and Sixty-one.

Section 2. That the Auditor General, the Adjutant General and the State Treasurer of the State of Pennsylvania be and are hereby authorized and directed to secure a medal of honor, with suitable device, to be presented to each soldier, at such time and place as may be determined on within one year from the passing of this Act, and the State Treasurer is hereby authorized to pay, on a warrant of the Auditor General, the cost of the same out of any money in the treasury not otherwise appropriated.

Approved the thirty-first day of May, 1893.

ROBERT E. PATTISON, *Governor.*

The medal selected for the York companies was a bronze Greek cross—the Sixth Army Corps badge—surmounted by a keystone on which is raised a laurel wreath. Within its circle is a stack of muskets and surrounding the wreath is the legend:

FOR VALOR AND PATRIOTISM APRIL 19,
1861.

The crossbar above the pendant keystone shows the State escutcheon and a crossed musket and sword, held in place by a horseshoe and stirrups. On the reverse side of the keystone are engraved these words:

PRESENTED BY THE STATE OF PENNSYLVANIA TO

OF THE

(YORK RIFLES OF WORTH INFANTRY)

PER ACT OF MAY 31, 1893

The aforesaid medals, granted to the two York companies, were distributed to the survivors and heirs October 26, 1893. Governor Pattison and other State officials were present at York on the occasion, which was enlivened with music by the original band of the Eighty-seventh regiment of Pennsylvania Volunteers.

This war-band has maintained its organization to the present time. Originally it had some twenty members; in 1907 but a half dozen remain.

What the York Men Claim and Admit

The matter of priority in the service of the Federal government by commands from Pennsylvania has also been carried to Congress by the York companies.

If by priority in the service is meant the service of a command prepared to render that service efficiently, as being fully armed and equipped, then the York companies claim priority.

They fully concede that the five companies were mustered into the service and passed through the Baltimore mob on the eighteenth of April, 1861, although unarmed and therefore unable to defend themselves or to render any defensive service. They also concede that they themselves were not mustered into the United States service, nor were they called out by the Governor of their State, although their services had been accepted.

They were called out in the sudden emergency that had arisen by those who were in the service, confidence and counsel of the government and acted with its implied consent, which order was never called in question by State or National government.

That the five companies were unarmed, was not their fault. That they passed through the mob unarmed, does not detract from their courage. As good soldiers they obeyed orders.

On the other hand, the fact that the York companies were not mustered into the Federal service does not detract from their performance of such service, which as good soldiers they rendered equally well and performed voluntarily.

No record was made of their services officially, either at Harrisburg or at Washington. No doubt this was owing to an oversight in those stormy times that called forth their action, since their orders were made outside of the regular channels. It is hoped that this oversight will be rectified by the present legislature. Incidentally, however, the claims of the York soldiers have been recognized by the legislature resolution of 1893, No. 136, above quoted. What action Congress will take in the matter, remains to be seen.

All sections of the country are entitled to due credit for their celerity in responding to the call of the government in its dire extremity. We trust the matter may be decided with justice to all and such memorials may be granted as are fitting tributes to those who volunteered so readily for the defense of the government and the preservation of the Union in that critical period.

Survivors of the Two York Companies

It remains to be added that the York Rifles, organized in 1834 and reorganized in 1857, have in 1907 fourteen survivors of their roster of 1861. The president of the company is General J. W. Schall, of Norristown; its vice-president is Augustus Loucks, its secretary Charles Z. Denues. The total roster of the York Rifles is not in existence, some of their papers having been lost in the flood of 1884.

The roster of the Worth Infantry from 1849 to April 20, 1861, embraces 234 men—officers, musicians and privates. No men joined it after the latter date. At the end of the three months' service it came to an end as an active organization, but some years ago it was reorganized as a social and memorial association. Of its roster of 1849 five men are living. Of that of 1861 there are now twenty-four survivors. The oldest is John Smeltzer, of Wrightsville, Pa., who is 88 years old; the youngest is Charles A. Strack, of York, who is 63 and has been secretary of the association since its organization. The president of the association at this time is Samuel H. Spangler.



SURVIVORS OF THE YORK RIFLES OF THE CIVIL WAR IN 1907

NOTE.—The collection of portraits reproduced above was published with a brief history of the York Rifles, in the Philadelphia Inquirer of June 20, 1906, upon the occasion of the annual meeting of the survivors of that famous military organization, held June 18, last year. Although the membership has dwindled down to so small a number, those veterans still hold their annual meetings, at which they elect officers and sit down to a banquet, exchange reminiscences of past glories and reverently remember their departed comrades. Besides contending for recognition at the hands of Congress, as the first troops to respond fully armed and equipped to President Lincoln's first call for volunteers, they are trying to get an appropriation for a monument, to be placed in one of the parks of the city of York, Pa.

Later Services—A Comparison

When the three months' service had expired, fully two thirds of the members of both companies re-enlisted for three years or to the end of the war. The York Rifles, which were Company K of the Second regiment, Pennsylvania Volunteers, now became Company K of the Eighty-seventh regiment. Some of the officers of both York companies became officers in the new company and in the regiment. Colonels Hay and Schall, who successively commanded the regiment, had been officers of the York Rifles. No less than twenty-five privates of both commands became officers in other organizations.

The career of the York Riflemen of the Revolution and that of these Riflemen of the Civil War, if they may be so called, afford many points of similarity. Both responded to their country's call very early and with alacrity. If the record of the latter soldiers was not as brilliant as that of the earlier ones, it was owing to change of circumstances. Both were enthusiastic and welcomed any duty or opportunity assigned them. Soldiers do not always have an opportunity to achieve victory and win immortality at the can-

non's mouth. However, they gain greater merit by obedience to the orders given them, which obedience alone renders success possible.

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The Value of Genealogy

Extract from "A Handbook of Practical Suggestions for the Use of Students in Genealogy"

BY HENRY R. STILES, A.M., M.D.

GENEALOGY is the science of personal identification. It has for its object the discovery and permanent establishment, by proofs and evidences that would be conclusive in any court of law, of the identity of the individual, both in his relations to those who have preceded him and to those who may succeed him, in his own particular family line, as well as in his relations to those belonging to collateral lines of the general family of which he and they are members.

Genealogy is the natural outcome of that inherent disposition in man which leads him to seek for and preserve the memorials of his ancestors in connection with those relating to

himself. This disposition springs from an immutable necessity of man's existence, since God, as the crowning act of his work of creation, established the Family Relation—in itself the very cornerstone of all human, social, political and religious organization. The Family Relation, inaugurated by the primeval marriage of Adam and Eve, was a unit in form, dual as to parentage, germinal as to its nature, the seed-bud or appointed means for the extension of the human race. . . . From it arise a thousand social relations, duties, comforts and delights to benefit and bless mankind. It forms indeed the very bed-rock on which all human institutions are founded. . . .

The Family, as thus instituted by God, was a type foreshadowing (1) the School, in the nurture and education of children; (2) the State, in which mature human life develops its powers in manifold relations and ways, and (3) the Church, or that condition of spiritual life

in which man is brought into intimate relations with his Maker. Thro' this fourfold "warp and woof" of Family, School, State and Church runs the central principle of obedience to a higher and properly constituted authority—man's first lesson in life, linking him, as it were by a golden thread of analogy, both to his infinite Creator and his fellow-man. . . . "Honor thy father and thy mother" is not alone the injunction of the Christian Bible, but is enunciated with equal force in the holy books of all ancient religions. . . . Our habits of obedience or disobedience to the law of God begin right here. For our parents, with whom our earliest human relations connect us, stand to us, for a time, in the place of God, and reverence for parents thus becomes an essential element of a sound moral character. Reflecting then upon the fact that what our parents are to us their parents were to them, that what our parents were they owed under God to the care they received from the natural guardians of their being, and that the same holds true thro' all the generations of the past, we are led to the conclusion that the fifth commandment binds us to honor and reverence all our ancestors, so far as known to us and so far as they are worthy of such regard.

This clear and logical statement, quoted from one of our earlier genealogists and written at a time when it was considered rather necessary to explain the reasons for writing a genealogy, leads us to conclude that genealogy is a natural science, having its roots in the very beginnings of the human race, and therefore closely allied to law, morality, education and all the great interests of human life.

The study of genealogy is not, as some would believe, a "mere fad," the fancy of a moment or of a season. It is not the outcropping of a "despicable vanity," nor a false bolstering up of a falser pride. Nor is it a narrowing intellectual pursuit. I do not deny that it may, in some cases, become any or all of these. . . . But, of itself, I hold genealogy to be a study broadening in scope, conservative in its relations to our social life, wholesome and inspiring in its teachings and influence. It lifts the soul from out the mire and dust of life's daily toil, and by its bright examples of individual worth in the past encourages and stimulates us to new aspirations and endeavor.

Genealogists are often ridiculed as "dry-as-dusts"; as moles, blindly grop-

ing for the roots of families, of which, "like potatoes, the best part is found under ground," etc. Again they are tauntingly reminded of the Apostle Paul's little remark about "endless genealogies." . . . But we have lived thro' it all and have lived to see the day when the genealogist is seldom derided and the value of his labors is even freely admitted. . . .

I am certain that the results of the genealogist's labors have a direct and most important relation to the highest forms of historical literature. In his primary relation to biography and history he may perhaps be compared to the day-laborer, who with shovel, pick and blast gets out from the bosom of mother earth the rough stone and conveys it to the building site, where it is to be worked into the foundations. His labor is of the hardest, the least appreciated and generally the most poorly rewarded, but it is indispensable. . . . "As the world goes," the chief credit is given to the historian as the architect who plans the building, and to the biographer as the decorator who furnishes the statuary and ornamentation. I think, however, that the honors have hitherto been somewhat unequally divided. For without the sure foundations of proof and deduction prepared by the genealogist, the historian could not safely have erected his noble edifice; and without the personal histories which the genealogist molds from a thousand different materials, the biographer would be much at a loss where to find the lifelike statues needed for its embellishment.

History is no longer written as it was, even a hundred years ago. It is now more clearly understood that it is the potentiality of men's daily lives which makes what we call history; that these lives must be carefully investigated and minutely criticised, if we would understand history in its truest sense—as God's workings with man. This is exactly the genealogist's special function. He deals with man as the unit; the historian must deal with men in the aggregate. . . .

Therefore, O patient genealogists, hold up your humble heads! Your work is not to be undervalued or misunderstood.

Prof. James A. Moyer, A.M., Engineer, Scientist and Author

BY REV. H. K. HEEBNER, PHILADELPHIA.

JAMES AMBROSE MOYER is the son of Isaac Kulp and Jane Grater Moyer, of Norristown, Pa. He was born in Worcester, Pa., September 13, 1874, and attended the public schools there and in Eagleville. Later he was sent to the State Normal School at West Chester, where a friend of the family was a teacher. While a student there he served on a number of school-committees and was assistant manager of "The Amulet," the school-paper. Here his earnest and conscientious work was impressive, and the sentiments of his classmates were well expressed by the line below from the Commencement-number of the school-paper: "Honest, hard-working Ambrose Moyer."

After graduating from the normal school in 1893, a year was spent in business with his father in Norristown, much of it in broken health from overwork and serious illness; but the following year he pursued a course in mechanical arts at Drexel Institute. His work here soon developed a liking for engineering, and with the earnest encouragement of his parents he decided to continue his education at Harvard College with its exceptional advantages for scientific work. Entering his class in somewhat advanced standing, he found time for scientific work beyond that required for his engineering course. While a student he was most influential in organizing the Harvard Electric Club, of which he was the first secretary and later president. This society of electrical engineers and students has had a brilliant record since its organization. Mr. Moyer was also a member of a number of student-clubs and societies. When graduating in 1899 he received the degree of Bachelor of Science in Electrical Engineering. Several years later, in 1904, the degree of A.M. was conferred on him by Harvard University for special research-work on explosive mixtures for gas-engines.



PROF. JAMES A. MOYER, A.M.

The summer after graduating was spent in professional engineering work, assisting in designing the heating and ventilating plant for the new Engineering Building for Harvard University, and later on the tentative plans then preparing for the famous Harvard Stadium. From the time of his graduation in 1899 to the spring of 1905, Mr. Moyer was continuously employed by the president and fellows of Harvard College: during the academic year as instructor in Cambridge and during the summer either in professional engineering work or at the engineering camp at Squam Lake, N. H.

In the Lawrence Scientific School of Harvard University he was in charge of courses in descriptive geometry, structural design, statics and stereotomy, and for some time he had charge of the courses in experimental engineering. During this time he designed special sci-

entific instruments for the experimental laboratories and much of the equipment for the Engineering Building. His most important scientific work was the investigation of "scavenging" strokes in gas-engine cylinders, with apparatus of original design, operated electrically.

Aside from his investigations, much of Mr. Moyer's leisure has been occupied with literary work. He is the author of *Elements of Descriptive Geometry*, published by Harvard University Press, 1903; *Descriptive Geometry for Students of Engineering*, published by John Wiley & Sons, New York, and Chapman & Hall, Limited, London, England, third edition, 1907, and the extensive articles on Steam Turbines and Boiler-Shop Practice in the *Cyclopedia of Engineering*. His books are used as required text-books in many of the largest universities and technical schools. Professor H. S. Jacoby, of Cornell University, writes in the *Engineering News* of Mr. Moyer's work in descriptive geometry as follows:

As a whole, the book is well adapted to the needs of engineering colleges, and, in a number of important features is the most satisfactory one now available.

The following short extract from a criticism of this work in the *Zeitschrift des Vereins deutscher Ingenieure* by Professor Linsel, of Berlin, is an indication of the keen interest in Mr. Moyer's work abroad:

Die schlichte Behandlung des Gegenstandes verdient volle Anerkennung. Stoff und Uebungen sind sorgsam abgestuft, um den Lernenden von vornherein zu selbständigem Denken anzuspornen. Besonders vorteilhaft scheint mir die von Anfang an durchgeführte Verwendung der räumlichen Koordinaten zu sein. Man sollte die darstellende Geometrie

überhaupt mit dem Koordinatenbegriff beginnen.*

Mr. Moyer was a leader in the promotion and organization of the *Harvard Engineering Journal*. For several years he was a member of the advisory board and an associate editor, representing the faculty of the University in the board of editors. He is still an active contributor to this Journal. His specialties are steam-turbine engineering and internal-combustion engines. The former subject now occupies the larger part of his attention, on account of his present position with one of the largest manufacturers of steam-turbine machinery in the world.

He is a member of the Franklin Institute, the *Verein deutscher Ingenieure* in Germany, member and assistant secretary of the International Electrical Congress, member of the American Association for the Advancement of Science, American Society of Mechanical Engineers, Junior Society for the Promotion of Engineering-Education, Boston Society of Civil Engineers, Mathematical Physics Club, Economic Club of Boston, Good Government League, National Geographic Society, American Academy of Political and Social Science and other associations of merely local prominence.

Mr. Moyer is now a mechanical engineer with the General Electric Company, engaged in both research and commercial work for the turbine-engineering department of the Lynn works. His address is 214 Ocean street, Lynn, Mass.

*"The simple treatment of the subject deserves full recognition. Matter and exercises are carefully graded, in order to stimulate the learner from the start to think for himself. The use of coordinates of space continued from the beginning to me seems a special advantage. Descriptive geometry really should begin with the idea of coordinates."

The Day-Book of John Potts,

Founder of Pottsgrove, now Pottstown, Penn'a.

BY GEORGE F. WANGER, ESQ.

THE people of this place (Pottstown) know that a former name of the town was Pottsgrove, but few know that the founder, John Potts, had selected another name before finally deciding on Potts' Grove.

This fact is undoubtedly proved by John Potts's Day-Book, which is in my possession. The accounts therein begin with January, 1751, and are headed Popadickon, where he lived until 1752, when his new house here, now Mill Park Hotel,

was building. The last charge at Popadickon was on July 6, 1752; then appears the entry "John Potts's Day Book, commenced att Pottsylvania July 7, 1752." Seven pages are headed Pottsylvania; on August 1, 1752, he heads the page "Potts Grove," and an entry "Pottsylvania alias Potts Grove," and Potts' Grove or Pottsgrove remained the name until the town was incorporated in 1815.

This day-book is full of interesting entries. For instance, note the prevailing prices of goods, etc., in the following quotations:

Butter	6 d. per lb.
Tobacco	8 " " "
Sugar	8 " " "
Veal	1 s. 6 " " "
Powder	3 " " "
Shot	6 " " "
Tea	8 " " "
Wheat	4 " to 4-9 " bu.
Rye	3 " 6 d. " "
Buckwheat	4 " 9 " " "
Rum	6 " " gal.
Molasses	4 " 6 " " "
Quire best paper.....	2 s. 6 d.
Razor	1 " 6 "
Boots, per pr.	19 " " "
Shoes	7 " 6 "

Axe	7 " 6 "
Cotton handkerchiefs	2 " "
Hogshead of Syder	1 pd. 15 " "
Barrell of Still Liquor	4 " 16 " "
Paper of pins	1 " 2 "
Yarn Stockings	2 " 9 "
Worsted Stockings	5 " "
Deer Skins	9 " "
Deer Skins in ye hair.....	7 to 8 " "
Scythe	2 " 6 "
Dutch Scythe	2 " 6 "
Shad	2 " 6 "
Broadcloth, yd.	17 " 3 "
Green Napp, yd.	11 " 3 "
Kersey, yd.	7 " 3 "
Muslin, yd.	8 " 6 "
Linen, yd.	3 " "
Flannel, yd.	3 " 9 "
Shallon, yd.	3 " 6 "
Ozenbriggs, yd.	1 " 9 "
Damask, yd.	4 " "
Callaminco, yd.	2 " 3 "
None so Pretty	2 " "
Tandem Holland	4 " 6 "
Sagathy	2 " 6 "

In addition to these many articles kept for sale in the general store, bar and pig iron was sold, also fire-places and stoves. Three sizes of the latter appear to have been made at Popadickon and Warwick, "large, middling and small," as witness the following entries:

Jan. 8, 1753, John Pennibaker, Dr.	
To 1 Middling Stove had from Warwick, Oct. 26, 1747.....	4 pds. 10 s.
" " " Peter Pennibaker, Dr.	
To 1 Middling Stove had from Warwick, Sept. 20, 1747.....	4 pds. 10 s.
Jan. 9, 1753, Felty Kyger (Geiger?) Dr.	
To a Middling Stove you took away last year from the Creekside below Popadickon.	
Sept. 26, 1753, Everhart Martin, of Reading Town, Dr.	
To 4 Middling and 3 Large Stoves delivered to Christ'n Lawr's man and some other man	25 pds.
Oct. 4, 1753, Philip Gibhart, Dr.	
To 1 Middlin Stove	4 pds. 4 s.
he lives near hains by the big spring.	

Among the stoves sold in 1755 were "8 midlen" to Christian Lower, "2 ditto for a note name forgot," "1 middlen and 1 small" to Jacob Frick,* "1 large" to Charles Cornelius Raboteau, delivered at his schoolhouse. (Was this not at Trappe?)

The residence of the purchaser is given in many instances, as in the following:

June 3, 1752, Felty Shafer, Dr.	
To a small kettle	4 s. 6 d.
he lives at John Shafer's place in Oley Hills.	
Oct. 7, 1752, Casper Cour, Dr.	
To 7 cwt. of Barr Iron at 30 s.	10 pds. 10 s.
He lives on the forks of Sutarra near Ruddy Huntsaker.	

Many of the land-owners of the neighborhood hauled iron and other products for John Potts, among them being Matthew Brooke, John Stoner, Peter Yocum, Owen

*This Jacob Frick was a wood-turner and made many spinning-wheels.

Richards, Christian Peery (Beary), Anthony Kygar (Geiger?) Stuffield Kygar, and the following, entries of which are given in full below:

Jan. 11, 1753,	Martin Orner, Cr.	
	By hauling 12 tons Pigg Mettle from Warwick To Poole	10 pds. 16 s.
	1 ton ditto from Warwick to Phila. to Thos. Yorke	2 pds.
Jan. 10, 1752,	Andrew Spring, Cr.	
	By 1 ton fire places from Warwick to Mr. Franklin's	2 pds.
Oct. 6, 1754,	Jacob Stover, Cr.	
	By hauling 25 bu. Indian Corn from Philadelphia here, @ 7 d.	14 s. 7 d.
Jan. 12, 1753,	Christian Brower is credited with some hauling and then charged with	
	Hauling 1 ton Barr Iron from Pine Forge to Thos. Yorke's, hauled by	
	Wagner's team for him	2 pds.

The people depended on this store for drugs, the varieties being limited, but a few charges show that the doctors also were called upon. A few items follow:

May 14, 1752,	Rubin Duderow (Dotterer) Dr.	
	To paid Doctor Moyer for curing your sons Legg	4 pds. 18 s.
Dec. 1, 1752,	The Estate of William Gilmore, Dr.	
	To paid the French Doctor 49 s. 9.	2 pds. 9 s. 9 d.
Oct. 20, 1752,	George Lawrence, Dr.	
	To 1 ounce Jesuits bark*	2 s. 6 d.
	To 1 qt. Rum	1 s. 4 d.
Sept. 19, 1753,	Stuffield Kyger, Dr.	
	To 2 Vomits.	2 s.
Sept. 25, 1753,	Jacob Bowman, Dr.	
	To 1 qt. Molasses @ 10½ and	
	1 Vomit @ 1 s.	1 s. 10½ d.
Sept. 25, 1753,	Christian Moser, Dr.	
	To 1 Vomit	1 s.
Aug. 8, 1754,	Mathis Miller, Dr.	
	To 1 qt. Rum	1 s. 4 d.
	To a purge	1 " "
		————— 2 s. 4 d.
Aug. 30, 1754,	To 3 doses Jesuits Bark @ 1-6.	4 " 6 "

A few accounts of funeral expenses:

Feb. 9, 1753,	John Miller, Dr.	
	To paid the Parson for being at your funeral	
Jan. 2, 1754,	Elizabeth Stewart, Dr.	
	To sundries for her Burial:	
	1½ Bu. fine flower	7 s. 6 d.
	9 lb. sugar @ 6 d.	4 " 6 "
	6 lb. cheese @ 5 d.	2 " 6 "
	4 lb. allspice	6 "
	3 galls. Rum @ 5 s.	15 "
	1 gall. Wine @ 8 s.	8 "
	Cash paid Jonas Jones for digging ye grave	10 "
	A coffin	10 "
	Cr.	3 pds. 00 s. 00 d.
	By 1 yr. 9 mo. & 4 d. wages @ 9 pd. per annum	15 pds. 16 s. 11 d.
Feb. 8, 1754,	John Ball, Dr.	
	To 1 gallon Wine for your child's Burial	
July 1, 1754,	Estate of Paul Climping, Dr.	
	To sundries at ye funeral.	pds. s. d.
	" expense when sick	15
	" 2 times bleeding	2
	" 2 quarters Flower	7
	" 11 lb. sugar @ 8 d., 7/11, 9 butter	12 5
	" a winding sheet, cap, neck cloath	10
	" 1 gallon Rum and Spice.	5
	" ½ gallon Rum @ 4 s.	4

*The "Jesuits' bark" was Peruvian bark, which was introduced by the Jesuit missionaries.

" 9½ lb. cheese @ 5 d.	3	11½
" a coffin, 30 s.	1	10
" Digging the grave	5	
	4	14 4½

The following miscellaneous charges may also be of interest:

Jan. 31, 1752, Adam Shaner, Dr.	
To a pint of Liquor last Sunday morning	6 d.
John Latcher, Dr.	
To a Dinner he invited one of his Countrymen to	6 d.
John Moltzer, Cr.	
By 3 horse collars @ 4/6.	13 s. 6 d.
Oct. 13, 1752, Peter Funk, Dr.	
To 2 days lost time with the team going to Warwick, being drunk	1 pd.
Oct. 24, 1752, Peter Levergood, Dr.	
To 20 Apple trees from J. Tyson's.....	6 s.
Dec. 27, 1752, Jacob Kyger, Dr.	
To two french Guineas given him at Henry Capely in Philadelph in Order to bring me a Double barreld Riffle from Germany	
Jonas Jones, Cr.	
By crying vendwe at Wm. Gilmores	5 s.
Jan. 12, 1753, Aquila Jones, Dr.	
To 1 bottle snuff	5 s.
June 15, 1753, Henry Coplebarger, Cr.	
By your wife's Sowing	2 s. 4 d.
June 15, 1753, John Patrick, Dr.	
To six Dubelloons and two pestoles paid you at Warwick	35 pds., 2 s.
Aug. 6, 1753, Abraham Wanger, Dr.	
To sawing 175 ft. Bds, his own wood	5 s., 3 d.
Mar. 4, 1754, Simon Siner, Cr.	
By his wife's Spinning 8½ lb. yarn @ 14 d.	9 s. 11 d.
Aug. 17, 1754, John Moyer, Dr.	
To a Pott, wgt. 52 lb. @ 4 d. & a Potthook	15 s. 6 d.

MER NEMMT'S WIE'S KUMMT

BY "SOLLY HULSBUCK"

Wann's immer Summer wär bei uns, mit Blumma draus im Garta,
Un Hunds-daga es ganz Johr rum—wann deet mer Schlitta fahra?

Wann's immer hell wär, immer klor, ken Schatta for drin loofa;
Wann's Sunnaschei wär Dag un Nacht—was deet mer duh for schlofa?

Wann Leit so wära dass kens wot nix, was sie net verdiena,
Un jeders gut un ehrlich wär—wer deet em Deiwel diena?

Supposin', wann mer fischa geht, kennt mer en Mess rausziega
Vun nix as grossa Katzfisch—was deet mer duh for liega?

Suppose die Meed wär'n all so schei as wie sie duhn appiera,
Wann Buwa um da Weg rum sin—wann deet mer kaessira?

Wann gar ken Schreit wär in der Welt un's het ken Ungerechta;
Wann alles immer Frieda wär—was deet mer duh for fechta?

Wann alles gingt grad wie mer's will, mit gar ken Shtarm un Brummila,
Un's Cash keemt immer plenty rei—was deet mer duh for grummila?

Ich denk, mer losst's so wie mer's find, un geht so fart mi'nanner;
Der Kerl wu's bescht dut as er kann, bringt Erd un Himmel zamma.

Myles Loring:

A Tale of the Tulpehocken

REV. ALDEN W. QUIMBY.

CHAPTER IV.

The Filberts

DANIEL FILBERT'S home was on the very verge of that water highway, once of great importance, which extended from Middletown on the Susquehanna to Reading on the Schuylkill, thus connecting these important rivers for purposes of commerce. It was completed in 1828, and was remarkable for its "summit level," between the Tulpehocken and the Quittapahilla, which was over six miles in length and so porous because of fissures in the limestone bed that it was necessary to line it with plank. A tunnel more than seven hundred feet in length also constituted part of its course.

The Womelsdorf locks were at the bridge near the Filbert homestead, and the warehouse was the next neighbor above the lock-house. The lock-chamber, with its perpendicular walls of stone, excited terror in the minds of many, for it was obvious that the most expert swimmer who might fall into it would have no greater chance for escape than the poorest. Besides, the constant dropping and swish of the waters was likely to drown all outcries. The warehouse was a commodious structure of stone and frame, two and a half stories high, with block and tackle projecting from the roof, and the sign "Womelsdorf" on the front.

The bend in the creek was bordered by picturesque hills, and just below the Filbert farm lay that of Elias Shull, usually spoken of as "A'-lias," after the German. Above the lock was Deppen's house, which also looked out on the canal and its heavily laden and slowly moving barges, whose approach was always announced by the blowing of a horn or conch.

The name Tulpehocken is a perversion of the Indian *Tulpewihaki*, which means

Land of Turtles. A branch of the proud Delaware tribe of the Lenni Lenape nation, whose totem was a tortoise, once held sway along this limpid stream; numerous relics of their weapons of war and utensils of peace have been found by the industrious farmers in turning up the soil. The creek, or river, as it is termed on some maps, takes its rise in Lebanon county, flows eastward to the Womelsdorf locks, and after a sharp angle to the north eventually sweeps around southeast to the Schuylkill at Reading.

The Filbert house wore the stamp of home to Myles Loring, as he entered it at Sunday noon. When a child he had frequently visited it, but the family possessed the enviable secret of making it appear homelike even to a stranger. A large area in front of the house had been converted into a simple flower-garden, and the porch which fronted the road was restful and inviting in its friendly proffer of shade from the powerful rays of the sun. The very bees, as they buzzed about, contributed by their monotone to the impression of welcome.

Daniel Filbert was a tall, spare man, of fine appearance and excellent mind. He was honored by his neighbors and idolized by his family. His wife was one of the finest Berks county matrons, which is saying much. Her soft tones were pervaded with kindness, and her face was impressive. A plentiful mass of black hair lay in wavelets upon her head, and the dark, beautiful eyes alone might have won a lover's heart and hand. Perfectly understanding the English tongue, she was nevertheless too shy to use it in conversation: after the dinner had been prepared she communed with her guest in the common dialect of the region. Little as she said, however, she touched his

heart with reference to other days and scenes and by assuring him of her gladness at such a meeting.

Besides the daughter, Caroline, who had accompanied them in the carriage, Mr. and Mrs. Filbert had two sons, professional young men, who were married and located elsewhere.

The genial hospitality of the home was necessarily abbreviated that day, because of Myles's desire to view a certain much-prized spot. Mrs. Filbert deprecated the haste of his going and explained that, if her visitor had been expected, more elaborate preparations would have been made. Where, however, is the Berks county homestead whose ordinary provision is not ample enough to overwhelm any unexpected guest, be he peasant or President? Nor is Sunday the best of days for a preacher, full-fledged or in his incipency, to indulge his appetite. But our hero ate his dinner with a relish which was very flattering to his hostess. Sitting in that basement room where he had sat in happy days "lang syne," receiving the same gracious ministry which had made such an impression upon him then, he felt delightfully at ease.

Since Mr. Filbert confessed to an occasional twinge of rheumatism, he begged Myles to excuse him from personally taking him to drive, and as the boys were no longer at home, he offered to send Caroline in his stead.

What a difference ministerial position makes in some respects! Mr. Filbert would not have made such a proposition to any other young man of twenty-four, although not a few in the vicinity of Womelsdorf would have immediately accepted it. Nor would Caroline have entertained it in any other case, for chances she had many. But there was no maidenly blush on her cheek at the suggestion; it was simply a feature of sacred hospitality, and she consented at once. Besides, it would be very pleasant to renew an acquaintance which had begun in childhood.

Strange to relate, however, a dainty blush mantled the cheeks of the young student. He was not accustomed to the society of young ladies, being therein a

marked exception to young men in general and perhaps theological students in particular. In fact he had avoided their society, and had never been known to escort one to church except under circumstances of punctilious etiquette. Once, when twelve years of age, his fun-loving relatives induced him to call at her home for a damsel of similar age, and escort her to the commencement of a school; but having a share in the exercises of the evening he was obliged to be separated from her. When the entertainment was concluded he could not find her in the crowd, and the girl went home unattended, thus furnishing even greater amusement to the joking relatives than they had anticipated.

Still it was not the mere fact of driving with a lady that brought the tinge of color to his face. At the tender age of six his heart had experienced a very gentle passion for this same maiden, who was one of his playmates; and although it was, of course, but a pleasing childish emotion, never communicated to any one, its sudden resurrection both amused and curiously embarrassed him.

One of his early fancies was the construction of a little hut in the yard attached to his home, with a window an inch square, through which he and she might look at the falling rain. Ah, what unalloyed bliss—the acme of love's hopes and anticipations! But has not many a maturer lover nurtured quite as impractical ideas? Now time was having its revenges.

The buggy was duly brought to the garden-gate, and the pair departed for Host. The ride was really very pleasant, and both participants enjoyed it. How delightful is such companionship, when cultured minds, having no place for silliness, commune in intellectual and social freedom!

Up the long hill slowly walked old Jack, whisking his tail luxuriously in the occasional shade of the cherry-trees. Once more on the level he was compelled to exert himself; the home of the Lories was soon reached, and then the mansions of the Sallades and Stouchs. Down hill, past Breneiser's store and the

cross-roads, to the little stream known as Mill creek, which empties into the Tulpehocken lower down, thence, swerving to the right, the white paint of Host church was seen reflecting the afternoon sunshine.

There were some ties that bound the young man to this neighborhood which, though not so universal, were nevertheless potent in awakening a profound interest on the present occasion. But they must be reserved for a later chapter. After surveying the alluring pastoral scenery Myles suggested a new route home, which would take them by a grist-mill on Mill creek. This of course was accepted, and under the influence of summer-bright hills and dales and pleasant companionship the trip proved a satisfaction to each participant, except probably the horse.

Down stream they went for some distance, passing the mill in question; later, winding around by the Cross Keys and up a considerable hill, they emerged upon the principal highway and pursued their homeward journey, arriving at the house just in time for tea. The visit of the day being ended, the young man began his words of grateful farewell; but he had literally reckoned without his host, who insisted that after the coming service in English he must return and remain at least until morning. When Myles replied that he would be looked for at the hotel, Mr. Filbert smiled and said that the landlord knew better in general; besides he had sent word to that worthy not to look for a return of his guest before Monday. Myles, nothing loth and with every burden off his mind—for he had as yet had no opportunity to worry about his sermons—stayed.

It was an occasion to be remembered. The flower-garden before the porch contained not only modern beauties, but also some of the older favorites, and the odor of mint growing along the banks of the creek was borne in by the evening zephyrs. The Sunday quiet of the eventide, assisted by the motion of the old-fashioned rocking-chairs and the charm of friendly conversation, which largely partook of reminiscences, made it seem to

the candidate for holy orders that the world was sinless and that his work would more likely consist in singing psalms of praise than in administering reproof, rebuke and exhortation.

Upon the whole Myles enjoyed his own evening ministry in English more than the German of the morning. After his return the crooning of the tree-frogs, the croaking of their cousins of the stream, and the multiplied complaints of the katydids, completed the wholesale transformation from the theological seminary to the opening labors of the parish, and dream after dream succeeded to the wondering guest. Mr. Filbert's frank conversation, his wife's shy but cordial German and an occasional word from Caroline were as agreeable as they had been unlooked for when he left that little room where the honors of the seminary had been so fairly won.

The retiring hour in a rural home is a very early one. It was somewhat postponed this evening, but at last Mr. Filbert brought a Bible to Myles, and requested him to conduct devotions before parting. In a simple offering of gratitude to God for abounding mercies—especially for those of that day—he commended them all to our heavenly Father. Then the good-nights were spoken, and each sought that pleasurable repose which succeeds a holy day rationally spent.

Myles did not linger long before trying the comforts of the spare bed, but before he extinguished his light he read upon a "sampler" which hung framed upon the wall, the name of the tenant of the sepulcher on the hill. The springs of his heart having been touched once more, he did not fall asleep at once. When he finally slumbered, his dreams, which were the continuation of his last waking thoughts, were of a toy house in a yard and two children gazing through a tiny window at the falling rain. But somehow the toy house was transformed into a larger one, the two children had become a man and a woman, and they were—Caroline and himself!

(To be continued)

The Home

This department is in charge of Mrs. H. H. Funk, of Springtown, Pa., to whom all communications intended for it should be addressed.

Early Cheese-Making

An explanation for attempting to treat this subject at this time of the year may not be amiss to the readers of this department. Owing to an earnest request from a worthy reader of this magazine at Washington, D. C., for an article on "cup-cheese," which is sold at all markets attended by Pennsylvania-German farmers, I was prompted to comply at an early date. Without confining myself to the one variety named, I shall attempt to describe the several best known varieties of cheese and give the processes by which they were produced, compiling the information gleaned from various sources.

The production of cheese for family consumption, as well as for market, which in most instances came within the routine of every frugal and industrious Pennsylvania-German housewife, is now almost a lost art.

To reach the height of perfection the operation began with the management of the dairy. The various subsequent operations, all performed by trained hands and with keen oversight, required patience, time and labor, so that with the advent of improved dairy-apparatus and factories, home-made cheese is gradually disappearing. Proud indeed may be the housewife who, at this day, is able to set before her family or guests any one kind of these old-fashioned palatable relishes—cottage cheese or *Schmierkäs*, cup or pot-cheese, and Dutch or summer-cheese (*Ballakäs*), as known in different localities, all of which are luxuries that now but few of the rising generation of Pennsylvania-Germans can enjoy.

Good milk was the foundation for the successful manufacture of cheese. The next important points were cleanliness and care, that the milk might be rid of all animal odor and that they might be thoroughly separated from the curd. Butter and cheese were manufactured from the same milk when there was a fine herd of cows, well fed, the result being fine rich milk from which the cream could be removed for butter and the skimmed milk converted into cheese. The use of rennet, a preparation made from the stomach of a suckling calf, was to some persons indispensable in the thickening process, as only from milk properly thickened could the best results be expected or obtained.

What was called "scalding the curd" was common to several methods, but what was done under these methods differed very much. Some sliced up the curd in sections and poured boiling water over them to remain for about half an hour, or until the whey began to separate; then all was poured into a thin muslin bag and hung up in as cold a place as possible

without freezing, until the water or whey was all drained off. This was undoubtedly successful to a certain extent, but did not bring the results secured by a proper cooking of the curd in the whey, as the application of heat to the curd while yet in the whey not only enriched it, but gave a more thorough coagulation.

Cottage Cheese or "Schmierkäs"

This was the simplest form of the home-made article and is still largely used in rural districts, the simplicity of making it being the chief reason. A quantity of the drained curds, sufficient for a meal, was taken, into which was thoroughly mixed a small quantity of salt and by some a little pepper. This was worked into a smooth paste by adding milk sufficient to give it the consistency of heavy cream, after which it was ready for serving and was used by many as a substitute for butter. This article was freshly mixed for each meal, it not remaining edible for a longer period than the sweet milk used in thinning it. The curds, however, were generally kept on hand during the fall and winter season.

Cup or Pot-Cheese.

A quantity of the well scalded curds were put in a pot with a little salt added and kept in a uniform temperature of about 75 or 80 degrees, well stirred daily for about a week, by which time it was a sticky mass. This was placed in a pan in which a generous lump of butter had been melted, and the whole was brought to a boil with constant stirring. After slightly boiling it became a smooth paste and was ready for the mold.

Another and more modern method, which was considered an improvement, was as follows: Starting with a quantity of thick milk scalded by placing the pot in the oven and baking the curd, this was well drained, avoiding all pressure. These curds were then placed in an earthen vessel kept in a moderate temperature, to which were added daily new curds thoroughly mixed. Whenever a sufficient quantity was obtained the whole was left to season or ripen. The longer this ripening process continued, the stronger the finished product would be, but as soon as it became a sticky mass it was considered ready. It was then poured into a well heated pan and allowed to simmer over a slow fire, gradually bringing it to the boiling point, but without any stirring whatever. To each five pounds of curds heated was added a pinch of salt, a cup of sweet cream, four ounces of butter, a teaspoonful of soda and, after boiling slowly for about fifteen minutes, two or three well beaten eggs; then after a few minutes more

boiling it was poured into cooling vessels. If a thick skin formed on the sides and bottom of the pan early in the boiling process, it was a sure indication of a good quality of cheese.

Dutch or Summer Cheese ("Ballakæs")

The manufacture of this article of food, while not intricate, required experience, and the best results could only be had by patience and practice. The process as given was as follows: Well thickened milk was scalded and drained, care being used not to scald it too hard. This was usually done daily with the available thick milk. The curds were preserved in an earthen vessel kept in a cool temperature, and whenever a sufficient quantity had accumulated, usually once a week, the curds were placed in a receptacle, a pinch of salt was added and the mass was kneaded until it became smooth and showed a tendency to cling together. Then the ball was formed, solidly patted and pressed into shape and size to meet the individual's fancy. It was neces-

sary that the balls were solid from the core. The balls thus formed were placed on thin boards, usually a shingle, to dry, starting with a cool temperature which was gradually raised so that by the end of the week they were quite dry and solid. Too quick drying would cause cracks, which were fatal. These dried balls were carefully placed in earthen pots, well covered, put in a cool place and allowed to help themselves. In due time a heavy mold formed on the surface of each, which was left undisturbed until they had ripened, when they were taken out and carefully washed and scraped, after which they were ready to serve. Others preferred to wash them weekly. The manufacture was usually kept up during the entire fall and winter, the balls being intended for use the following spring and summer. The length of time required for ripening depended largely upon the temperature in which they were kept, and they could rarely be kept after harvest, usually becoming too strong by that time.

The First Settlement in Berks County

(Extract from the Reformed Church Record of Jan. 24, 1907.)

IN recent years much study has been devoted to the early history of our great State, and many valuable contributions thereto have been published. THE PENNSYLVANIA-GERMAN for January contains an interesting article on the early settlement and formation of the various counties of the State, by Prof. H. W. Kriebel. It is only natural that in such a large subject some errors should occur. In reference to Berks county Prof. K. says: "The first settlements were made between 1704 and 1712 in Oley by Friends, French Huguenots and Germans. A little later Swedes settled in Amity township."

The fact is that Lutheran Swedes were the first settlers in Berks county. They located a good while before 1700 at "Manathanim," now Douglassville. In 1693 they wrote a letter to John Thelin, postmaster at Gottenborg, Sweden, asking for two ministers. They state that they "were living in great amity with the Indians, who have not done us any harm for many years." This statement indicates their settlement here a good while before 1693. It is believed that from this statement of amity (harmony) the name of Amity township was derived. Amity was the first township in the county.

In response to the above appeal two ministers and some religious books were sent to the early settlers in Berks. One of these was Rev. Andrew Rudman, who arrived at Philadelphia on June 24, 1697. He became the leader of the people at Douglassville, in the southern part of Berks county. In 1701 Mr. Rudman asked William Penn for permission to take up ten thousand acres of land on the river Schuylkill, near Manatawny creek. This request was

granted by Penn on Oct. 21, 1701. Mr. Rudman received a thousand acres of this land.

These Swedes erected a log church at this place, but the exact date is unknown; however, it was between 1697 and 1703. This was the first house of worship ever erected in Berks county. It is said to have been 24 by 30 feet in size. In this little church conferences between the Indians and officials of the province were held. A second church was erected here in 1736, which stood until 1831, when it was destroyed by fire. This building had long been used for school purposes. One of the teachers was Francis R. Shunk, afterwards governor of Pennsylvania. The branches taught were spelling, reading, writing and arithmetic. It was a subscription school, and the tuition was four cents a day.

The second pastor was Rev. Gabriel Falk, who commenced the earliest records of the congregation in 1735. In 1742 the Moravians sought to obtain control of the Lutheran congregation. Count Zinzendorf sent a young Swede there who, after having won some Swedish, English, Irish and German people to his side, sought to take possession of the church. He announced services for a certain day. At the appointed hour Pastor Falk entered the church early and occupied the pulpit. When the young Moravian arrived Pastor Falk came down from the pulpit and greeted the intruder with the words: "You enter the sheepfold as a thief and murderer," and then gave him a severe blow on the mouth. Before a fight could occur the people separated the parties. The Moravians made some inroads, but failed to secure the church.

Literary Gems

ABIDE WITH ME

BY HENRY FRANCIS LYTE, 1847.

Abide with me! Fast falls the eventide,
The darkness deepens—Lord, with me abide!
When other helpers fail and comforts flee,
Help of the helpless, oh, abide with me!

Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away.
Change and decay in all around I see:
O Thou who changest not, abide with me!

I need Thy presence every passing hour.
What but Thy grace can foil the tempter's
power?
Who like Thyself my guide and stay can be?
Thro' cloud and sunshine, oh, abide with me!

I fear no foe with Thee at hand to bless;
Ills have no weight and tears no bitterness.
Where is death's sting? where, grave, thy
victory?
I triumph still, if Thou abide with me.

Hold Thou thy cross before my closing eyes;
Shine thro' the gloom and point me to the
skies.
Heaven's morning breaks, and earth's vain
shadows flee:
In life and death, O Lord, abide with me!

HERR, BLEIB' BEI MIR

GERMAN TRANSLATION BY REV. W. F. MORE.

Herr, bleib' bei mir! der Abend ist bald hier.
Und immer dunkler wird es—bleib' bei mir!
Wenn and're Hülfe fehlt und Trost verfiegt,
Helfer der Hülflösen, verlass mich nicht!

Schnell geht dahin des Lebens kurze Zeit.
Der Erde Freud' und ihre Herrlichkeit;
Was um mich her, ich seh' das ändert sich:
Du bleibst derselbe—o, behüte mich!

Es ist stets Not, dass mich dein' Gnad' be-
wacht;
Nur sie allein bricht der Versuchung Macht.
Wer kann wie Du mir Stab und Führer sein?
In trüber Zeit und Licht steh' für mich ein.

Mich schreckt kein Feind, wenn Du nur bei
mir bist;
Kein' Last beschwert, das Bitt're süß mir ist.
Wo ist dein Stachel, Tod? wo, Grab, dein
Sieg?
Ich triumphire, wenn ich habe Dich.

Halt' vor dein Kreuz, wenn mir das Auge
bricht;
Beleucht' die Nacht, den Sinn nach oben richt':
Der Himmel tagt, das Eitle lass ich hier;
Im Leben und im Tod, Herr, bleib' bei mir!

DIE ALT FAMILIA-UHR

BY REV. WILLIAM GERHARDT.

Was schteht dart in der Schtub im Eck
Un tickt so reg'lar immer weg?
Guck juscht mol hi' un seh.
Ei g'wiss, 's is die Familia-Uhr!
Sie schteht schun lange Zeit do, schur,
Ganz staatlich, doch allee—
Die seem alt Uhr.

Ihr G'sicht is noch so schee un rund,
Der Kaschta noch so pleen un g'sund
Wie Grandpap sie hot kaaft.
Un so kann sie noch johralang
Fartmacha ihra reg'lar Gang,
So wie sie heit noch laaft,
Die schee alt Uhr!

Schun hunnert Jahr hot sie die Zeit
Mit wunnerbarer Richtigkeit
In Schtunna abgedeelt.
Die Zoier hen ihr Rounds gemacht
Im hella Dag, in dunkler Nacht,
Un's Gleckle hot's gezeht.
Die gut alt Uhr!

In Freed un Leed, in Glick un Not,
In Wohlstand, Armut un im Dood,
In jedem Lewesschtand,
Heert mer wie klingt ihr Schtunnaschlag
Vun Eens bis Zwelfa, Dag for Dag,
Un's Ticka an der Wand.
Die lieb alt Uhr!

Die trei Uhr geht als fart wie immer
For Elt'ra, Kinner un Kinds Skinner,
Doch nimme for sie all.
Wie viel sin ganga aus der Zeit
Dart niwer in die Ewigkeit
Seit ihrem erscha Schall!
Die trei alt Uhr!

Du liewe Uhr, dei A'gesicht
Vergess ich all mei Lewa nicht;
Ich schätz dich gar zu sehr.
Un wann ich ah en Uhrcha seh',
Wär's noch so zierlich un so schee,
Dich liew ich doch noch mehr,
Mei alte Uhr!

THE EPHRATA CLOISTERS

BY PAUL J. BICKEL, LANCASTER, PA.

In the valley that's washed by Cocalico's waters,
Where a forest primeval once covered the land,
The village of Ephrata lay in seclusion,
The home of an exiled, God-fearing band.

Dunkers were they who had settled that valley,
Led by the fugitive Beissel, the baker.
Stern was he in exacting obedience,
Meekness, devotion and faith in their Maker.

They felled the trees of the virgin forest;
They cleared the land for their crops of corn.
They built them homes in their own rude fashion,
To shelter them from the rain and storm.

The soil was rich in that woodland valley,
In that beautiful vale on Cocalico's strand.
With nature in harmony, solitude offered
A balm for the woes of that sorely tried band.

* * *

Somewhat apart from the village are standing
Those cloisters still, as in
Filling a place in the hearts of the people,
The center and subject of mystical lore.

Close by the side of those quaint old cloisters,
In a graveyard kept plainly and well,
Rest in peace the bones of their builders,
Each inmate once of an anchorite's cell.

Here lies the body of Miller, the printer,
His sepulchre decked with a rough slab of stone,
Bearing a simple inscription in German
Telling the wayfarer what he has done.

Side by side with Miller there lieth
In the midst of that churchyard old
Beissel, the spot where his ashes are resting
Marked with a headstone covered with mold.

Here of their faith those steadfast defenders
Sleep in the bosom of earth, their bed.
Vengeance on him who presumes to disturb this
Sacred and honored abode of the dead!

WIE MER GELD SCHPART BEI'M G'SCHERRFLICKA

AN EXPERIMENT IN DOMESTIC ECONOMY

Ich kenn en Mann an der Bloberger Schtross
—Kratzfuss wolla mer'n heessa—wu arg
schparsam genaturt is. Er prowirt alfert so
kleena Jobs vun Flickärwet, wu's gebt in der
Haushaltung un wu anner Leit for common
duh lossa vun da Handwerksleit, selwer zu
macha. Er hot schun viel sellaweg gebeschtelt
as gar net iwel is, un er hot of course ken Geld
gebraucht dazu.

Do neilich hot sei Frah g'saat, 's wären 'n
deel Schtick Kochg'scherr do, wu rinna deeta
un er sot's mit nei in da Schpenglerschap nem-
ma. No is 's 'm Kratzfuss ei'kumma, er deet
sich besser en Lietkolwa un Solder kaafa im
Eisaschtroh, no kennt er jo des G'scherr selwer
flicka. Sei Frah hot die Idea net arg geglich;

sie hot gedenkt 's kennt em villeicht schlecht
gerota. Sie hot gemeent, des deet jo juscht en
bissel koschta, 's wär net derwert, dass er sich
baddera deet mit.

"Well, ja," sagt der Kratzfuss, "es bezahlt
wul net for desmol; awer du weesch, Mandy,
's kummt alla Gebott eppes aus Fix, un wann
ich selwer so'n "tinkering outfit" hab, dann
kann ich's flicka wie's kummt, un 's is so viel
g'schpart. Wann's ah net viel is uf emol, bis
'n paar Johr rum sin macht 's 'n schee Heifel.
Mer wolla net hawa, dass der Rockefeller all's
Geld im Land in sei grosser Sack nei schiebt."

So is der Kratzfuss ganga un hot sich en
"outfit" kaaft for Blechg'scherr flicka. 's war
en Lietkolwa un 'n halwer Daler wert Solder

un zeha Cent wert Rassem. Wie er heem kumma is, hot er so schtolz geguckt un so gut g'fihlt, dass sei Frah en vun Wunners a'geguckt hot. Sie hot dem Ding awer als net recht ge-
traut.

"Nau bring dei alt G'scherr mol raus," sagt der Kratzfuss. Sei Frah hot 'm en Brotpan gebrocht.

"Was? Sel is net all. Bring alles bei was Flickes braucht vun Kochg'sherr. Wann ich nau dra bin, will ich 'n fertiger Job macha."

Uf sel hi' hot sei Froh noch'n paar Schtick bei g'holt. "Nau geb awer Acht, Danny," sagt sie, "dass du dir net die Finger verbrennscht. Du hoscht so Aerwet noch net geduh."

"Never mind," sagt der Dan, "ich versteh mei Bisness. Ich hab gemeent, du hetscht viel meh zu flicka." Er legt da Offa uf, schiebt da Lietkolwa in's Feier un nemmt die Brotpan uf's Knie.

"Der Lietkolwa do koscht juscht 'n halwer Daler, un der weert net aus, un der Solder do is genunk for unser Flickes for zeha Jahr. Sel schpart uns zwanzig Daler ennihau."

Zimlich glei war der Lietkolwa heess genunk. Der Dan reibt nau sei Rassem um's Loch rum, wu er zulieta will, hebt sei Solder dra, holt da Lietkolwa raus un fangt a' abschmelza. Sei Frah hot 'n gewatscht un ken Aag vun 'm verwendet, awer sie hot schier gezittert vor Aengschta. Der Dan hot als fartg'schafft un ganz langsam dabei g'schwetzt:

"Ich bin juscht sorry, dass ich net ehnter so weit gedenkt hab, eb mer—"

SCHTEIL UFUDU

A SELECTION FROM "BOONASTIEL"

Ich bin en commoner, alledag Sart vum a Mann, un wann ich alsemol naus kumm unnig fremma Leit, bin ich ganz verlora. In fact, ich weess dann net wie mich a'zuschicka. Des war der Case mit mer der anner Dag, wie ich en Bindle Bergthee zum Parra Mohler genumma hab for en Sart vun ra Donation.

Uf em Weg anna bin ich die Schtross geloffa mit 'm Parra seim Buh, un hab genotist dass, allemol wann en Weibsmensch vorbei ganga is, hot er sei Hut abgenumma. Endlich haw ich en g'frogt for was er sel deet, un er hot g'saat 's wär Scheitel, da Hut zu "tippa" zu da Ladies. Ich hab dann net ganz hinna dra sei wolla un hab ah a'ganga mei Hut zu "tippa," wie er's g'heesa hot, un ich hab genotist, dass die Meed schier allemol gelacht hen.

Endlich sin mer am Parra sei Haus kumma, un wie ich nei bin, sin sie all nfg'schtanna un hen mer die Zeit gebotta. Nan sel is net der alt Weg. Mer bleibt sitza un sächt: "How d'ye do?" Es is alles scheitelisch herganga. Alles war "Yes, dear," "No, dear," "Many thanks"—grad as wann sie nanner in ihrem Lewa davor net g'sehna hetta g'hat. Ich hab gar net daheim g'fihlt. Bal hot die Parresfrah eene vun da Meed gerufa, for kumma un helfa's Essa macha, un wie sie vorna an mich geloffa is, hot sie g'saat: "Excuse me, Mr. Boonastiel." "Ei," haw ich g'saat, "du hoscht mer jo nix in der Weg gelegt." Die Kinner hen all en wen-

Uf eemol schtosst er'n Mardbrill aus, dass sei Frah schier umg'falla is vor Schrecka. Der Dan is in die Heh g'schnellt as wann er 'n doppelte Schpring unner'm Sitz het, der Lietkolwa is iwer da Offa naus g'floga, die Pan is uf'm Bodda naus gekleppert, un der Solder is wedder die Wand g'fahra, dass er schier schtecka bliwa is. Der Dan hot in der Kich rumgedantz wie en wilder Insching, hot g'heilt un gehohlt un g'flucht un alldieweil sei link Bee g'howa mit zwee Händ as wann's abreissa wot.

"Hol doch die Gamberbottel, Mandy, un helf mer doch!" hot er gekrischa. "Schick grad for da Dokter. O, o, ich bin en dooter Mann!"

's neekst hot er da Lietkolwa erblickt. Wie en Wetterleech pickt er'n uf un schmeisst en zum Fenschter naus, dass's geklingelt hot. Es hot geklingelt, weil er vergessa hot's Fenschter erscht ufzuschiewa.

Die arm Mrs. Kratzfuss war ganz vergelschtert un's hot 'n Weil genumma, bis sie ausg'funna hot was dann eentlich g'häppent war. Die Pan hot 'n Loch g'hat, do war des heess Blei dargeloffa uf em Danny sei Bee. Sel hot en so wietig gemacht.

Die Mrs. Kratzfuss hot awer als net g'schickt for da Dokter un ah die Gamberbottel net g'holt. Sie hot en Poulitice gemacht un hot's 'm Danny selwer ufgelegt. "Mer missa schpara," hot sie g'saat. "Des Doktera kenna mer selwer duh. Mer wolla net hawa, dass der Rockefeller all's Geld im Land in sei grosser Sack nei schiebt."

nig gelacht, awer kens hot eppes g'saat. Der Parra hot hart uf der Bodda geguckt.

Endlich war's Essa ready, un ich hab mei Rock abgelegt wie daheim un mich an der Disch g'hockt. . . . Sie hen so kleena Schnupdicher an jedem Deller leia g'hat, un weil ich sie hab wissa lossa wolla, dass ich ah weess for was en Schnupduch is, haw ich grad emol mei Nas in eens geblosa! Wie sie a'g'fanga hen zu essa, hot's mich gepeinigt ihna zuzugucka. Ich hab alsfart mei Essa ins Maul mit 'm Messer, sie hen alles nei mit der Gawel. Ich hab des genotist un hab nomacha wolla, hab awer schier nix eifahra kenna sellaweg un bin schier verhungert am Disch. Es hot mich net lang genumma for auszufinna, dass ich widder en Ochs vun mer mach; ich hab den Scheitel abgelegt un hab ne'gepitscht uf mei alter Weg. Glei hot der Disch un mich rum geguckt as wann's Bergfeier driwer her wär, awer der Boonastiel war satt, un sel is ardlich viel g'saat.

Ich bin heem un hab's der Polly verzehlt, was ich g'sehna un g'heert hab. Sie hot g'saat, ich sot mich schämma, mei Hut abnemma zu da Weibskit un prowira Supp zu essa mit der Gawel. So en dappig alt Kalb wie ich, as prowira deet die Scheitels nozumacha, deet sie gemahna an en alte Gans, as fliega wot wie en Adler!

EDITORIAL DEPARTMENT

Thanks for Renewals and New Names

TO begin with we wish to express our sincere thanks for the many prompt renewals received since the beginning of the year, as well as for the large number of new subscriptions that have come in to swell our list. The renewals show that our old readers are satisfied with our work and propose to stand by us, while the new names sent in attest the fact that their owners have become aware of the existence of a magazine for the Pennsylvania-Germans and recognized that it is a good thing to have. We especially welcome these new accessions, for every new name with the subscription-price enclosed to us means so much added power, influence and hope. Still we are free to confess that we need a great many more new subscriptions to make our undertaking the success which it ought to be.

A Word to Delinquents

We would not be fair to ourselves if we did not look at both sides of this picture, tho' the other side is really not pleasant to look upon. There are many names in our list of persons who are in arrears for subscription, whom we have reminded of this fact again and again without eliciting a reply. We know the great majority of these like our magazine and have no intention of dropping away, but because they are too much engrossed with business cares, or because they forget this little duty which to us is so great, or for some other reason have as yet failed to supply that form of support which we must have to keep agoing. To these we would say anew just as earnestly as we can: *Please remit at once; send us our dues without further delay.* The amount thereof is insignificant to you individually, but the aggregate of our claims is quite a respectable sum, which to us means ever so much of power, encouragement and peace of mind.

Contributions Ever Welcome

In last month's issue we gave on this page a description of the great Educa-

tional Symposium planned for July. We are continuously at work upon this and desire to repeat our request for data and information relating to this general subject. While such communications, being specially opportune at this time, will be welcomed as a special favor, we also wish to state anew that any information relating to the past or present history of the Pennsylvania-Germans will be gladly received and used whenever and in whatever form possible. It is only with the co-operation of its readers in all parts of the country that we can bring this magazine to that high point of excellence we are striving to reach.

A Word to Canvassers

To those who are giving some of their time to canvassing for us we wish to say that we still have on hand a considerable number of copies of last July's Symposium, which we believe will be serviceable in their work. Copies of our annual announcement and special bulletins describing the Educational Symposium scheduled for July, 1907, are also on hand and will be supplied upon request in large or small quantities. Moreover, the advertising pages appended to this issue, telling what we have done and propose to do, should be effective in canvassing work and we recommend them to your careful perusal.

Please do not forget that we offer half a year's subscription for every new subscriber gained for us. Now, why not make a resolve to get one new subscriber every three months? That would mean but little effort to each of you, yet to us it would be a mighty lift—a regular "boom," if we are allowed to use a little slang. To each of you it would mean two years' subscription earned in one year, which you could give to your friends or keep to your own credit. Why not make the resolve and try?

A Suggestion and a Sample

In one of our early editorials we promised that THE PENNSYLVANIA-GERMAN, while necessarily dealing largely with the

past, would not lose sight of current events and the life of our people to-day. To make good this promise we have from the outset kept up a department of News Clippings, into which we gather such news-items as relate more particularly to our people and fall within our general scope.

In our effort to improve wherever possible the thought has come to us of widening this department so as to embrace not only Pennsylvania-Germandom but the entire State. We cherish the belief that THE PENNSYLVANIA-GERMAN is not, as a rule, treated like so many other magazines, being cast aside as soon as read or skimmed over, but that it is generally filed away, as historic publications should be, for future reading and reference. It seems we shall make it more valuable for reference and more worthy of preservation by including in each number a brief summary or calendar of leading events of Pennsylvania history. This calendar must, of course, be quite brief and must keep two months behind the date of the magazine.

To show you just what our idea is we append to this issue a sample calendar for January, and we ask each of you to express your opinion of its merits. If you

are pleased with it, say so; if you think the space had better be given to other matter, let us know.

Our Claim on Paul Gerhardt

Yet a word seems due with regard to this month's leading biography. It is that of a man who could not be a Pennsylvania-German from the simple fact that he lived and died before there was a Pennsylvania. Notwithstanding this we decided that a sketch of Paul Gerhardt with an estimate of his character and work would be quite appropriate to our pages. He was a German and the influence he exerted thro' his wonderful hymns upon his countrymen who, not many years after his death, began to flock into Penn's province, was immeasurably great.

Those soul-touching hymns many of them had learned to sing in their childhood and they brought them across the sea. Those hymns are still sung by German congregations and many English ones as well, wherever in this broad land German Protestants have made their home. It was fitting that THE PENNSYLVANIA-GERMAN should contribute his mite to honor the great poet, the tercentenary of whose birth tens of thousands are preparing to celebrate.

Clippings from Current News

A Gift to the State University

The sons and daughters of the late Rev. Francis Wolle have presented to the botanical department of the University of Pennsylvania Dr. Wolle's valuable herbarium. Dr. Wolle was not only conversant with all the important groups of plants, but also made a special study of the fresh-water weeds of America, and epitomized his observations in three volumes, which still are the standard reference-books on the subject. The collection so generously given to the University consists of some eight hundred sheets, illustrating all the important groups of the simpler plants.

Largest Chestnut-Tree in the State

On the farm of John K. Stauffer, within a few rods of the Landisville camp-grounds, in Lancaster county, stands a chestnut-tree, which is believed to be the largest in Pennsylvania. It is believed to be several hundred years old, and is well preserved. It yields a fine quality of chestnuts in large quantities every year. In the same field stand two other trees, each of

which measures more than twenty feet in circumference.

Oldest German Newspapers

The oldest German newspaper in the United States is the *Reading Adler*, which first appeared on Tuesday, Nov. 29, 1796, and therefore is more than 110 years old. Next comes the *Unabhängige Republikaner* of Allentown, which began its ninety-seventh year Jan. 1, 1907. The third-oldest in the *Allentown Friedensbote*, now going in its ninety-fifth year. The *Weltbote*, founded by Benjamin F. Trexler at Allentown in 1854, has also attained a respectable age. All these papers are issued weekly and all belong to Pennsylvania-Germandom.

A New Story by Mrs. Martin

Mrs. Helen R. Martin, the well known author of "Tillie: A Mennonite Maid," has a new story in the February number of McClure's Magazine, entitled "The Courting of Pearly."

Bernville Going to Celebrate

The citizens of Bernville, Berks county, have decided to celebrate Old Home Week August 4-11. There will be a Lodge Day, a School Day, a Family-Reunion Day, a Ladies' Day, a Picnic Day, and a Big Home Day, the last named being Thursday, when there will be a big civic parade. Addresses will be made by noted Pennsylvania-German speakers and former residents.

The affair promises to outdo the "battalions" for which Bernville was noted in former years. Bernville was one of the first boroughs in Berks, and before the abandonment of the old Union Canal it was the center of business trade of northern Berks.

Dunkards Going to California

A large colony, composed chiefly of Dunkards from Mifflin and the western section of Snyder county, left in January to take up their abode in the Butte Valley in California. The colony will be under the leadership of the Rev. John Mohler and his brother-in-law, Oliver Rothrock, both of Maitland, Pa., who have visited the proposed location.

Butte Valley is situated in the volcanic strata, a pocket in the mountains, said by scientists to have been one of the many prehistoric inland lakes, from which the water receded. The scope of level land is twenty-two miles long and from four to twelve miles wide. The colony will be non-sectarian.

Endowed a Hospital Bed

Mrs. William L. Savage recently donated to the University of Pennsylvania \$5000 for the endowment of a bed in the University Hospital, in memory of her father, George de Benneville Keim. The latter, a son of General George May Keim, was born in Reading, Pa., Dec. 12, 1831, and died in Philadelphia Dec. 18, 1893. He studied law and practiced many years in Pottsville. He had a leading hand in organizing the Philadelphia & Reading Coal and Iron Company, in which he successively filled the offices of general solicitor, vice-president, president and receiver.

Work of Lehigh County Historians

At the second annual meeting of the Lehigh County Historical Society, held Jan. 12, the committee on the history of the county recommended that efforts be made to secure a competent person for each township to work up its historical material for the use of an editorial committee charged with the preparation of the general county history. This is to be considered in its relation to the State and arranged topically, to be followed by the history of Allentown and the various townships. The matter was referred to the executive committee, which is empowered to appoint the editorial committee.

Ten new members were admitted, raising the total active membership to 82. Nearly all the old officers and members of the executive com-

mittee were re-elected. Two interesting papers were read: one by Dr. John W. Jordan, librarian of the State Historical Society, on *Some Indian History of the Lehigh Valley*, the other by Secretary C. R. Roberts, on *Revolutionary Patriots of Allentown and Vicinity*.

Bucks Historians Elect Officers

At the twenty-seventh annual meeting of the Bucks County Historical Society, held at Doylestown, Jan. 15, these officers were elected: President, Gen. W. W. H. Davis; vice-president, John S. Williams; secretary and treasurer, C. D. Hotchkiss; librarian, Warren S. Ely; trustees, Thomas C. Knowles, Henry C. Mercer, Mrs. Richard Watson. The Society's general fund is \$761.69. The dedication of its new \$20,000 building will take place in May.

Pennsylvania at the Jamestown Exposition

Prof. Marion Dexter Learned, of the University of Pennsylvania, and Albert Cook Myers, of Kennett Square, assisted by a corps of workers interested in historical research, are preparing a unique exhibit illustrating the history of Pennsylvania, to be shown in connection with the Jamestown Exhibition. From the mass of material gathered from many thousands of documents they will construct large historical maps representing typical periods and showing the historical development of Pennsylvania up to the beginning of the eighteenth century, also the influence of Pennsylvania on Virginia during the eighteenth century.

The first map, illustrating the period of 1660, will show Pennsylvania under Swedish and Dutch influence before the arrival of William Penn. Succeeding maps of like size, six by seven feet, will be dated 1690, 1715, 1735, 1750, 1775 and 1790. Smaller sectional maps will show specific details of separate race settlements, such as those of the Swedes on the lower Delaware, the Dutch on the upper Delaware, the Germans on the Schuylkill and in Lancaster county, on the Conestoga and Pequea; the Palatines, from New York, on the Tulpehocken; the Germans at Germanna, Va., in western Maryland, and in the Shenandoah Valley.

Another feature of the exhibit will be manuscripts, photographs and other historical objects. There will also be a loan display of Colonial objects, exhibited under the names of the owners, and any persons having such objects are requested to communicate with Professor Learned.

A Remarkable Old Lady

Mrs. Abigail Moll Knetz, aged 89 years, lives alone in a frame house near Huff's Church, Berks county. She does all her own housework and reads without glasses. She is a great reader of German newspapers and has read her Bible through thirty-seven times. Her husband, John Knetz, died in 1879.

In Honor of Robert Morris

A magnificent brass tablet to the memory of Robert Morris, "the financier of the Revolution," was unveiled in Houston Hall, University of Pennsylvania, Jan. 19. On the tablet is quoted a letter from George Washington to Robert Morris, dated Dec. 24, 1781, in which Washington accepts for himself and family an invitation to a Christmas dinner. It is the gift of the University Evening School of Accounts and Finance.

Success of an Allentown Singer

Miss India N. Waelchli, of Allentown, made her *debut* as a member of the cast of the Metropolitan Opera Company in the Metropolitan Opera House, New York, Jan. 23, in Flotow's "Martha." In the same cast are Mesdames Sembrich, Homer, Shearman and Moran and Messieurs Caruso, Journet, Rossi, Dufriche and Novarini. This is the highest honor ever attained by an Allentown singer. Miss Waelchli is a contralto and a daughter of the late John Waelchli, who was for more than thirty-five years on the editorial staff of the *Weltbote* and *Allentown Friedensbote*.

An Aged Man's Old Overcoat

Henry Wambaugh, a retired farmer, living near Shrewsbury, York county, recently called at the clothing store of Schmayer & Sons in York with an overcoat which he bought from Schmayer & Brother, the predecessors of the firm, 53 years ago and has worn every winter since. The older members of the firm, recalling the sale, gave Mr. Wambaugh a handsome new overcoat in exchange for his old one, which they keep as a souvenir of "auld lang syne." Nathan Schmayer, the surviving member of the original firm, which began business in York in 1847, died not long ago. Mr. Wambaugh is 83 years old and still hale and hearty.

Lutherans May Reclaim Christ Swedes Church

The historic Christ church, built in 1760 by Swedish Lutherans at Swede's Ford, now Bridgeport, Pa., and a legacy left to it by "Aunt Sally" Rambo, a descendant of one of its charter members, may become the cause of litigation between the Lutherans and Episcopalians. The latter got control of the church about 1787, when, after the death of the Lutheran pastor, the congregation found it impossible to obtain a minister of that faith. The church is one of the most beautiful in the Schuylkill valley, being built in the form of a cross, with a high square bell-tower. Washington and his staff-officers used to worship there during the encampment at Valley Forge. During the Centennial Exposition the church was visited by Prince Oscar, duke of Gothland, and other notables from the Swedish commission. It is the only church in America that contains a baptismal font sent by the king of Sweden.

OBITUARIES

RUDOLPH KORADI, the Swiss consul in Philadelphia, died there Jan. 12. He was born in Oberneuforn, Switzerland, Dec. 24, 1824. He came over at the age of twenty-six and established the publishing house of Schaefer & Koradi, which still exists. In 1857 he founded the Swiss Benevolent Society. He held the consulate since 1856.

REV. FRANKLIN J. F. SCHANTZ, D.D., the well-known Lutheran preacher and historian, died at Myerstown, January 19. He was born at Schantz's Mill, near Allentown, Jan. 8, 1836, as a son of Jacob and Sarah Fogel Schantz, and attended the Allentown Seminary as a boy. Later he graduated at Franklin and Marshall and at Gettysburg. He served congregations at Reading and Catasauqua, and since 1867 was stationed at Myerstown. He was a trustee of Muhlenberg College since its organization in 1867, and held many other important offices in his church. He has been president of the Pennsylvania-German Society and shortly before his death was elected president of the Lebanon County Historical Society.

HON. JEREMIAH ROTH, ex-Assemblyman and president of the Lehigh County Agricultural Society, died at Allentown, Jan. 22. He was born in Lower Saucon, Northampton county, May 20, 1833, as a son of Jesse and Catharine Gauff Roth. He came to Allentown in 1866 and for more than two score years was closely identified with the city's and county's business and political life. Since 1884 he served continuously as president of the Allentown Fair. He was elected to the State Legislature in 1886, 1890, 1898, 1900 and 1902. He was largely engaged in farming and stock-breeding, and was president of the National Live-Stock Breeders and Exhibitors' Association in 1899.

JOHANN ARNOLD, the oldest resident of the Lehigh valley, perhaps of eastern Pennsylvania, died at Easton, Jan. 26, in his 106th year. He had the date of his birth, Sept. 5, 1801, tattooed on his arm. He came from Germany sixty years ago.

GEORGE A. GANGAWERE, the oldest native-born resident of Allentown, died there Jan. 29, aged 88. He was a son of Anthony Gangawere, who was recorder of deeds of Lehigh county from 1839 to 1845.

DR. BENJAMIN FRANTZ, dean of the medical profession in Franklin county, died at Waynesboro February 1. He was born at Millport, Lancaster county, Oct. 17, 1824, and graduated from Jefferson Medical College in 1846. He first moved to Waynesboro in 1849, but was located at Mount Vernon from 1851 to 1865. Since the death of Dr. Jacob Ziegler, of Mount Joy, last November, he was the oldest living graduate of Jefferson Medical College.

HENRY LONG, the oldest choirmaster in the State, died at Hanover February 8, aged 87 years. He conducted the German choir of St. Matthew's Lutheran for almost sixty-five years and the English choir for thirty years.

Chat with Correspondents

More Encouraging Words

Since we issued the February edition we have received a number of new letters heartily commending our work and expressing satisfaction with the magazine. One of these writers says:

You are doing a great work in enlightening the Germans on their heritage, as well as bringing properly to the notice of historians and others the vital part played by the Germans in our civilization.

Another reader, while renewing his subscription, expresses his interest and good wishes as follows:

Mrs. S. and myself eagerly await THE PENNSYLVANIA-GERMAN'S monthly visits and find its contents very interesting. I am especially pleased to see a constant improvement in "our" magazine, and trust you will soon receive the increased patronage your enterprise so richly deserves.

Golden Words of an Outsider

The following expression of opinion by Mr. J. O. K. Robarts, editor of the Phoenixville Messenger, is especially gratifying for a reason which will readily appear:

The editor of this paper has not, so far as he knows, a drop of German blood in his veins; but for all that, having in his youth been associated with the real Pennsylvania-German article in Berks county, he has occasion to know much of the sterling worth of the so-called Pennsylvania-Dutch. And there is not a Dutchman alive who reads with greater interest THE PENNSYLVANIA-GERMAN, a periodical devoted to the history and interests of that class, than do I.

Many thanks, Brother Robarts, for this spontaneous compliment to our people and our magazine. Would that all our people would appreciate our work as you are doing!

Is Interested in Genealogy

The following is from a subscriber in Lynn, Mass.:

I wish to say that you have more than kept your promise made in the sample copy I received a year ago of increasing the departments and the different subjects treated. I am much interested in your genealogical column and intend to send in several questions later, when your readers get a little more interested in this subject. At present they all want to receive, but not to give any information (of this kind).

Indeed, brother, it looks a little that way. We have published a baker's dozen of genealogical inquiries, but received very few replies or offers of information except what is supplied in the queries themselves. Our columns

are open to all replies, and we shall be pleased to see this department more liberally patronized.

Authorities on the Germans in New York

In connection with his article on the Germans in Eastern New York, F. K. Walter, of the Brooklyn Public Library, submits the following list of books and periodicals in which further information is given concerning his subject:

Lucy F. Bittinger, *The Germans in Colonial Times*; S. H. Cobb, *Story of the Palatines*; Documents Relating to the Colonial History of the State of New York, compiled by E. B. O'Callaghan (10 volumes); Rattermann's *Der Deutsche Pionier*, 1876; Documentary History of the State of New York, compiled by E. B. O'Callaghan (4 volumes); A. Eichhoff, *In der Neuen Heimath; Geschichte der Deutschen in Albany und Troy*; H. E. Jacobs, *German Emigration to America, 1709-80* (Pa.-German Society's Proceedings, Vol. VIII, 1898); F. Kapp, *Geschichte der Deutschen im Staate New York bis zum Anfange des neunzehnten Jahrhunderts*, 1867; M. H. Richards, *German Migration from New York Province into Pennsylvania* (Pa.-German Society's Proceedings, Vol. IX, 1899); Ruttenber and Clark, *History of Orange County, N. Y.*

An Unprinted History of Valley Forge

In another letter Brother Robarts, already quoted, writes as follows in reply to an inquiry of ours:

Henry Woodman's History of Valley Forge is not in book-form, but should be.

Mr. Woodman's father was a North Carolina soldier, who was with Washington at Valley Forge in 1777-'8. He became acquainted with the Stephens family, and after the Revolution married a daughter thereof. Henry Woodman was a result of that union and grew to manhood surrounded by and intimate with those who were about Valley Forge during its occupancy by the Continental army, among them his mother.

From these people he learned much, and remembering what he had heard, he in 1850 began a series of letters written alternately to the Norristown Herald and the Doylestown Democrat. His language is homely, but there is a charm about his matter that is taking. Governor Pennypacker has the history, and I had it copied by a type-writer. It required a hundred pages letter-paper, closely printed, to do the job.

The Governor says it is the best local history in existence, and why it has never been put forth in book-form is to me a mystery. I believe, if so produced, it would find a ready sale.

Pennsylvania-German Club Suggested

A reader in the District of Columbia writes:

Washington is a city that has so many societies and clubs of various interests, and I know a goodly number of the population are of Pennsylvania-German descent. I see no reason why there should not be a club or association of Pennsylvania-Germans for social and other purposes.

There is no reason, brother, why you "Dutchmen" in the district should not have a club of your own. *'s is Zeit. Geht an die Arbeit, eb's zu schpot is.*

A Misstatement Corrected

A. L. Mohler, vice-president and general manager of the Union Pacific Railroad, writes from Omaha, Neb.:

I am in receipt of your January number, in which you refer to me as beginning railroading as a brakeman in my native county—Lancaster, in Pennsylvania. I desire to correct this. I was born in Ephrata, Pa., but removed to Illinois when one and a half years old. My ancestors on my father's side have lived in this country since 1650, those on my mother's side since 1692.

Kimber & Sharpless Bibles

Answering a recent inquiry, John R. Laubach, of Nazareth, Pa., informs us that he owns his grandfather's family Bible, which was printed and sold by Kimber & Sharpless, No. 8 South Fourth Street, Philadelphia. It was stereotyped by J. Howe and bears the date 1828.

Mr. B. F. Trexler, of Allentown, also has a large German Bible, finely printed and illustrated with forty pictures, published by Kimber & Sharpless at Philadelphia in 1828.

Henrich Rentzheimer, Clock-Maker

In the inquiry about Henrich Kentzhomer's grandfather's-clocks the name is misspelt. It should be Henrich Rentzheimer. His place of business was Allentown, then known as Northampton, during and after the Revolution. The writer has one of his clocks, bearing date 1786. Easton, Pa. W. J. HELLER.

History of Hertzler and Zug Families

The History of the Hertzler and Zug (Zook) Families was published in 1885 by John Hartzler, at Port Royal, Juniata county, Pa. It is possible that it may be procured in some of the second-hand book-stores in Philadelphia. W. S. Conshohocken, Pa.

Genealogical Notes and Queries

This department is open to all our subscribers. Contributors will please state their questions and information as clearly and briefly as possible, being particularly careful in writing names and dates.

XV.

Inquiry About Yakeley Ancestors

Yakeley Brothers, Lansing, Mich., desire information about their ancestry. They say:

Our earliest knowledge of the family is of our great-grandfather, who they think was Conrad, but are not absolutely certain. He, however, married Elizabeth Haines, and was said to have owned and operated a distillery in Northumberland county, Pa., which distillery caught fire and burned, and he also was burned so that he died. This was in the year 1804. His widow afterwards married a Mr. Troutman.

Conrad had a brother, Michael, who, between 1800 and 1810, settled in or near Hamilton, Ohio, where his grave remains, and where his descendants spell their name *Yeakle*. One of our oldest relatives says that Conrad's son, our grandfather, spells his name that way on all legal papers; but for some reason the name was changed to Yakeley when the family all moved from Northumberland county, Pa., to Seneca county, N. Y., about the year 1838. They say that Conrad also had brothers named Nicholas, David, John and Jacob.

The sons of Conrad Yeakle were Jacob, John and Daniel. Our grandfather, John, married Elizabeth Wert.

The tradition is that a father and six sons came over, but we do not know when.

NOTE.—The change in spelling from Yeakel to Yakeley is easily accounted for. David Jäckel, probably a widower, came to Pennsylvania with the Schwenkfelders, Sept. 22, 1734, bringing with him his six sons and two daughters: Christopher, Abraham, Balthasar, Jeremias, Hans Heinrich, Caspar, Susanna and Rosina. In course of time, the family name was anglicized into Yeakel. By the method of eliminating those names whose line of descent are given in the Genealogical Record of the Descendants of the Schwenkfelders, only two improbable possibilities are left by which to connect the David Jäckel family with the great-grandfather spoken of above. These are Abraham Yeakel, born 1777, and John, born 1778. The names Michael, Nicholas and Conrad were not used by the Schwenkfelders in those days, which is presumptive evidence that the Yakeley brothers are not descendants of the Schwenkfelder Yeakels. Who can supply the data sought for? (H. W. K.)

Our Book-Table

Any book or pamphlet reviewed in these columns will be sent to any address by the Manager of *The Pennsylvania-German* on receipt of the publisher's price. Postage must be added when it is mentioned separately. Any other book wanted by our readers may be ordered through us at the publisher's price. Inquiries will be promptly and cheerfully answered.

Deutsch - Amerikanische Geschichtsblätter.
Vierteljahrsschrift herausgegeben von der Deutsch-Amerikanischen Gesellschaft von Illinois. Chicago, Ill. 52 pages, large octavo. Subscription, \$3 a year; single copies, \$1.

The purpose of this quarterly, which is published by the board of managers of the German-American Society of Illinois and begins its seventh year with the issue of January, 1907, has hitherto been to record leading events in the history of the German element in that State, and its activity in individual communities. Sometime during the year a series of connected historical articles will be begun, which may later be combined into a book. The January number contains a somewhat extended account of the Beginnings of the Drug-Trade and Pharmacy in Chicago, German Descendants among the Conquerors of Illinois, the conclusion of an article on Determining the Nationality of Immigrants to the United States (reprinted from *Deutsche Erde*), Where the Pennsylvania-German has been First

(translated from our own magazine), History of the Germans of Quincy (continued), Chicago Fifty Years Ago and the German Architects of that Time, *Pennsylvanisch-Deutsche Neujahrswünsche* (from *THE PENNSYLVANIA-GERMAN*), etc., etc. The *Geschichtsblätter* may be procured from the Society's secretary, Emil Mannhardt, 401 Schiller Building, Chicago.

Historical Papers.

The Lancaster County Historical Society continues to hold its meetings and publish its papers with great regularity. Vol. X, No. 11, lately received, contains Penn's Treaty Tree and the Fairman Mansion, contributed by Mrs. James D. Landis; also, Our First Civil Courts, by H. Frank Eshleman, Esq. These papers were read at the December meeting. The Society has issued a large number of these pamphlets, which are neatly reprinted from the *New Era*, and which, when bound together, form several volumes of historic lore of local and general interest.

Calendar of Pennsylvania History

JANUARY, 1907

1. State Legislature convenes. Gov. Pennypacker requests investigation of cost of Capitol.

2. James McCrea elected president of the Pennsylvania Railroad, succeeding A. J. Cassatt.

3. State Federation of Historical Societies holds second annual meeting in Harrisburg.

4. Death of Robert H. Sayre, first superintendent of Lehigh Valley Railroad, at South Bethlehem.

5. Bomb, dropped in Fourth Street National Bank, Philadelphia, by a crank, kills two men.

7. President McCrea enters upon his office.

8. State Farmers' Alliance meets at Williamsport.

9. Explosion in Jones & Laughlin steel works, Pittsburgh; many killed.—Foreign mission boards of United States and Canada meet in Philadelphia.

10. Slight earthquake shocks felt at York, Williamsport and other places.

12. Rudolph Koradi, Swiss consul, dies in Philadelphia.

14. State Editorial Association and Press League hold annual meeting in Harrisburg.

15. Inauguration of Gov. Edwin S. Stuart.

16. Attorney General Carson reports that

he can find no evidence of fraud in furnishing the Capitol, and discourages further investigation.—Locomotive boiler bursts at Bridgeport, killing five men.

17. Snowstorm in eastern Pennsylvania.

19. Tablet to Robert Morris unveiled in Houston Hall, U. of Pa.—Death of Rev. F. J. F. Schantz, D.D., preacher and historian, at Myerstown.

22. Hon. Jeremiah Roth, ex-Assemblyman, dies at Allentown.

23, 24. Severe cold throughout the State.

26. First primaries held under new election law. Republicans of Philadelphia nominate John E. Revburn for mayor; the City Party nominates William Potter.

27. First Mormon church dedicated in Philadelphia.—Dr. Alexander Gilchrist, noted Presbyterian preacher, dies in Pittsburgh.

28. Gov. Stuart sends resolution for investigating Capitol graft to the House, where it is quickly passed.—Mayoralty campaign opened in Philadelphia.

29. Big fire in Baldwin locomotive works, Philadelphia.

30. Resolution to investigate cost of furnishing Capitol is passed by the Senate and signed by the Governor, who appoints investigating committee.

The Pennsylvania-German

APRIL, 1907

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FIRST UNITED BRETHREN CHURCH WEST OF THE MISSISSIPPI
Built in 1850, at Lisbon, Iowa



PRESENT (THIRD) UNITED BRETHREN CHURCH AT LISBON, IOWA

The Pennsylvania-German

Vol. VIII

APRIL, 1907

No. 4

German Migrations in the United States and Canada

A Symposium of Historical and Descriptive Sketches

(Continued)

Pennsylvania-German Colonies in Iowa

BY REV. D. S. FOUSE, LISBON, IOWA.

THE great State of Iowa, with her more than fifty-six thousand square miles of territory, is one of the most fertile States of the Union. She has for her eastern and western boundaries two great rivers, the Mississippi and Missouri, excepting for a little distance on her northwestern border, where the Big Sioux washes her shores. To the north is Minnesota, to the south Missouri. She is placed like a precious stone in a rich setting. She has, perhaps, less waste land than any other State in the Union, taking into consideration her size. Along her northern border are found many beautiful lakes, while in every part of her vast domain there are streams of limpid waters, so that, with regard to an ample supply of good water, she is reputed to be one of our foremost States.

Just when this State was first settled by the white man is a disputed question. Indeed, it is altogether likely that no one can tell just when the first white man pitched his tent beyond the "Father of Waters." It is well known that many visited the State long before any one became a permanent settler. A few miles south of Sioux City the traveler will note a tall shaft of granite or marble, which marks the spot where died the first man of the Lewis and Clarke expedition on its way across the continent. So, then, more

than a hundred years ago the paleface traversed the prairies of Iowa. It is now sixty years since the State became a member of the American Union.

Large Influx of Pennsylvanian Settlers

But we are to write about the part the Pennsylvania-German took in the settlement of the State. No one can tell what proportion of the population at the present time comes from this sturdy stock, but one can note the original colonies that came from Pennsylvania and brought with them their language and characteristics. These people came in companies or colonies in the latter forties, during the fifties and the opening years of the sixties. During the Civil War not many came; after that conflict, when the great emigration westward began, they came in single families, along with the hundreds of thousands that settled on the open prairies beyond the Mississippi. The colonies originated before the railroads were built, when it was yet necessary to move by wagons called *prairie-schooners*, and it sometimes took several months to make the journey. Years ago we often visited an old gentleman who in the thirties, with a number of his neighbors, moved by wagon to Ashland county, Ohio. Some years afterward they again took to their wagons and made the long journey to Jones county, Iowa, where

their descendants have grown numerous and wealthy. When the railroads were built, such modes of travel all disappeared, as did also the colony-settlements of these people. Among the Germans, Russians, Norwegians and Swedes of the West the colony-settlements are numerous. In Iowa the banks of the Mississippi are populated largely by the Germans. Jackson, Clinton, Cedar, Scott, Muscatine and other counties are largely German. Dubuque has its large Irish settlements. Mahaska is a veritable Holland, while other counties have large settlements of other nationalities.

As stated, the Pennsylvania-German settlements in Iowa were made prior to the Civil War. They were and still are largely in the eastern section of the State. We will briefly describe a few of them.

Zwingle

The first that we note is at Zwingle, in Dubuque county. The pioneers of this colony were Daniel Cort and family, who came to the county in 1846 and settled on a farm on which the town of Zwingle is now partly built. They came from Westmoreland county, Pa. This true and honorable man was the pioneer of the colony in the true sense of the term. Soon after his arrival came Casper Lefert and family from Bedford county. Then came Jacob Wolff, Jonathan Alshouse, Jacob, John, Daniel and Joseph Kamerer and their families from Westmoreland county. A few years later came Albert Cort, Dr. I. S. Biglow, Christian, Martin and Isaac Denlinger. These were the original members of the colony; but many others came in subsequent years, so that it has ever since been a strong settlement. These original settlers received their lands at government prices. The land is good, and in these years has advanced in value to over a hundred dollars per acre. The town of Zwingle is fourteen miles southwest of Dubuque, and its having a railroad now has greatly enhanced the value of land. But those colonists saw hard times. Daniel Cort told the writer in 1867 that for a time he paid twenty-five per cent interest in order to hold and improve his home. Fully three-fourths of the fami-



HON. DANIEL CORT,
Pioneer of Zwingle, Ia.

lies who belonged to this colony formerly belonged to the Brush Creek Reformed church in Westmoreland county, Pa. These, with some Lutherans who came from different parts of the East, were organized into a Reformed congregation, and in 1856 the present church building was erected. In 1853 the organization was effected with forty-three members.

Daniel Cort was elected to the Iowa legislature, and served in the sessions of 1857 and 1858, with much honor to himself and benefit to his constituency.

Several small colonies have gone out from this central one. There is one at Knoxville, in Marion county, and another at Imogene, in Page county, Ia.

Maquoketa

Into the neighborhood of this thriving little city, the seat of government of Jackson county, there came a large number of Pennsylvania-Germans in the fifties and sixties. Here are the Edelmanns, Millers, Rices, Hoovers, Snyders, Leinbachs, Shullenbergers and other families, almost too numerous to mention. These were some of the original families, but they have since branched out and have taken almost all that beautiful section of the State, besides sending many of their children into other sections of the country. The original families nearly all came from Berks county, Pa. Many descendants of these families have become lawyers, doctors and bankers.

Tipton

In and about this place, in Cedar county, settled many families from the East in the latter fifties and the opening of the



REFORMED CHURCH AT ZWINGLE, IOWA,
Built in 1854

sixties. Here we have the Sweinharts, three Neiman families, the Schaffers, the Smiths, the Littles and the Trachts. A little to the north of them, near Olin, in Jones county, we have the Rummels, the Harbaughs and the different Miller families. Some of these came originally from York county, Pa., and some from Berks county, Pa. These were the first settlers of the Pennsylvania-German stock. Since those early days many other families have come from the same regions to seek homes and fortunes in this western land.

Boulder

At this place, in Linn county, we have a settlement of Pennsylvania-German people. Near it is Central City, by which the place is perhaps better known. The people, or a number of them, came first from Berks county, Pa., and settled in Fairland county, Ohio; then they came to Iowa. Here we have the descendants of the Woodrings, Fenstermakers, Bickels, Bruners, Browns, Smiths, Mineharts, Coffits and many others of the "simon-pure" Pennsylvania-German stock. They came to this country almost to a man between 1847 and 1855, so that they grew up with the country and made a success of life. Within the last twenty years

many of the young people have gone south and west, but some of the best blood still remains in the old colony.,

Columbus Junction

A colony of Pennsylvania-Germans, coming mostly from the vicinity of Allentown, settled near this place, in Louisa county, before the railroads were built or the town was even thought of. We have here the Diehls, the Stapps, the Reeses, the Klotzes, the Wehrs, the Crims, the Carrs, the Rabinos, the Goods, the Shearers and others from eastern Pennsylvania. While some of their descendants have found homes in the far West, and the fathers have fallen asleep, their blood still remains in that section. In 1850 and 1851 a colony of Scotch-Irish people came from East Tennessee and settled near these Pennsylvania-Germans. Among them were the Gwins, the Duncans, the Blairs, the Oatses and others. These two colonies have intermarried until there is here a mixture of strong blood indicative of a robust race.

Wilton Junction

In this section of Muscatine county we have a strong colony of Pennsylvania people. They came in the opening fifties.



SECOND U. B. CHURCH AT LISBON, IOWA.
Built in 1855

The leader of them all was Samuel Wildasin, of Hanover, York county, Pa. After him came many others from the same section, but Mr. Wildasin laid the foundation of the colony. We have here the Wildasins, Hoffmans, Critzes, Lenkers, Whitmers, Pipers, Duffys, Ourses, Lowers and many others. These were in the original colony. Their descendants are almost legion and well-nigh possess the land in all that region. Father Wildasin, the name by which we knew him, was a large land-owner and founded, in later life, the Union Bank of Wilton, which is now a wealthy institution, conducted by his son, Henry Wildasin. This has always been one of the prosperous and flourishing colonies of Pennsylvania-Germans in Iowa.

Lisbon

This is the last of these colonies that we shall mention; it is, however, the largest that we know of in the State. It takes in the southern part of Linn county, southern Jones, western Cedar and northern Johnson. The first influx of these people came from Lancaster county, Pa., and was known as the "Christian Hershey Colony." They arrived at what is now known as Lisbon in the spring of 1847. The original party consisted of John E. Kurtz, Christian Hershey, Abram Hershey, Jacob Breneman, Michael Hoover, Jacob S. Pfautz and John Eby. A few years later came John

Neidig, Daniel Runkle, George Rupert, John Blessing and Michael Blessing. This was the original colony. These pioneers all had large families, as can be attested when we say there were in this first movement not less than sixty souls. Later came the Ketterings, Haaks, Runkles, Leyhs and many others from Dauphin and Lebanon counties. From Berks came the Ganbys, Kochs, Merkles, Reichards, Winks, Goodmans and Kohls. The Kohls are simply legion in all this district. Also the Millers, Owensens, Fenstermakers, Zerbes, Laroses and others. From Northampton county came the Schaums, Hawns, Housers, Bowerses, Wargs, Stuckers, Aurachers and their families. The Moores, Moseses, Riddles, Deeks, Millers, Ables, Andres and others too numerous to mention came from other counties of the old Keystone State. The children of this large colony have risen to places of honor. The State Senator and owner of three banks is Hon. W. S. Stuckslager. His name indicates the "rock from which he was hewn." The Aurachers are the bankers of the town. The merchants of the town are all of this stock. The original colonists were United Brethren in Christ.



HON. JOHN E. KURTZ, OF LISBON, IOWA,
Member of State Legislature in 1857 and 1859

Many More Pennsylvania-Germans in Iowa

We stop our enumeration of these colonies. Not all have been mentioned, but these are the larger and more distinctive ones. These colonies constitute but a small portion of the Pennsylvania-Germans in Iowa. Thousands upon thousands came into the State in the ten years following the Civil War, but they came in small groups or single families, and may be found in every part of the State,

especially in the eastern half. In Black Hawk county is a large colony of Dunkards, one of the richest communities in the State. It would be interesting to know how many of the people of this State are the offspring of our sturdy stock. The children of these pioneers have risen to stations of influence and honor. They are to be found in all the professions, and they are also the very best of Western farmers.

The Germans in Nova Scotia

BY REV. J. A. SCHEFFER, A.M., ALLENTOWN, PA.

(Continued.)

More German Settlers in Nova Scotia

NOTE.—The word Germanic in these papers includes people from Austria, Holland and Switzerland, as well as those from the German States proper at that period.

THE colony of emigrants that arrived along the coast of Halifax Bay in 1749 were granted the necessities of life by the British government until they could provide for themselves. In 1750, 1751 and 1752 more settlers came from Europe to Nova Scotia.

Andreas Jung (Andrew Young), a member of one of these later companies, wrote that King George II had issued a proclamation which was printed in English, German, Dutch and Swiss papers, offering to every man who would settle in Nova Scotia fifty acres of land as a gift, free of all taxes for ten years, and ten acres additional for each member of a family, with further advantages in proportion to the number of acres brought under cultivation. It was also promised that the immigrants should be maintained for one year after their arrival. They were to be provided with tools and implements for clearing and cultivating the land, building houses and boats for fishing, with household utensils and with arms and ammunition for securing game and self-protection from the Indians. They were assured by the government agents that the climate was healthful, and that the hunt, soil and sea would yield all that was necessary to support life, which was only partly true. Influenced by such statements more emigrants

embarked at Rotterdam, Holland, the port of departure for many thousands from the continent for America during the eighteenth century.

An eye-witness describes the preparation and farewell services. All those emigrants in 1750 assembled in their church before setting out on their journey by land and water, for special services. There they reverently heard the Word of God, united in hymns of faith and prayers for protection and guidance. After the instructions and admonitions of the faithful pastor they bid tearful farewells to their relatives and friends, never to return again. This is only one instance of the piety and true faith of many companies of emigrants leaving Europe for America.

Because of the avarice and greed of the emigration agents and vessel-owners those who sailed for Nova Scotia in 1750, 1751 and 1752 suffered greatly on their voyage from overcrowding of the ship and lack of proper food, water and bedding, owing to which many died before and soon after their arrival, and also because of the severe climate and hardships that had to be endured.

Several mission societies were organized in England and Germany to furnish Bibles, devotional books and pastors for the emigrants to different parts of America. Pastors came with English-speaking colonists, but, owing to the official language being English and to proselytizing schemes, the German settlers in Hali-

fax and vicinity were unable for a considerable time to secure pastors or even school-teachers.

"The Society for Promoting the Knowledge of Christ in Foreign Parts" appointed a Swiss minister as the first pastor of the Germans in Nova Scotia, though there seems to have been a German congregation sufficiently numerous to call and support a German pastor.

As early as October 12, 1752, Johann S. Gross deeded to the Evangelical Lutheran church a lot in Halifax, N. S., thus showing that a German Lutheran organization already existed, competent to hold real estate. At that time there were no English Lutheran congregations in any country.

These German settlers had been taught to love and trust in the Lord and assembled in private homes to worship Him. In these services of reading the Scriptures, singing and prayer they were led by the faithful school-teacher Johann G. Jorpel. They had elected deacons and elders who were recognized as the officials of the congregation. These German Lutherans, though yet without a regular pastor, erected a church-building in 1755, after they with other German Protestants had been compelled by law to help erect a building for the Church of England in Halifax. This latter was the State or Established Church and all citizens alike then were taxed for its support, whether they believed its teachings or not.

This first German Lutheran church soon became too small and on second

Easterday, 1761, a larger building known as St. George's or the "Round Church" was dedicated.

To indicate the German nationality and possibly the particular kingdom, principality and dukedom from which these early settlers in Halifax county came, a few of the more prominent names are here given: Peter Artz, Friederich Becker, George Beyer, Peter Bergmann, Philip Brehm, Conrad Fosseler, Balthasar Gebhard, Karl Hagelseib, George Hohl, Adam Isler, Matthias Ilsänger, Reinhardt Jacob, Gottfried Jäirch, George Jost, Philip Knaut, Christoph Keyser, Friedrich Kohl, Kasper Laun, Melchior Lippert, Christian Peitsch, Johann Pfannndörfer, Paulus Stukitz, George Schaeffer, Andreas Schenck, Peter Schmidt, Gottlieb Schermueler, Johann Schroeder, Otto Wilhelm Schwartz. Some of these became prosperous in business, the occupations and trades of that time, and the last-named comparatively wealthy. One of these early German settlers, Anthony Haenere, a printer by trade, in January, 1769, issued "The Nova Scotia Chronicle," the first newspaper in the province, and for years was the King's printer and publisher of the "Royal Gazette."

The names of others of the first Germanic settlers along the Halifax Bay were Bauer, Baargeld, Dennemann, Fuhlmann, Hamm, Hahn, Haas, Keller, Kühn, Melchior, Moscher, Moser, Metzler, Pentz, Pfeiffer, Roecklin, Sauer, Silber, etc.

After the War for Colonial Independence

During the Revolutionary struggles which resulted in the independence of the thirteen provinces, now part of the United States, the provincial parliament of Nova Scotia refused to join the movement for independence and remained loyal to the British crown. When England had to grant the original thirteen colonies freedom and self-government, the provinces of New Brunswick and Nova Scotia became places of refuge for many of the soldiers of the disbanded British army, as also for many of the civilian loyalists.

Halifax and Shelburne, N. S., probably received a larger portion of these people than any other places. Among them were some Dutch, Germans, Hessians and Swiss. They had been accustomed to a royal government, and some to special privileges, and hence were more loyal to the king. In this way the population of Nova Scotia was increased to twice its number at the close of the Revolutionary War in 1783.

One of these loyalists that went from New York to Halifax, N. S., was Reverend Bernard M. Hausihl. He was born

at Heilbronn, in the kingdom of Württemberg, 1727, and probably educated at the University of Strassburg in Alsace-Lorraine. In 1751 he married the daughter of Christopher B. Mayer, a useful citizen of Ulm, and the next year with his wife's parents came to Fredericktown, Md., and was pastor of the German Lutheran congregations in that part of the province till 1759. Then he was Lutheran pastor of congregations in and near Reading, Pa., until 1768, when he went to Easton, Pa., and also preached in Philadelphia. His industry and ability secured him in 1770 the call to become senior pastor of the Dutch Lutheran church in New York. Here his scholarship and noble character increased his influence among the people and gave him a prominent position in that city. He preached in the German, Dutch, English and French languages.

When the Revolutionary troubles began, Reverend Mr. Hausihl defended the rights of the British monarchy. During the war his church and house were burned. Not being reconciled to the political conditions after the Revolution, his family of three sons and seven daughters and a number of his congregation went to Halifax, N. S., a city of safety for loyalist refugees, who were true in their allegiance to the British sovereign.

The Reverend Mr. Hausihl was welcomed by both the British authorities and the members of the German congregation. Though they occasionally had the services of English ministers who had learned German so as to partly minister to the congregation in that language, yet in more than thirty years they did not have a pastor that could plainly and fluently preach in their native tongue. Reverend Bernard M. Houseal faithfully ministered to this German congregation

(To be continued.)

in Nova Scotia until his death in 1799. He was buried in a vault under the first German church-building, erected on Brunswick street in 1755. In Nova Scotia the name was changed to Houseal.

Some of the Houseal descendants are now living in the United States. One of the male line is an editor and publisher of books and papers in South Carolina.

Only members of the Church of England could hold civil and political offices in Nova Scotia up to 1867, when the various British provinces in North America voted to form the Dominion of Canada, disestablished the State Church and established free schools. Notwithstanding these and also social disadvantages some of the members of the German congregation in Halifax prospered, and became useful and influential citizens, as did more of their descendants and Germans and Swiss who arrived in later years. Although Halifax, N. S., is still chiefly an English city, yet no observing visitor can fail to notice the Germanic features of many of its population, as also the German names of men in the business, manufacturing and shipping interests, and of late years in official and social life, as well as names of Germanic origin in the city directory. Many of their names are the same or similar to those of the Pennsylvania-Germans.

The same statements are true of some of the people in the province of New Brunswick, many of whose ancestors were loyalist refugees. Some of the latter were of the better educated and privileged class and their descendants have an active and honored position in the citizenship of that province. However the changes in names have been so great that they can hardly be recognized as of Germanic origin except by persons giving special attention to such matters.

Schools for the scientific training of nurses date back only about eighty years, when they began to be established in Germany by Diefenbach, Klug, Gedike and Rhustaat.—Dr. George G. Groff.

The German settler in Penn's province was greatly instrumental in its present prosperity, not only as a mere agriculturist, but in the rearing of varied and substantial industries.—M. H. Richards.

Reverend Jacob Gruber, Methodist Preacher

BY H. W. KRIEBEL.

IT will be the object of this paper to present a short account of the noted Methodist minister Jacob Gruber, condensed from the Life of Jacob Gruber, by W. P. Strickland, who said of him:

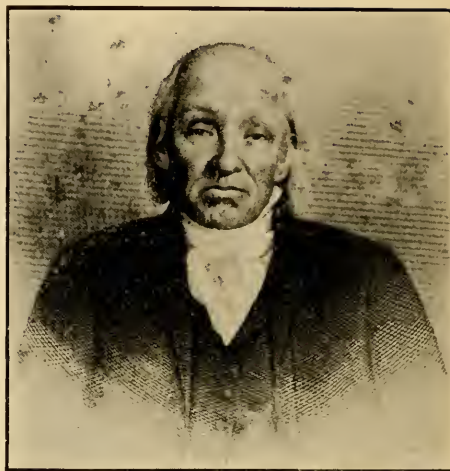
He was himself always and everywhere, and he never lost his individuality as one of the most humorous, witty, yet withal grave and earnest preachers of his day.

Parentage, Conversion and First Ministry

Jacob, son of John and Platina Gruber, both of German descent, was born in Bucks county, Pennsylvania, February 3, 1778. In early life he came under the influence of Simon Miller and Isaac Robinson, two itinerant Methodist preachers—the former of whom was also of German descent—listened to them, became convinced of the need of conversion, prayed seven times a day for a change of heart, was converted and with his parents joined the Methodist church.

Being a sprightly lad, he was soon called upon to exercise his gifts in public prayer and exhortation. As usual in such cases in those early days, a storm of persecution arose, not only from those who were outside of the church and the family, but such as served to illustrate the declaration that "a man's foes shall be they of his own household." Strange as it was, his father, mother, brothers and sisters, as if by common consent, rose up against the young exhorter, so that he was obliged to leave home and seek more congenial quarters elsewhere.

The result of this was that by the year 1800 he presented himself at the conference of the Methodist church and received an appointment as itinerant minister. Habited in a gray suit of Quakerish cut and a drab broad-brimmed hat, he started for his circuit. Though young and inexperienced, being a little over twenty years of age, he buckled on the harness like a good soldier of the cross and entered the field of itinerant warfare right manfully. Without a colleague to



still yours

J. Gruber

whom he might look for advice, and from whom he might receive encouragement in the arduous and difficult work of the ministry, he showed himself worthy of the post assigned him, and heroically encountered the difficulties and responsibilities of a large four weeks' circuit. His field of labor as outlined by himself, comprised, as its lower part, Wysock, then Towanda and Sugar Creek, thence up the Chemung some distance, thence up the North Branch above the Great Bend. After traveling this circuit six months he was transferred to the Herkimer circuit, to which had been added the Mohawk circuit, embracing all the country from "Jericho to the headwaters of the Mohawk river."

Comforting a Penitent—The "Jerks"

The second year of Gruber's itinerant ministry was spent on the Oneida and Cayuga circuit, embracing a large field in western New York. Vast tracts of wilderness interposed between the appointments and new hardships had to be endured. Nothing daunted he scaled the

mountains, penetrated the woods and sought the cabins nestled among them, that he might preach the gospel to their inmates. The next year he spent on the Dauphin and Huntingdon circuit. On this circuit he visited a man who was in great distress of mind, weeping much and praying almost constantly. This conversation took place between them:

What will become of you?

I shall be lost.

Where will you go?

To hell.

But if you go there, you will have it all to yourself.

What do you mean?

I mean just what I say. If you go to hell weeping and praying, you will scare the devils away, for I never heard or read of one going to hell weeping and praying.

At this a smile came over the man's face, like sunshine on a cloud; his despair was gone and hope full and joyous sprang up in his soul.

In 1804 Gruber was sent to the Carlisle circuit, which was included in the Baltimore conference. This was a large and laborious field, in which the noted Henry Boehm, also of German descent, was his colleague. His next fields of labor were the Winchester and Rockingham circuits. It was during this period, in Kentucky, that he first witnessed the "jerks," which he thus described:

Different classes of persons had them, men and women. Some were happy under this strange excitement, while others were miserable. Their heads would shake in quick motion backward and forward, till the person would fall. Some would sit down, others would stand it out, though agitated and all in commotion from head to foot.

A Perilous Winter Journey

In the year 1807 he was appointed presiding elder of the Greenbrier district, embracing a wild region of country in Virginia, said to be the roughest in the bounds of the Baltimore conference, extending into North Carolina and taking in its sweep the wildest portions of the Cumberland mountains and Tygart's valley. His biographer gives the following description of one of Gruber's experiences at this time in going through a wild, mountainous region, where not a single

cabin was to be found in a distance of twenty miles:

He struck for the mountain on the path about ten o'clock, but had not proceeded many miles before he found it covered knee-deep with snow, and not a single track to be seen. He picked his way, however, as best he could, and traveled on. During the day it began to rain, which rendered his journey still more uncomfortable. At length he reached the Cheat river and found it considerably swollen, with ice in the middle. When he reached the ice, he dismounted with difficulty, then, making his horse leap upon it, he mounted again. The ice did not break, and he was enabled to reach the other shore with little difficulty. He then proceeded on his journey, and traveled on in the woods until night overtook him, when he lost his path and became entangled in the forest. The rain, which had been pouring down, now changed into snow, and the wind blew furiously. Besides all this, it was becoming intensely cold. What to do he knew not except to pray. He spent the night sitting on his horse. Above the roar of the storm he could hear the scream of the panther and the howl of the wolf. It was a dreadful night, but morning came, and with it he found the path and about ten o'clock reached the Greenbrier river, which he crossed and in a short time found himself at the house of a friend. Neither himself or horse had tasted a morsel of food since they started, but they were both inured to hardships and suffered but little in consequence.

A Coughing Slaveholder—Other Incidents

It is related that during a quarterly meeting a brother rose to speak. As soon as he commenced he was attacked with a hacking cough, and could utter only a word at a time. He was an extensive slaveholder, and Rumor with her busy tongue had whispered that he was entirely too mercenary as a master in his relation to his slaves. The local preacher, seeing the man's difficulty of getting up the words, exclaimed in the midst of one of his coughing paroxysms: "That's right, brother, cough up the niggers, and then you'll have an open time."

Gruber was presiding elder on the Greenbrier district from 1807 to 1810, when he was appointed presiding elder of the Monongahela district, which embraced all the country between Laurel Ridge and Lake Erie, extending from Clarksburg in Virginia to Armstrong county in Pennsylvania.

Space does not permit us to dwell on the routine work performed by Gruber.

The following incident related by his biographer will illustrate his tact in handling people.

At the close of a prayer-meeting in the altar, when the time had come for preaching, every effort of the elder failed to get the congregation arranged in proper order. Quite a number were standing on the seats, and among them several ladies. Gruber lifted up his voice, the squeaking accent of which immediately arrested attention, and said: "If those ladies there only knew what great holes they have in their stockings, they wouldn't be standing on the bench where they can be seen by everybody." They all dropped down as if they had been shot. After the discourse one of the preachers asked Gruber how he knew the young ladies had holes in their stockings. "Why," said he in his quizzical manner, "did you ever know stockings without holes in them?"

At another time a young man attended a camp-meeting, who had borrowed a shirt for the occasion. The shirt had a very liberal supply of ruffle. Like several others, contrary to the rules of the meeting, he mounted one of the seats to overlook the congregation. Some of the ministers from the stand requested him very politely to descend, but he paid no attention. After seeing the failure, Mr. Gruber took him in hand. In quite a distinct and loud voice he cried: "O brethren, let the man alone; let him enjoy himself. Don't you see he wants to show his ruffled shirt, and after all, I dare say, it's borrowed." The young man instantly jumped down and made off, saying with an oath to a friend: "How did he know I had a borrowed shirt on?"

At one time Gruber came across a number of fellow ministers smoking cigars, when he exclaimed: "Dear me, what a smoke!" adding:

Tobacco is an evil weed,
And from the devil did proceed;
It spoils your breath and burns your clothes,
And makes a chimney of your nose.

Being called upon to prove that the devil made tobacco he said: "I read in the Scriptures that the mustard-seed is the smallest of all seeds, that is, the smallest of all seeds that the Lord has made. Now everybody knows that the tobacco-seed is smaller than mustard-seed, therefore the devil must have made it."

An itinerant service of thirteen years had qualified him by its vigorous discipline for effective work in any part of the Methodist field. He seemed, however, to have a dread of cities, and what he called "the fashionable flummery of city-churches" gave him "painful exercises" whenever it fell to his lot to preach in them. Notwithstanding this he was appointed to Baltimore and was assigned to the Light Street church and the colored church in Sharp street. Gruber did his work here as faithfully as elsewhere, but was nevertheless anxious to get away from the city. On his plea to this effect he was appointed to the Carlisle circuit and soon after was made presiding elder of the district.

A Sermon That Led to a Trial

While Gruber was presiding elder of the Carlisle district, the most remarkable event perhaps in his life occurred. He, like all the Methodist preachers of that day in the slave-holding States, bore testimony against the evils of slavery. The rough thunderbolt manner, however, in which he denounced wicked masters sometimes excited their ire. The event to which we allude grew out of a sermon preached by him at a camp-meeting held in Washington county, Maryland, on the sixteenth of August, 1818. Though presiding elder of the district, he had not charge of this meeting, and was there simply as a visiting minister. The sermon was delivered on Sabbath evening, and to show that there was nothing premeditated in it, or that he had the least collusion with any one, white or black, he tried hard to persuade a brother minister to preach in his place. As no substitute could be procured, it became his duty to preach. As usual when he preached on such occasions, there was a large attendance, and the whole force of the encampment was out to meet him. There were present four or five thousand whites and between three and four hundred blacks. His text was: "Righteousness exalteth a nation; but sin is a reproach to any people" (Prov. xiv, 34).

In his sermon Gruber dwelt on sins and righteousness, and among other things said:

The last national sin is slavery and oppression. This in particular is a reproach to the nation. Other nations who are under the yoke of despots are pitied, especially when they are ground down under the iron heel of oppression. This nation is happily delivered from such bondage. We live in a free country, and that all men are created equal and have inalienable rights, such as life, liberty and the pursuit of happiness, we hold as self-evident truths. But there are slaves in our country, and their sweat and blood and tears declare them such. The voice of our brother's blood crieth. Is it not a reproach to a man to hold articles of liberty and independence in one hand and a bloody whip in the other, while a negro stands and trembles before him with his back cut and bleeding?"

The sermon was a strong, fearless one; the slaveholders present were much displeased with it and it was rumored that Gruber would be arrested. A few weeks later a warrant was issued and two months later he was arrested at a quarterly meeting in Williamsport. He went before a magistrate and gave the necessary security for his appearance at court. Messrs. Pigman and Taney, the latter afterwards Chief Justice of the Supreme Court of the United States, were chosen as attorneys. At the session of court, which was held in Hagerstown, he presented himself for trial. The case was submitted to the grand jury, which after two weeks of labor brought forth an indictment. The indictment charged that Jacob Gruber "unlawfully, wickedly, maliciously and advisedly did endeavor to stir up, provoke, instigate and incite divers negro slaves to commit mutiny and rebellion." The trial was held and he was acquitted.

At the conclusion of his trial he hastened on to conference, which was held at Alexandria in March, 1819. At his own suggestion he was assigned to the Frederick circuit, lest some might say they had cleared him out of Maryland.

Marriage, Quarterage and Expenses

At the conference of 1820 he was on his own request transferred to the Philadelphia conference, because he had decided to take a partner for life or to "halter his condition," as he expressed it. His manner of spending his first week on Dauphin circuit, the appointment he received from the Philadelphia conference, he described as follows:

I went to Harrisburg and rented a house for a particular friend of mine. After this was done I went in a carriage for some things I had left in Maryland. The distance was about thirty miles. I preached in the evening. The next day I traveled about the same place and got married in the evening. The day following was spent in packing up, and the day after I started out on my return trip, arrived safe at Harrisburg and put my particular friend in the rented house, went to housekeeping, receiving a number of my acquaintances, preached on Sunday and was off on Monday to fill my regular appointments on the circuit.

During his stay on the Dauphin circuit Gruber drew up a statement from which the following words are quoted:

Sixteen years of my first traveling the allowance was eighty dollars a year for quarterage. At the General Conference in 1816 the quarterage was raised to one hundred dollars. That body passed what some called the "One Hundred Dollar Bill." I did not vote for it. The more some get the more they want, and they are always complaining. After conference some one asked me: "Will you not take the one-hundred-dollar quarterage?" I said: "Yes, but I keep no account of expenses." And from that conference to this time I have taken no traveling-expenses, except in a very few circuits where they had a surplus of money and urged me to bring in my account of traveling-expenses. Hitherto the Lord has helped and kept me alive, and I hope to live forever. When I had traveled ten years, three of which were on a large district, the whole amount of my traveling-expenses was one hundred and twelve dollars and some cents. I had fast-days; never stopped at a tavern to buy a dinner. When I had to get my horse fed I paid for the oats, stood by and kept the chickens from eating them, then went on my way.

New Charges—A Temperance Address

In 1822 Gruber was sent from conference to Bristol circuit. It included a large territory, embracing all the country from Norristown to the river Delaware, with the different towns—German-town, Chestnut Hill, Doylestown, Newtown, Attleboro, Bustleton, Holmesburg, Frankford, etc.

In 1824 Gruber, with two brothers, was sent to the Lancaster circuit. This territory embraced Reading, Waynesburg, Lancaster, Columbia and the whole country between these places. The next year he was sent to Burlington, New Jersey, in response to his request at the conference for easier work or rest. The next two years he was on the Chester circuit, having Darby, Radnor, West

Chester and a number of other towns in it. In 1828 he was stationed in Philadelphia, and in 1830 in Salem, New Jersey.

Gruber made the following note about his experiences at Salem:

When in Salem one evening the president of a temperance-society requested me to go with him to a meeting. A young Baptist preacher read a piece very severe against rum-drinking, stating how it ruined families, men of talents, doctors, lawyers and even ministers; how it defiled courts and even churches and pulpits. He read hard words, and when he was done the president said, if any stranger had anything to say there was time. I took the hint and as a stranger made a few remarks, stating that severe things were said against drinking, and it would be a kindness to point out a course to prevent thirst and to give advice to such as were almost continually under a salivation. Churches were polluted by rum-drinkers, and so they were by some who use a stimulus called tobacco. "Look on the floor of a church on the men's side if you have a strong stomach! See, see! spatteration, slaveration! fie! fie! Where did all that come from? From the drainings of a dunghill? No, no; be decent, don't tell. As soon as the preacher takes his text some take a chew to brighten their ideas and spice what they hear. Why not allow another poor fellow to take out of his pocket a flask, and take a dram to brighten his ideas and stimulate his devotion?" While I was dropping my hints there was a wonderful wiping, not of the eyes but of the mouths. I was not invited to speak again in that place about either rum or tobacco.

Second Marriage—A Congratulating Brother

In 1831 and 1832 Gruber traveled on Waynesburg circuit and the following year on Port Deposit circuit. From the Philadelphia conference he was sent to Baltimore, by request on account of the poor health of his wife. In 1846 he was sent to Washington, D. C.; the following year he was appointed to the Carlisle circuit. The next year he, after having been a widower for over three years, married again. During his work at his next charge in Baltimore a brother minister who had known his second wife before marriage thought it the proper thing to pay her a visit. He called on Gruber, when the following conversation took place:

Good morning, Brother Gruber; how do you do, sir? I hope you are well; I understand you have been getting married again, Brother Gruber.

Well, what is that of your business?

Nothing; only I thought I would call and congratulate you on so happy an event.

I don't want to be congratulated, sir.

I had the pleasure of knowing your lady and of frequently stopping at her house, when I traveled the Lewistown circuit.

I haven't got any lady.

Well, I should like to pay my respects to Mrs. Gruber.

She is respectable enough.

But may I not be permitted to see her?

I don't keep her for a show.

Outwitted by Boys—Professional Advice

His biographer relates only one instance in which Gruber's wit and judgment failed him and he was completely outdone. The story goes as follows:

He was much annoyed by the boys who enjoyed themselves in the winter sport of sliding down a hill near his house on their sleds. Having no children himself, he did not wish to be disturbed by those of other people. After hearing the noise as long as his nerves and patience would allow, he sallied forth to stop them. He remonstrated with them and urged them to desist; but the urchins with their sleds were too much attached to their sport to yield what they regarded as their right for any slight or transient cause. After respecting him enough to listen to his entreaty and demands, one of the young Americans drew up his sled for another ride down the hill. Gruber determined to stop him and for this purpose planted himself firmly on the sled. The young rogues seeing this and taking a hint from the leader, simultaneously made a push for the parson, and before he had time to dismount, away went the sled down the slippery track, with a momentum that could not be arrested. Away went Gruber and, John Gilpin like, away went his hat, amid the shouts of the boys. Never had he a swifter nor yet a safer passage in the down-hill of life, and when he reached the bottom and returned for his head-covering, he was a wiser if not a better man. Not a word did he say to the boys, but deliberately he walked home.

A young preacher, desirous of improving his style as a pulpit-orator and having great confidence in Father Gruber, wrote to him for advice. The young man had contracted the habit of prolonging his words, especially when under the influence of great excitement. Deeming this the most important defect in his elocution, Gruber wrote him the following laconic reply:

DEAR-AH BROTHER-AH: When-ah you-ah go-ah to-ah preach-ah, take-ah care-ah you-ah don't-ah say-ah Ah-ah. Yours-ah,

JACOB-AH GRUBER-AH.

Disease and Death, Bequests and Burial

Between 1840 and 1850 Gruber filled successively the circuits at Lewistown, Mifflin, Trough Creek and Warrior's Mark. Having finished his work on the Lewistown circuit, he started off in March 1850 to attend conference at Alexandria, Va. He got as far as Baltimore, when he had to call upon a doctor on account of a violent inflammation of his right foot. The doctor found him suffering from a gangrenous foot and advised him to return at once to his home, which he accordingly did.

This return trip must have been a great disappointment. During fifty years of itinerant labor there was not an intermission of four consecutive weeks for any cause whatever. Gruber spent thirty-two years on circuits, seven in stations and eleven as presiding elder on different districts; but his work was done and he was going home to die. The best medical advice within reach was immediately procured, and all was done that skill, medicine and attention could do to arrest the progress of his terrible disease, but in vain. His vigorous constitution, the skill of his physicians, the constant attentions of his wife and friends did much to stave off his death and lengthen his days, but after three months of great suffering disease gained the mastery, his strength gave way and he sank to rally no more. So fixed were his habits of devotion, however, that in spite of his great pain he would not consent to remain at home on the Sabbath, but was carried to the church by his brother in a chair or on a bench, that he might hear the word of God and be comforted, if he could no longer preach it himself.

Not allowing himself to indulge any certain hope that his disease could be removed, he hastened to adjust his temporal affairs. In the disposition of his property by will the aged and worn-out preachers, the widows and orphans of those who died in the work, and the missionary cause were made beneficiaries. A real and genuine friend to all that was good, he showed himself true to the last. He bequeathed to the chartered fund fourteen hundred dollars; to Dickinson College, scholarships to the

amount of five hundred dollars; to the payment of a mortgage on the church in Lewistown, five hundred dollars; to the missionary society, on the death of his wife, two thousand five hundred dollars, and an additional six hundred and twenty dollars in stock of the Carlisle Bank.

He was taken suddenly worse on the evening of the twenty-third day of May, having several attacks of fainting and swooning; no doubt the work of death began at that time, as he gradually grew weaker and weaker, until forty-eight hours afterward the scene was closed. He shared the sympathy of the whole community during his affliction, and marked respect was paid him and his family at the interment. A large concourse of all denominations and citizens in general attended the funeral services. Subsequently the association of preachers for Huntingdon district passed resolutions expressive of their high regard for his character. Similar proceedings were had in the preachers' meeting at Baltimore city, in the convention of stewards for the district and the quarterly conference of Lewistown and Mifflin circuits.

A Rare Combination—Memorial Poem

There existed in Jacob Gruber a very unusual combination of severity and lenity. Faults of professors of religion he never spared, but felt himself bound, as a faithful watchman, to reprove; this he did with withering sarcasm and always with great severity and sharpness. But under this apparent harshness there was an inexhaustible vein of lenity and kindly feelings. Though he always used a sharp instrument in probing the wound, as soon as the true signs of contrition, convalescence and amendment were discovered, he always had a healing balm to apply. In him rigid economy and great liberality were strangely blended. This was another of his peculiarities; but the combination was often overlooked from the fact that, while his economy was always visible and notorious, his liberality was generally silent, modest and unostentatious. He was a man of untiring energy and industry. His zeal was kindled, his principles molded and his habits

formed in the school of early Methodism in this country. He performed more work, preached more sermons, endured more fatigue and hardship, with less abatement of mental and physical energy, than perhaps any other minister of his time. He had a strong and vigorous mind, which generally exhibited itself as well in conversation as in his sermons. Had he been favored with a thorough education, there is reason to believe that he would have been surpassed by few. He was likewise a sound theologian.

The following lines in memory of Jacob Gruber were written by Miss Harriet J. Meek, of Warrior's Run, Pa.:

Rest from thy labors, rest.
Warrior, resign thy trust.
The memory of thy name is blest,
The memory of the just.
A star is lost below,
An orb is found above,
To spread anew the burning glow
Of everlasting love.

For threescore years and ten
He walked the earth till even;

For fifty years he offered men
Salvation, life and heaven.
Then to his promised rest
He turned with faltering tread,
And found on the Redeemer's breast
A place to lay his head.

Fallen at close of day,
Fallen beside his post;
At sunset came the bright array,
The chariot and the host.
With triumph on his tongue,
With radiance on his brow,
He passed with that exulting throng,
And shares their glory now.

Warrior, thy work is done!
Victor, the crown is given!
The jubilee at last begun—
The jubilee of heaven.
Rest from thy labors, rest.
Rise to thy triumph, rise,
And join the anthems of the blest,
The Sabbath of the skies.

Time can never reveal how much the Methodist church as well as the church at large owes to Jacob Gruber and his fellow "Dutchman," Henry Boehm, of whom we hope to present a sketch in a later issue.

The Hartman Family

BY PROF. W. L. HARTMAN, PERKIOMENSEMINARY, PENNSBURG, PA.

(Continued from November, 1906.)

Frederic Hartman (3) and Descendants

FREDERIC HARTMAN (3), son of John and Sophia Mary Hartman, was also born on the old homestead near Temple, in Alsace, now Muhlenberg township, Berks county. He was married to Rebecca Muthart and there were born of this union two children, a son and a daughter—Alfred (4), who died in childhood at the age of four or five years, and Mary (4), who later became the wife of Samuel Herbine, of Reading. Mrs. Herbine's family consists of two children—Calvin (5), who is still single, and Harry (5), married to Estella Buckwalter.

Elizabeth Hartman (3) and Descendants

Elizabeth Hartman (3), daughter of John and Sophia Mary Hartman, became the wife of John Huyett, and was the mother of a large family, six sons and

four daughters—Garson (4), John (4), Charles (4), Daniel (4), Lewis (4), James (4), Leah (4), Elizabeth (4), Annie (4) and Sarah (4). This family settled at Sinking Spring, Pa., and practically all the descendants still live in the vicinity of this and neighboring towns.

Garson Huyett (4) was married to Eva Gaul, and their family consisted of four children, two sons and two daughters—Henry (5), Cyrus (5), Sarah (5) and Mary (5). Henry Huyett (5) is married to Catharine Reber, who is a step-sister to Frank Y. Hartman [see previous article under Amos Hartman (4)]. Mr. Huyett lives at Sinking Spring, Pa., and is the father of four children—Thomas (6), who is married to Cora Reeser; Irvin (6), married to Elizabeth Oberlin; Harry (6), married to Beulah Dieffenbach, and Nora (6), who is still single and living at home with her parents. Thomas Huyett's (6) children

are Minerva (7), George Henry (7), also Leah (7) and Esther (7), who are both deceased. Harry and Beulah Huyett are the parents of one daughter, Marion (7).

Cyrus Huyett (5), son of Garson (4), was married to Mary Kurtz and resides near Morgantown, Pa. Their family is large, consisting of the following children: John (6), Charles (6), Alma (6), married to a Mr. Mohn; Oscar (6), Allen (6), Adam (6), Ivy (6), Mary (6) and two other sons and a daughter, who died in infancy.

Sarah Huyett (5), daughter of Garson (4), is married to Henry Grill, and is the mother of two children—Annie (6), who is married to Joseph Macheimer, and Frank (6), who is still single. Annie's (6) family consists of four children, two sons and two daughters—Harry (7), Arthur (7), Florence (7) and Esther (7). Mary Huyett (5), daughter of Garson (4), is married to Adam Grill, but has no children.

John Huyett (4), son of John and Elizabeth Huyett (3), died at the age of 25 or 30 years. He was not married.

Charles Huyett (4) was married to Elizabeth Beidler and father of four children, two sons and two daughters—Evan (5), Olean (5), Annie (5) and Alice (5). Evan (5) is married to Kate Knorr and is father of one daughter, Helen (6). Olean (5) is married to Ella Wenrich and is also father of a daughter, Katie (6). Annie (5) is married to John Huyett, and their family consists of two children, Luke (6) and Gertrude (6). Alice (5) is married to Norris Miller, and is mother of one son, Warren (6).

Daniel Huyett (4), son of John and Elizabeth Huyett (3), was married to Lydia Gaul and was the father of five children—Garson (5), Harvey (5), Luther (5), Emma (5) and Mary (5). Garson (5) resides just beyond the northern limits of Reading and has recently been extensively engaged in building in that city. He has been married twice—to Emma Ruth, by whom he was the father of one son, Victor (6), and to Susan Hartman, daughter of Amos Hartman (4), (see previous article) his present wife. From this union two daughters

have been born—Florence (6) and Lillie (6).

Lewis Huyett (4), son of John and Elizabeth Huyett (3), was an invalid and never married. He died at the age of about forty years.

James Huyett (4) was married to Mary Gaul and was father of three children—Walter (5), married to Carrie Filbert; Carrie (5), who is still single, and Alma (5), married to a Mr. Bender. Walter's (5) family consists of two children, Edith (6) and another daughter.

Leah and Elizabeth Huyett (4), daughters of John and Elizabeth Huyett (3), were both maiden ladies. Elizabeth has been deceased for a number of years, but Leah is still living at the ripe old age of eighty years. She resides with her sister Sarah at Sinking Spring, Pa.

Annie Huyett (4) was married to Richard Hain, of Wernersville, and is the mother of two sons, Franklin H. (5) and Charles I. (5). Both are graduates of the Keystone State Normal School; Franklin graduated in 1890, and Charles was a member of the class of 1896. During a number of spring sessions Franklin was assistant instructor in his alma mater. He is now teaching in Philadelphia. He is married to Laura Beam and their union has been blessed with one son, Richard (6). Charles (5) is still single.

Sarah Huyett (4), the last of the children of John and Elizabeth Huyett (3), was married to Daniel Zacharias, and is the mother of a very large family, consisting of several sons and eight daughters—Charles (5), Wellington (5), another son, who died at the age of about a year, Mary (5), Emma (5), Elizabeth (5), Amanda (5), Carolina (5), Clara (5), Katie (5) and Rebecca (5). Charles Zacharias (5) is married to Eva Penny-packer and father of one daughter, Mary (6), wife of Rev. William Runk. Mary (6) is the mother of one son, Charles Z. (7). Wellington Zacharias (5) is married to Ella Hornberger; their only child is a daughter, Gertrude (6). Mary Zacharias (5) is married to Daniel Kline; their children are Zacharias (6), Calvin (6), Mary (6), deceased, and several sons whose names we do not know. Emma Zacharias (5) was married twice. Her

first husband was Adam Wenrich and by him she was the mother of two children, Ida (6) and ———. Her second husband was Richard Hassler and their family consisted of three children—Earl (6), who is married to Annie Fox; Annie (6), still single, and Maggie (6), married to a Mr. Gaul. The husband of Elizabeth Zacharias (5) is a Mr. Houck and they have no children. Amanda Zacharias's (5) husband was Reuben Shalter; their only child is a daughter, Carrie (6), who is married to John Spayd and is the mother of one daughter, Mary (7). Caroline Zacharias (5) is married to Albert Zwanger, and their union has been blest with three children—a son who lives in Friedensburg, Berks county; Nora, a teacher in the public schools of Berks, and another son, who is deceased. Clara Zacharias (5) is married to Adam Ruth, and their children are Adam (6) and Nora (6). Katie Zacharias (5) is married to Michael Kintzer, and their family consists of three sons. The husband of Rebecca Zacharias (5) is William Krick; their children are Irvin (6) and Sallie (6).

Descendants of Mary and Sophia Hartman (3)

The second daughter of John and Sophia Mary Hartman (2) was Mary (3), who married Daniel Maurer, of Muhlenberg township, Berks county. Their family consisted of two children, a son and a daughter, Daniel (4) and Catharine (4). Catharine (4) was a maiden lady and lived to a ripe old age. She was well-to-do and during her life-time was favorably known for her benevolence. It seemed to be the joy of her life to make improvements to her church, Hinnerschitz church in Muhlenberg township, where her remains now rest. Through her generosity a tower was erected there and a bell donated several years ago.

Daniel Maurer (4) was married to Deborah Rothermel, and their union was blessed with two children, Mary (5) and Katie (5). Mary Maurer (5) is the wife of Chares Dunkle, of Temple, and mother of three daughters—Deborah (6), Mamie (6), deceased, and Katie (6). Katie Maurer (5) was married to Harry Leinbach, and their family consisted of

four children—Amelia (6), Mary (6), George (6), deceased, and another son, also deceased.

The youngest daughter of John and Sophia Mary Hartman (2) was Sophia. She was married to George Hinterleiter, and their union was blessed with one daughter, who died in infancy.

New Facts about John Hartman, Pioneer

Since writing the previous article, which appeared in the November (1906) number of this magazine, the writer has discovered some data concerning John Hartman (1) which cause him to revise certain statements made in that article. It was stated there that "John Hartman (1), according to the records, came to America about the year 1767." This must be incorrect, as Michael Hartman (3), son of Michael Hartman (2), who himself was born in America, was born September 29, 1777, thus giving Michael Hartman (2) the ridiculous age of ten years when his son, Michael, was born. This fact caused the writer to investigate the record of immigrants who landed at the port of Philadelphia between 1727 and 1776 in Prof. I. D. Rupp's "Thirty Thousand Names." In this record the following facts appear: On September 25th, 1754, landed the ship *Adventure*, Joseph Jackson, captain, from Hamburg, last from Plymouth, with emigrants from Franconia. There were 245 passengers, of whom about seventy are named, Johann Hartmann being first on the list. A second entry in the record is as follows: October 14, 1751, landed at Philadelphia the ship *Queen of Denmark*, George Parish, commander, from Rotterdam, last from Cowes, with 252 passengers. About ninety-four passengers are named and among these is Johann Michel Hartmann. The evidence that this was the pioneer Hartman from whom our family descended is very strong.

As was stated in the previous article, John Hartman (1) is buried on the site of Trinity Lutheran church, Reading, Pa. In order to verify certain other data the writer recently called on Rev. Dr. Edward Horn, the present pastor of Trinity Lutheran church, who very courteously looked up the church-records and forwarded the following letter:



TRINITY LUTHERAN CHURCH, READING, PA.

Reading, Pa., Dec. 26, 1906.

Johannes Hartmann died Oct. 18, 1786, and was buried Oct. 20. He was born in the region of Erbach (in Germany). He was a miller. I can not make out whether he was 55 years, 2 months, 10 days old, or whether the record says he was 55 years old, less 2 months, 10 days. At some time in his life he was bitten by a mad dog, and this was ultimately the cause of his death, though not long before his death he sustained a *Steinschlag*, whatever that may be. No other Hartmann was buried in the period 1785-1791.

Sincerely yours,

EDWARD T. HORN.

If John Hartmann was 55 years old at the time of his death, he was born in 1731. If John Michael was the pioneer, he was twenty years old at the time of his arrival in America and there would be twenty-six years difference between his landing and the birth of Michael (3) in 1777. If the other John Hartmann was the pioneer, he would have been twenty-three years old at the time of landing, and the difference between the time of landing and the date of the birth of Michael (3) would be twenty-three years. As Michael (2) was the second child of John Hartmann (1) and the latter was married twice and had no children by his first marriage, the interval of twenty-six years seems the more reasonable one.

Michael Hartman (2) and Family

Michael Hartman (2), second son of the immigrant John, took up his father's occupation and engaged in milling a short distance above Molino, Schuylkill county, Pa., at Hartman's mill. Family-tradition has it that he migrated to Schuylkill county from Berks, that he was a man of medium stature and slender build, with very black hair, for which reason he and his family used to be known as *die schwarza Hartmänner*—"the black Hartmans."

Old residents of this community remember that he was spoken of as a splendid miller, whose reputation still lives among the inhabitants of the neighborhood. He used to pride himself on his skill and the quality of the flour he manufactured; his familiar way of hailing his neighbors and customers was: "Well, how was that last batch of flour I made for you?" There was a farm joined to the mill and this entire property was later exchanged for a farming property at Fishing Creek, Columbia county, Pa. The mill still stood possibly seventy years ago, but even then Michael Hartman was a man well advanced in the seventies. He was married to a Miss Manbeck or Manebeck, who was originally from Reading, Pa., where most of her relatives still live, one of them being a silversmith and quite well-to-do.

Michael Hartman (2) is buried at the Old Red Church near Orwigsburg, Pa. His family consisted of at least seven children, five sons and two daughters—Michael (3), Isaac (3), John (3), George (3), Daniel (3), Mary (Polly) (3) and Susan (3). Of their families that of Michael Hartman (3) is by far the largest and its history most easily available.

Michael Hartman (3) and Descendants

The history of this family is almost as complete as the family is large. The following data have been obtained from the very full records (in German script) of an old family-Bible which is still kept in a very fair state of preservation at the old Michael Hartman homestead in Port Clinton, Pa., and through the kind co-operation of representatives of the various branches of the family.

Michael Hartman (3) was born September 29, 1777, and died January 13, 1840, at the age of 62 years, 3 months and 15 days. He died at Fishing Creek, Columbia county, Pa. Even the funeral text is recorded in the old family-Bible as having been taken from 2 Kings xx, 1. His wife was Christina Noecker, and they were the parents of ten children, each of whom in turn raised a large family. Their children were Michael (4), Jacob (4), John (4), Henry (4), George (4), Catharine (4), Elizabeth (4), Rebecca (4), Mary (4) and Phoebe (4). In the family-records this last daughter is called Christina. Michael Hartman (3) was married a second time to Rachel ———, by whom he was the father of a son and half-brother to the above, Frank (4), who is still living in Easton, Pa. Michael Hartman (3) took up the occupation of his father, and for a time previous to his migration to Columbia county was engaged in the milling business at Schuylkill Forge mill, near Molino, Schuylkill county.

Michael Hartman (4) kept up the traditional family occupation at this same mill and it was here that he died by drowning in the waters of the Schuylkill, in what is generally known to this day by old residents as the "flood of 1850." Michael Hartman (4) was born April 30, 1809, and the date of his death was September 29, 1850, making his age 41 years, 4 months and 2 days. He was married to Margaret Elliot, who perished with him in the flood of 1850 together with their family of seven children—John (5), Mary (5), and five smaller ones whose names are unknown to the writer. In this same flood was drowned a sister of Michael (4), Mary (4), with her husband and two children. Mary Hartman (4) was married to William Breish and the names of their children were Anna, Rebecca and Emeline. These two families together with Charles Breish, a brother of William, had taken refuge in the mill at Schuylkill Forge, which was washed away. Charles Breish, who was a man of powerful physique, succeeded in saving himself near Port Clinton. The following letter relative to this tragedy written by George Hartman (4), a brother to John and Phoebe Hartman (4),

another brother and sister, who had moved to Illinois, has been secured through the courtesy of Frank Hartman (5), 2034 W. Boston avenue, Philadelphia, who is a son of the writer of the letter:

Port Clinton, Pa., Sept. 15, 1850.

Dear Sister & Brother,

I have to inform you a painful distress and loss of life in our relations. Michael Hartman, our brother, and his whole family, was drowned on the 2nd inst., wife and seven children, all, and William Breish and Mary, his wife, and two children all went the same way on Sunday night. We had a very heavy rain and the Schuylkill got so high that it is never known being so high and the two families got in the mill together and the mill and everything went away, all the houses on the bank and nearly one-half of the brick house where Schall lived. The water broke round by the forge and they could not get out.

There was 14 in the mill and 13 drowned. Charley Breish, William's brother, got out nearly at Port Clinton. Out of the 13, 11 are only found yet. Michael's oldest daughter and Eliza the 3rd up is not found yet. Sister Mary was found about 3 miles below Hamburg and her youngest child was about 5 miles below Hamburg, 10 months old. They are all buried in Port Clinton where Jacob lays. On the first 4th we buried 6 and so we been busy every day till we had the eleven buried in Port Clinton. 10 houses went away and the foundry and stables, the house where William previous lived went away and all the furniture. They all had enough to do to save themselves. All the bridges in the neighborhood, dams, etc., are gone away. There is no lives lost here but 10 miles further up was 12 lives lost, about 40 in Tamaqua, Leesport below 9 and so on. Michael Hartman everything went except the cow and hogs; nothing found yet. William Breish's bureau was gone but the rest of the things was in the house yet. Mary lived in the old office near the mill and the back part broke out and the bureau went out. If they only staid in their house that night they might got saved but they thought themselves safer in the mill. The mill is all away that you don't see a single stone left.

We about Port Clinton are all well and we hope that these few lines may find you all the same way. I got two children, the oldest name is Morgan and the youngest is 10 months old and his name is Michael and I am very glad that I gave him that name now. I wish you would send me an answer as soon as you receive this so as we hear how you are coming on. I would have written you sooner but everything was so upside down that we did not get a mail here for over a week. So much of your Brother

GEORGE HARTMAN.

This letter was addressed to Mr. Elisha Lemon, Canton P. O., Fulton county, Illinois.

Jacob Hartman (4) was born September 4, 1811, and died March 12, 1848. He was the first man to be buried in the Port Clinton cemetery and mention of this fact is made on his tombstone. He was married to Mary Miller and they were the parents of six children, five sons and one daughter—George (5), John (5), Henry (5), William (5), James P. (5) and Sarah (5). The ailment from which Jacob Hartman (4) died was consumption; four of his children, George, Henry, William and Sarah, died from this same disease at an early age, before they were married. Of the four William seems to have attained to the greatest age, as it is recalled that he was at one time a shoemaker and later a railroad engineer. The occupation of none of the others is remembered.

The following is a letter written by Michael Hartman (4) to his brother and sister, John and Phoebe (4), and relates to the death of their brother Jacob (4). This letter has also been obtained through the courtesy of Mr. Frank Hartman, of Philadelphia.

Port Clinton, Pa., Mar. 20, 1848.

I send you these mournful news that our brother, Jacob, is no more. He departed this life on the 12th day of March at 10 minutes past 10 o'clock, evening. His complaint was consumption from which he lingered for five months and for the last three weeks he was bed-fast, but the comfort is he was fully resigned to go. He had made his peace with God which he said to me as I had him by the hand a few minutes before he died that he was willing and ready for says he, "I wish to die. I cannot help myself" I asked him if his confidence in the Lord was not as strong as it were before. "O, yes," he says. He says, "I feel that I am going to rest. I feel content. I have commenced to serve God before I was laid on this bed of affliction for if I had not done it would be too late," and exhorted all to commence this before they loose their health when their minds would be disturbed by pain and sorrow. I have been with him frequently especially the last few weeks, I would speak to him concerning his salvation and you may rest satisfied that he is gone home to heaven where you may meet him if you turn to the Lord with all your heart as he did. He said to me in the afternoon before he died, "I know I will die and do not know what moment and do not wish to live, but if I could get well again I would not let my Saviour depart from me, for I feel so much happier as ever I did before. Religion is so comfortable that I could not think of parting with it any more."

I was looking for a letter from you this long time. We would like to hear how you are and how you like the country you are in. Mary Breish received a young daughter on the 6th of this month and are doing well. Elizabeth Weise received a young son about six weeks since and she is well except the young son, have heard this morning that it was sick.

We have had a great many deaths in Port Clinton these few months especially young children. I believe about 8 children have died of breast fever and now they have the small pox, though very slightly except one case which was not vaccinated. Henry Hartman married on the 12th day of March to Sarah Bankes. Her parents live a few miles up the railroad. We have not heard anything from John this long time. I have sent the 4th letter up on Monday and I have received no answer from either of them. We send our best respects to you and family and don't forget to send an answer.

Yours until death,

MICHAEL HARTMAN.

John Hartman (5), son of Jacob (4) and Mary Hartman, was married to Sophia Dorman, and was the father of one son, William (6), who is an engineer on the Reading railroad and resides at Mount Carbon, Pa. William (6) is married to a Miss Moore and is the father of one child. John Hartman (5) is deceased, but his wife, Sophia, is still living at Apollo, near Kittanning, Armstrong county. Years ago she moved to that section of the State, leaving her son, William (6), in the care of Jacob Hartman (5), the son of Henry (4) (see below), by whom he was raised.

James P. Hartman (5), son of Jacob (4), was married to Anna High and used to reside at Turbotville. At the time of his death he was employed as station-agent by the Jersey Central Railroad Company, at Catasauqua. His family consists of seven children, five sons and two daughters—William (6), Walter (6), Edward (6), George (6), Charles (6), Mary (6) and Emma (6). William (6) is married to Augusta Malone and is father of two children, Clara (7) and Andrian (7). He is employed as station agent by the Jersey Central Railroad Company, at Tremley, New Jersey. Walter (6) is married to Minerva Rapelye and has no children. He is a telegraph operator for the Long Island Railroad Company. Edward's (6) wife is Mary C. Rapp, and he resides in Allentown, Pa. He is father of one daughter,

Dorothy Pauline (7). George (6) is still single and lives at Billings, Mont. Charles (6) is single and is a stenographer in Reading, being employed by the division superintendent of the Reading railroad. Mary (Maimie) (6) was married to Morris F. Becker, of Allentown, deceased. She is the mother of two children, Frank (7) and Edna (7). Mr. Becker was assistant postmaster at Allentown, Pa., at the time of his death, but died in St. Louis while on his way to Montana in quest of health. Emma (6) was married recently to W. W. Hartman, and resides in Allentown. They have no children.

John Hartman (4), son of Michael (3), was born December 18, 1815. John and Phoebe (4) (see below) both left Columbia county, Pa., about 1846, and went to Illinois by overland stage. Phoebe and her husband went first, and John followed about four years later. At the time of John's departure to Illinois, James, his oldest son, was six or seven years of age. The rest of the children were all born in the West. He was married to Mary Lockard and their family consisted of James (5), Frank (5), Harriet (5) and two other children who died in infancy. James (5) and Frank (5) are both still single, but well advanced in years, James being about 65 years old at this writing. Frank for a number of years has held the position of postmaster at Hamlet, Ill. Harriet (5) is married to Samuel Vickers, and has seven children—Frank (6), George (6), Belle (6), Carrie (6), Grace (6), Amy (6) and Mary (6). Of these George, Grace, Amy and Mary are still single. Frank (6) is married to Rhoda Cunningham, and is the father of two children—Reathel (7) and Samuel (7). Belle (6) is married to Emil Freytag, but has no children. Carrie's (6) husband is Joseph Boney and they have one child, Floyd (7).

Henry Hartman (4), son of Michael (3), was born December 6, 1822, and was married to Sarah Bankes on March 12, 1848. His family consists of six children—Jacob (5), Thomas (5), Mary (5), Sarah (5), Hannah (5) and Emma (5). Jacob (5) is engaged in farming

at Dreherstown, Schuylkill county, Pa. He is married to Emma Marberger, and they are the parents of four children—Harry (6), Frank (6), Cora (6) and Laura (6). Of Jacob's (5) children Harry alone is married. His wife is Pearl Hillbish, and they are the parents of two sons—Clifford D. (7) and Luther F. (7). Harry Hartman (6) is employed as telegraph operator at New Ringgold, Pa. Thomas Hartman (5) was married to Sallie Fox. He lived in Reading, but died in 1901 at the age of 53 years. His family consists of two daughters—Lillie (6), who is married to Dr. F. W. Sumanday, of Hyde Park, and is mother of one son, Raymond (7), and Clara (6), who is married to William Trout, a merchant of Reading. Mary Hartman (5) is married to Samuel Sechler, a farmer of Pinedale. They are the parents of four daughters—Sadie (6), Katie (6), Carrie (6) and Edith (6), all of which are single. Sarah Hartman (5) is married to Harrison Nester, a farmer of New Ringgold. Their family consists of seven children, all of whom are single—Mary (6), Sallie (6), Frank (6), Daniel (6), Cora (6), Amanda (6) and Frederic (6). Hannah Hartman (5) is the wife of Wesley Koch, of Womelsdorf, Pa. They are the parents of three daughters—Katie (6), who is the wife of Solomon B. Corwin; Mame (6), who was married to J. Cligget, of Philadelphia, and Laura (6). The last two of the daughters are deceased, Mame having died in 1904 at the age of 25, Laura in 1905, at the age of 16. Katie (6) (Mrs. Corwin) is the mother of seven children—Ethel (7), Margaret (7), Hester (7), Mamie (7), Edna (7), Helen (7) and Doyle (7). Emma Hartman (5) is married to John Fegley, a farmer of Dreherstown, Pa. Their family consists of four children—Florence (7), Horace (7), Ambrose (7) and Hester (7). None are married.

George Hartman (4) and Descendants

George Hartman (4), son of Michael (3), was born May 6, 1818. His wife was Caroline Mengel and they were the parents of a large family. Their children were Morgan (5), Michael (5), William H. (5), George (5), Luther (5),

Frank (5), Levi (5), Lillie (5), Amanda Valeria (5), Caroline (5), John (5) and Jacob (5). Of these Amanda Valeria, Caroline, John and Jacob all died in childhood.

Morgan Hartman (5) has for a number of years been employed by the Reading Railroad Company as station-agent at Alburtis. He is married to Alice Lohrman, and their family consists of three sons—George (6), Earl (6) and Morgan (6), deceased.

William H. Hartman (5) is the proprietor of extensive coal docks at Williamsport, Pa. His wife is Nora Kirlin, and their three daughters are Carrie (6), Ena (6) and Marguerite (6). Carrie is married to Frederic Tally, whose father is owner and proprietor of the Williamsport "Grit."

Michael Hartman (5) is located at Williamsport and employed as clerk in the offices of his brother, William (5). He is married to Catharine Schmeck, and their children are Claude (6), Frank (6), Paul (6), Minnie (6) and Mildred (6). Claude (6) is employed in the P. & R. shops in Reading and was very recently married to Belle May Boyer of Port Clinton. Paul (6) died at the age of about three years, and Minnie (6) died a few years ago aged about 25.

Levi Hartman (5) also is employed as a clerk by his brother, William. His wife was Louisa Schroeder, and they are the parents of two children—Levi (6) and Caroline (6). George Hartman (5) is a bachelor and lives at the old Michael Hartman (3) homestead in Port Clinton, Pa.

Luther Hartman (5), by whom the writer has been materially assisted in the compiling of this record, also resides in Port Clinton and is employed by the Reading Railway Company as baggage-master and extra conductor, running between Port Clinton and Shamokin. He is married to Lillie Hatch, of Port Clinton, and is the father of one son, Clarence (6).

Frank Hartman (5), referred to above, resides at 2034 West Boston avenue, Philadelphia, and is employed by the Reading Railway company as a freight-

claims agent with offices in the Reading Terminal building. His wife is Harriet Straub, of Williamsport, and they are the parents of one son, Frank (6). Lillie Hartman (5) is married to William Fenstermacher and has three children—William (6), Ruth (6) and Caroline (6).

Catherine Hartman (4) and Descendants

The family of Catharine Hartman (4), daughter of Michael Hartman (3), is very large and its records are rather intricate, which condition is largely due to the intermarriage of members of its various branches. Catherine Hartman, who was married to Adam Mengel, was born June 12, 1806. The family for a long time lived on a farm near Auburn, Pa. Their children were Charles (5), Joseph O. (5), Davilla (5), Adam (5), Elizabeth (5), Christina (5), Mary (5), Catharine (5) and Michael (5).

Charles Mengel (5) was married to Elizabeth Reed and lived at Port Clinton, where he was the section-foreman of a repair crew on the Reading railroad. He died at the age of 69 years. His children were James R. (6), Davilla R. (6), Amelia L. (6), Mary L. (6), Dorothy L. (6), Amanda R. (6), Margaret (6), Adam S. (6) and Charles (6). James (6) is married to Dora Mathias and resides at Lebanon, Pa. Their children are Mamie (7), Charles (7), Adam (7), Chester (7), Sylvester (7), Jennie (7), Lillie (7) deceased, Herbert (7), Samuel (7) and Naomi (7). Mamie (7) is married to William Wunderlich and is the mother of one daughter, Mabel (8). Davilla (6) also resides in Lebanon, Pa., and is married to Elizabeth Mohl. They are the parents of only one child, Lillie (7), who is married to Clark Shirk, and is the mother of one son, Davilla C. (8). Amelia L. (6) died in her youth. Mary L. (6) is married to Lamar Bartlett and lives in Pottsville, Pa. Their children are Charles H. (7), William (7), Samuel (7), Elizabeth B. (7) and Lamar H. (7), deceased. Dorothy L. (6) is married to R. E. Kutch and lives in Lebanon, Pa. Their family consists of eight children—Elmer (7), Millie (7), Ethel (7), Alice (7), Mamie (7), Hazel (7), Helen (7) and Martha (7). Amanda R.

(6) is married to Charles Grieff and lives at Port Clinton, Pa., as do also Margaret (6), Adam (6) and Charles (6). Her family also consists of eight children: Charles (6), Roy (6), Robert (6), William (6), Adam (6) deceased, Lillie (6), Margaret (6) and Annabel (6). Margaret (6) is married to Darius Mengel and is the mother of four children, all deceased—Nora (7), Matilda (7), Elizabeth (7) and an infant. Rev. Adam S. Mengel (6) is married to Lottie Moyer, and their union has been blessed with four children—Paul (7), Ruth (7), Grace (7) and Esther (7). Charles Mengel (6) is married to Cora Heiser, and has one son, Charles (7).

Joseph O. Mengle (5), son of Catherine (Hartman) and Adam Mengel, was married to Isabella Reichelderfer. He died December 31, 1906, at the age of 73 years. He was for a long time an employee of the Reading railroad, but had been retired on a pension prior to his death. His family consists of three sons—Harry (6), who was married first to Hannah Sinn, by whom he had one son, Alvin (7), and afterwards to Mary Hummel; Darius (6), married to Margaret Mengle (6) [above], and David (6), married to Lottie Weikel. David (6) is the father of five children—Harry (7), Aaron (7), Arthur (7), Monroe (7) and Mary (7).

Davilla Mengle (5) is married to Ellen Moser and resides at Port Clinton, Pa. His children are Frank (6), Daniel (6) and Harry (6). Frank is married to Rebecca Shallenberger and lives on the Adam Mengle homestead near Auburn, Pa. His children are Emma (7), Katie (7), Stella (7), George (7), Howard (7), Werlen (7) and Arthur (7), deceased. Emma (7) is married to Milton Hicks and mother of one child, an infant. Daniel (6) is married to Maggie Nolan and has five children—Lewis (7), John (7), Daniel (7), Marguerite (7) and an infant (deceased). Harry (6) is married to Elizabeth Moyer and has no children.

Elizabeth Mengle (5) was twice married, her husbands having been brothers, and brothers also to George Mengle, the

husband of Elizabeth's sister, Catherine (see below). Furthermore, Elizabeth (5) and Catherine (5) were cousins to their husbands. Elizabeth's husbands were Morgan and Joseph Mengle. By her first marriage Elizabeth (5) was the mother of two children, Reuben (6) and a daughter who died in her youth. Reuben (6), who is deceased, was married to Ellen Mengle and had one daughter, Victoria (7), who is married to Calvin Scholl. To her second husband Elizabeth (5) bore the following children: Harrison (6), Joseph (6), Bertha (6) and Agnes (6). Harrison (6) is married to Sarah Mengle and has one daughter, Mabel (7). Joseph (6) is still single. Bertha (6) is married to Harvey Pencyl and their family consists of three children—Floyd (7), Mabel (7) and Carrie (7). Agnes (6), who is married to Joseph Fahl, of Auburn, is the mother of seven children—Charles (7), Harvey (7), Lillie (7), Mabel (7), Iva (7), Nora (7) and Edna (7).

Christina Mengle (5), wife of George Mengle, is the mother of eight children—Elwood (6), Milton (6), Calvin (6), Carrie (6), Laura (6), Kate (6), Elizabeth (6) and Elsie (6). Elwood Mengle (6) was also married twice. His first wife was Ada Moyer, deceased, and by this union he was the father of a son, Herbert (7), who is also deceased. His second wife was Lucretia Miller and by her he is the father of one daughter, Mabel (7). Milton (6) lives at Drehersville, Pa., and is married to Ada Ackey. Their children are Elwood (7), George (7), Cora (7), Laura (7) and William (7), deceased. Calvin (6) and Carrie (6) are both deceased. Laura (6) is still single. Kate (6) was twice married, her husbands having been Jeremiah Werner and Charles Kerschner. Her children by her first marriage were Foster (7), Jeremiah (7), deceased, and Daisy (7), deceased; by her second marriage, George (7), Laura (7) and Leroy (7), deceased. Elizabeth (6) is married to William Schmeck, of Hamburg, Pa., and has no children. Elsie (6) is married to C. Steiff, of Reading, and is the mother of a son, Kalan (7).

Mary Mengle (5) is a maiden lady and lives at Port Clinton, Pa.

Catherine Mengle (5) is the wife of John D. Swoyer, and her family consists of four children—Samuel (6), Herbert (6), Harry (6) and Esther (6). Samuel (6), who is married to Minnie Kintzel, and has a daughter, Dorothy (7).

Michael Mengle (5) is married to Catherine Petry, and is the father of six children, four of whom reside at Schuylkill Haven, Pa. They are Emma (6), Lillie (6), Kate (6), Irvin (6), Carrie (6) and Raymond (6), deceased. Emma (6) is the wife of Fred Jacoby, and their children are Ralph (7), Esther (7) Le-

roy (7), Virgie (7), Harry (7), Lillian (7) and an infant. Of these the last-named three are deceased, and one, Ralph (7) is married. His wife is Carrie Shae-ner, and they have one child (7). Lillie (6) is married to Dennis Stitzel, of Hamburg, and is the mother of two sons, Percy (7) and Earl (7). Kate (6) is married to Charles Goas and their children are Charles (7), Marion (7), Catherine (7) and Christina (7). Irvin's (6) wife is Augusta Schwank, and their children are Harry (7), Katie (7), Edith (7) and several others, who are deceased. Carrie (6) is still single and resides at Schuylkill Haven, Pa.

Historic Buildings of the Lehigh Valley

BY CHARLES R. ROBERTS, SECRETARY OF THE LEHIGH COUNTY HISTORICAL SOCIETY.

IV.

The Home of Reverend Abraham Blumer

THE house which was the home of Rev. Abraham Blumer for the last thirty-five years of his life stands just north of the iron bridge of the Cata-sauqua and Fogelsville railroad, to the right of the electric road from Allentown to Slatington. It is easily recognized by the evergreen trees which stand before it, and by the ornamental windows at either end. Its present inmates are Oscar Troxell and family.

Rev. Abraham Blumer, one of the most prominent of the early clergymen of the Reformed church in this country, was born at Grabs, then in the canton of Glarus, Switzerland, December 14, 1736 (old style). At his baptism, on December 19th, his sponsors were Magistrate David Hildy, Captain General John Hildy, Catharine, wife of High Bailiff Schmidt, and Anna Blumer, wife of a relative. His father was John Jacob Blumer, minister at Betschwanden and Grabs, Switzerland, who was born in 1700 and died in 1746; his mother was Salome Schindler, of Mollis. His grandfather, John Henry Blumer, born in 1663, was deacon at Schwandi and pastor at Grabs, and was the son of John

Jacob Blumer, born in 1624, who lived at Nidfurn, and was treasurer of the province and high bailiff at Baden in 1661 and 1672. John Jacob Blumer's father was Peter Blumer, born in 1581, died in 1669, seneschal of the free cities in 1645 and councilor, from whom the genealogical tablets of the family run back to Othmar Blumer, who was church-steward at Schwanden and lived at Luchsingen in the sixteenth century.

Of the four brothers of Rev. Abraham Blumer, three died in military service. Conrad, the oldest, an ensign in the Swiss regiment in the service of the King of Sardinia, died at Alexandria; Henry, a surgeon and major in the Swiss regiment, died at Breslau; John Jacob, a cadet in the Meyer regiment, in the Sardinian service, died at Taggis; and Fridolin, the fourth brother, died on the journey to America.

Abraham Blumer matriculated at the gymnasium at Basel, August 1, 1754. He was ordained June 8, 1756. He became chaplain of a Swiss regiment in the service of the King of Sardinia July 11, 1757, remaining in it until 1766, when he entered the teaching profession in his



THE BLUMER HOUSE NEAR THE IRON BRIDGE

canton. He became vicar to a sickly minister and also private tutor. Rev. Mr. Planta, the pastor of the German Reformed church at London, wrote a letter, June 26, 1770, to the Synods of North and South Holland, strongly urging Mr. Blumer's appointment as a minister in Pennsylvania. The latter appeared before the deputies August 22, and before the classical committee August 27, 1770. He left Amsterdam September 6, 1770, and arrived at New York in the latter part of January, 1771. He appeared before the Coetus of the Reformed church in February, and in that month took charge of the four congregations in the Whitehall parish: Allentown, Egypt, Jordan and Schlosser's or Unionville church.

Rev. Blumer was a cultured and scholarly gentleman, versed in several languages. He received a call in 1774 from the French Reformed church of New York city, which he declined in a letter written in the French language. He was clerk of Coetus in 1773 and 1784, and president in 1774 and 1785. During his pastorate, in 1777, the Liberty Bell and the bells of Christ church, Philadelphia,

were brought to Allentown and secreted under the floor of Zion's Reformed church until after the Revolution.

Until 1785 Rev. Blumer lived at the parsonage of the charge in what was called "Moyer's Valley," but on June 10, 1785, he purchased from Bartholomew Huber and his wife Mary, of Macungie, for 612 pounds, 10 shillings, in specie, a tract of 195 acres and 58 perches, and soon after built the house which still stands.

Rev. Blumer was chaplain of the First battalion of Northampton county militia, commanded by Lieutenant Colonel Stephen Balliet in 1781. He was pastor of the Whitehall charge for thirty years and three months, until May, 1801, when old age compelled him to resign. He retired to his home, where he died April 23, 1822, at the age of eighty-five years, and was buried at the Jordan Reformed church. During his pastorate he baptized 2517 children and confirmed 1137 persons. He married, February 25, 1772, Susanna Maria Frary and had four children: Jacob, Salome (who married Michael Heller), Henry and Susanna Maria (who married Anthony Musick).

German Surnames:

Their Origin, Changes and Signification

BY LEONHARD FELIX FULD, M.A., LL.M., COLUMBIA UNIVERSITY, NEW YORK.

I. INTRODUCTION.

WHEN we begin to examine German names they appear to us for the most part like knights with their visors pulled down over their faces. For, take any German names at random, such as *Hildebrand*, *Rüdiger*, *Gundlach* and *Odebrecht*, and probably twenty-four out of every twenty-five educated Germans will be unable to decipher their meanings. It is wonderful how the surnames accompany us for seventy or eighty years without our ever becoming aware of their true significance. And in spite of our ignorance of their meaning we cherish our names so dearly that we would not permit a single letter to be taken from them, even though the subtraction of this letter did not change the pronunciation. It will be our purpose in the present paper to raise the visors from the faces of these knights and to give the reader a general survey of the field of onomatology. For we wish to make this our fundamental statement—that every name, however meaningless it may appear to us, has, or at least at some time had, a definite meaning.

If, as we say, each name once had a definite meaning, it may be asked: How has this meaning become obscured or lost? There are several causes which account for this phenomenon. The first cause is the fact that the German surnames are quite old. German surnames became fixed as such in the second half of the Middle Ages—that is to say, about six hundred years ago. But they did not originate then. Previous to that time these cognomens had been used as prænomens, changing from father to son, and in the thirteenth century they became fixed as patronymics. These surnames have a far longer history as prænomens. Most of them date their origin as far back as the time of the Great Migrations, while the history of others undoubtedly goes back

even further, to prehistoric times. We have positive proof of the antiquity of such names as *Siegfried*, *Hagen*, *Gunter*, etc., from the fact that they are the names of heroes who belong to the earliest traditions of the German people, which are preserved in the *Nibelungenlied*.

The old age of some of these names accounts to a certain extent for the fact that they appear unintelligible to us at the present day; for, although the language as a whole develops from day to day, personal names, being regarded as personal property, do not take part in the gradual development of the language. Therefore many German surnames contain to-day Old High German roots, the meaning of which the average German does not know. Take for example the three names *Hildebrand*, *Waldemar* and *Rudolf*. The roots *hild*, *mar* and *rud* appear to us almost like foreign words, because they are no longer used in the German language. To decipher their meaning we must go back to the Old High German, from which we learn that *hild* means *Kampf* (battle) and *mar* and *rud* signify *berühmt* (renowned). It may be asked at this point: Why were not the old and obsolete German names dropped and modern German names substituted, when the German language developed from its old to its present form? Whoever asks this question thereby shows his ignorance of the true character and function of personal names; for although some names, such as *Schwarzkopf* and *Kurzman*, originally were terms of connotation in addition to being terms of denotation, all names soon lose their connoting function and become mere terms of denotation.

The old age of German surnames is not the only cause which has tended to make them unintelligible to us to-day. Another cause is the fact that when these names originated there was no literary

or national language in Germany, but instead numerous dialects which have now become obsolete as literary languages or languages of intercommunication. When, after the time of Luther, High German became the national German language, many Low German names were translated into High German, but not all of them. Such names as *Schulte*, *Möller*, *Niebuhr* [*Neubauer*] and *Cassebaum* [*Kirschbaum*] and all the diminutives in *-ke* show distinctively a Low German origin.

Another cause besides the various dialects exercised its influence in making many of the German names of to-day unintelligible. This cause is the fact that so many names of foreign origin have in one way or another found their way into the great body of German names. The first and most important of these foreign elements is the Slavonic element. The Slavs from the time of the Migrations inhabited the east of Germany as far as the Elbe and the Saale, and when they were finally driven back they left behind them Slavonic words in the names of places and persons. Of these Slavonic names of persons found in Germany to-day the largest class is that of the Polish names in *-ski*, as *Schitlovski*, *Kosinski*, etc.

Among the other classes of Slavonic names found in Germany to-day may be mentioned those ending in *-ow*, such as *Passow*, derived from the names of places; those in *-itz*, such as *Bochlowitz*; those in *-in*, such as *Schwerin*, and those in *-slaw* (*Ruhm*, fame), such as *Bogislav*. In addition to the Slavonic element in the German names of to-day, we find also the French element introduced into Germany by the Protestant refugees, who left France during the reign of Louis XIV of the names thus introduced we may mention *Palmier* and *de Conventant*.

We have now considered the influences of time, dialects and foreign languages upon German surnames. Although each of these elements has tended to make the solution of the problem before us more difficult, none of them has placed before us any difficulties which a competent linguist can not surmount.

There remains, however, one difficulty far greater than any of those we have mentioned: the intentional and unintentional changes which men have made in their names. Among the unintentional changes, for which we can of course blame no one, are such changes as that of *Bogislav* into *Butzlaff*, that of *Warneking* into *Warnkönig*, that of *Christian* into *Kirschstein*, and that of *Bernhard* [*Bärenstark*] into *Bierente*. The intentional changes in German names were often due, during the period of imitation following the Thirty Years' War, to the fact that men preferred to have a name which savored of a foreign language rather than a pure German name. This fact accounts for such intentional changes as that of *Fassbinder* into *Vasbender*, or that of *Knieriem* into *Cnyrim*. But these changes are quite harmless when compared with those where a man (as was the custom in the seventeenth century) translated his German name into a Latin name. In this connection we need only refer to the passage in Goethe's *Götz von Berlichingen*, where *Oelmann* changes his name to *Olearius*, because he thinks it sounds better. Or for an actual example we may refer to the family-name of Goethe's mother, which was originally *Weber*, but was changed to *Textor*.

This concludes our consideration of the four great difficulties which beset us when we attempt to decipher the meanings of German names, to wit: (a) Their old age; (b) the beclouding influence of the various dialects; (c) foreign elements; (d) intentional and unintentional changes. But we must not let these difficulties deter us from pursuing our investigation, for not only do the personal names reflect the spirit of the language quite as much as do other German words, but, being peculiarly personal in their character, they reflect the spirit of the people to a far greater extent than any other monuments with which the philologist has to deal.

In the present paper we shall divide German names into three broad, general classes: (a) Old German names (mostly heathen); (b) foreign names (mostly Christian); (c) appellations of various kinds which later were used as surnames.

A Historical Sketch of Schaefferstown

BY A. S. BRENDLE, ESQ., SCHAEFFERSTOWN, PA.

(Concluded.)

Notable Citizens

MERCHANTS.—Alexander Schaeffer was among the first, if not the first, of those who engaged in mercantile business in the town. James Huston, Abraham Rex, John Krall and George F. Miller were in the business from the beginning to the middle of the nineteenth century; they were followed by Cyrus M. Krall and John M. Krall, Joseph S. Lauser and George T. Lauser, Wm. M. Weigley, Rex Weigley and W. B. Weigley, at the three several stands. George T. Lauser and Umberger & Hartman are the present merchants of Schaefferstown.

EDUCATORS.—Foremost among the prominent educators of the town stands Mrs. Emily Pelton Miller. Mrs. Miller was a native of Connecticut; she was engaged to come here and take charge of a private school which a number of the leading families of the town were supporting. She was a success from the very start and subsequently was chosen by the trustees as principal of the local academy, to fill the vacancy caused by the resignation of Prof. Missimer. That position she filled with distinguished ability until the academy was closed. Then she established a private school on Prospect Hill, which she conducted with the same success for nearly ten years, until failing faculties compelled her to retire from the work for which she was so signally fitted. She was a born instructor and a martinet in discipline. Her son, Dr. T. V. Miller, was the first principal of the local high school, and also enjoys the reputation of a most successful educator.

PHYSICIANS.—Many have ministered to the needs of the sick in this community. The first physician of whom we have any record was Casper Schweitzer, M.D., who came to this country from Germany in 1735 and settled here. He was among those who took the oath of allegiance to the United States in 1777 before Henry Schaeffer, Esq., and died

about 1790. Numerous descendants of his are still resident here. Michael Tryon was the next in order; he was the physician who dressed the injuries of Francis Sheetz, a youth who was fatally wounded by two murderers in 1798. Jacob Grobb and Christian Bucher were the next physicians; they were followed by Jonathan Zerbe, Alfred V. Bucher and I. Reily Bucher, and these in turn by the present corps, T. T. Zerbe, J. W. Keath and B. Frank Zerbe. There have been many others, but their stay was comparatively brief.

CLERGYMEN.—Here we shall consider only natives. The list of these is quite long, and many of them have won distinction as successful pastors and as pulpit-orators. Revs. John H. Lowery and Moses Dissinger were entirely self-made, but they did good work in their respective fields of labor. The latter had the reputation of being a regular "son of thunder," his original method of presenting the truth as he conceived it being at times literally startling, if not always convincing, to his hearers. When he began to exhort, his education was so limited that he needed coaching even in his Bible-reading; but he was an original thinker and could think to some purpose, as the lasting impressions for good which he left upon his congregations attest. Rev. Lowery was less aggressive, if not less enthusiastic, than Rev. Dissinger.

Revs. Edmund R. Zimmerman and John W. Steinmetz, D.D., represent the educated ministry, both of them being graduates of Franklin and Marshall College. The former was identified with the Methodist church, the latter with the Reformed. Both of them did good and faithful work, laboring as long as they had health and strength, and the luster of their names reflects glory upon the old town in which they were born.

Henry Dissinger and John G. Dissinger also engaged in the work of the gos-

pel-ministry, and have doubtless won many souls for their hire.

LEGISLATORS.—Dr. Jonathan Zerbe, Cyrus E. Hoffman and Dr. T. T. Zerbe represented Lebanon county at various times in the State House of Representatives; and all three distinguished themselves as men of ability and zeal. The first-named came here as a youth to study medicine and made his permanent home here; the other two were natives of the town. The first two were literally self-made men, who won their way to honor and distinction by assiduous study and application.

SOLDIERS AND HEROES.—Although the people were of almost pure German and Swiss extraction, the community was not slow to espouse the cause of the Puritans and the Quakers in their troubles with the mother country at the outbreak of the Revolutionary War. In 1775 many of the names of town-residents appear in the lists of local associators for common defense; and in 1776 a whole company of soldiers, commanded by Captain Henry Schaeffer, a son of the founder of the town, marched to the front and did good service for the cause of national independence. Unfortunately the roll of the

company is lost, and for that reason the names of the patriots who thus honored themselves and their town cannot be furnished for publication. Indeed, so far as the community as a whole is concerned, the honor is possibly the same anyhow, as the men were all from this place. Subsequently many individuals from the town and neighborhood enlisted in various commands, but no distinct organization was formed here. Among the riflemen, probably Morgan's, was John Beamesderfer, who served five years. Others from the neighborhood who are vouched for were Lewis Miller, who was captured in the battle of Long Island, August 27, 1776, and suffered the horrors of captivity on a prison-ship; also John Krum, Frederic Heberling and George Dissinger.

For about two years the Lutheran church was used, under the orders of the director general of hospitals of the Continental army, as a hospital for the accommodation of sick soldiers. Some damage was done to the property in connection with such use, for which the church-wardens, Adam Oberly, Christopher Saylor, Henry Pfeffer and Jacob Neff, by petition dated May 25, 1779, ad-



THE LUTHERAN PARSONAGE AT SCHAEFFERTOWN, PA.

dressed to Congress, asked compensation. We can not say, however, whether the prayer of the petitioners was granted or not.

In 1814 many local militiamen were among those who marched to the relief of the national capital and Baltimore, at the time of the British invasion.

At the beginning of the Civil War the town was ablaze with patriotism, and the flower of the local youth enlisted during the summer and fall of 1861, Company F, Ninety-third regiment, P. V., being largely made up of local men. Others enlisted in various other commands; and in 1862 another large quota of young men from here joined Company K, 142d regiment, P. V. The last considerable body left for the front in February, 1864, as recruits for the 93d regiment. Many of these young patriots died the death of heroes on the field of battle, two of them, Henry Smith and Monroe H. Stohler, being killed in the battle of the Wilderness and their remains never identified. The old town holds the memory of all who fell in sacred remembrance.

William Siegrist and George Strickler, Jr., served in the Spanish and Philippine wars, both of them being sons of veterans of the Civil War. Corporal L. A. Hetrich served with the U. S. marines in the Chinese troubles at Taku and Tientsin.

Brownstone Mansion

Wm. M. Weigley, son-in-law of Abraham Rex, merchant, flour-manufacturer, friend of education and public benefactor, left an enduring monument to his name in the handsome, massive and substantial brownstone mansion which he erected for his own home shortly before his death. It is located on Main street, south side, between Market street and Lancaster avenue, and stands as a splendid ornament to the town, as well as a fitting memorial to its first owner. The stone used in its construction was quarried on Mr. Weigley's own land, four miles south of town, on which there are immense deposits of excellent building-stone of that kind. The present owner is W. W. Weigley, Esq., a son of the builder, who is a prominent lawyer of Philadelphia.

The Cornet Band

The Schaefferstown Cornet Band was organized in 1869 and duly incorporated under the laws of the State in 1870. Prof. M. Rocholl was its first instructor, and the charter members were these: Dr. T. T. Zerbe, leader and cornetist; Jacob S. Weiss, John S. Brendle and George Dodendorf, cornetists; E. S. Dissinger and Jacob F. Hickernell, B-flat cornetists; T. Jefferson Hoffman and Alfred Mays, altoists; J. Aaron Brecht and Solomon Moyer, tenors; Abraham Tshudy, baritoneist; Peter B. Mock and John Bender, bassoists; George T. Lauser and Cyrus L. Hickernell, snare-drummers; Henry Lauser, bass-drummer; Cyrus C. Albright, cymbalist. As a musical organization the band has won an enviable name and reflected luster on the town itself. As leaders and directors George Dodendorf, J. A. Brecht, Dr. T. V. Miller, John C. Miller, Samuel S. Mock, M. J. Krieger, Thomas H. Dissinger and Cyrus J. Hickernell have successively wielded the baton as successors to Dr. Zerbe. Prof. C. J. Hickernell, the present leader of the band, is not only a fine cornetist, but also a composer of band and piano music of high excellence. His "Sigsby March," "United States Forever" and "The Jolly Village Boys" justly entitle him to the high rank accorded him as a musician.

Secret Orders

Washington Camp, No. 256, P. O. S. of A., was instituted in Pepper's Hall, October 10, 1879, with the following charter members: Cyrus H. Murdock, W. S. Murdock, George T. Lauser, N. L. Kalbach, Landis L. Miller, George Strickler, George W. Weik, Allen S. Miller, Cyrus R. Hetrich, Jeremiah Kohl, Reuben Bobb, John H. Miller, Frank R. Smith, B. Frank Zerbe, M.D., David S. Smith, Harvey M. Ream, John K. Strickler and Samuel S. Urich. Six of the charter members are still in good standing in the camp; four are deceased, and the rest have been dropped from the roll from time to time. The present membership of the camp is 138, and the camp owns property to the value of \$6,000. The stated meetings of the camp are held



GRAVES OF CAPTAIN HENRY, ALEXANDER AND ANNA ENGEL SCHAEFFER

on Wednesday evening, in Franklin House Hall.

On the evening of the ninth of May, 1905, Heidelberg Castle, No. 43, K. G. E., was instituted in Franklin House Hall, with the following officers: Past chief, Thomas J. Strickler; noble chief, Alvin Binner; vice-chief, Irwin Horst; high priest, Wm. H. Iba; master of records, Moses A. Fetter; clerk of exchequer, A. S. Brendle; keeper of exchequer, Samuel G. Lausch; venerable hermit, Joseph H. Matthews. There were thirty-three charter members, and the present membership of the castle is 80. The weekly meetings are held on Thursday evening in Franklin House Hall.

Cemeteries and Epitaphs

On a hill-top overlooking the main part of the town from the northeast, and abutting on North Front street, is found the local necropolis, the final resting-place of probably five thousand mortals who have gone to their reward. Eight distinct cemeteries, five east of Front street—the Evangelical, the Lutheran, the Reformed, Bucher's addition and Steinmetz's addition—and three—the

Bener, Iba and United Brethren's—west of said street, are all grouped together, those on the east side of the street being all enclosed by one common fence, those west each in its own separate enclosure. The fine condition in which they are kept reflects no little credit on the community charged with their care. The general cemetery, Reformed and Lutheran, which forms the nucleus of the whole, had its historical origin in 1763, in which year Alexander Schaeffer and wife deeded Lot No. 225 in the general plan of the town to John Wolfersperger and John Lauser, in trust for the use of the Reformed and Lutheran congregations, respectively, as a burial-ground. In 1835, Samuel Rex, a public-spirited citizen of the town, in his last will and testament gave and devised one acre of land adjoining the old cemetery to the two congregations in common, and shortly thereafter an amicable partition of the whole plot was effected between the congregations, the Reformed taking the northernmost half. A stone wall was built along the whole front, and each congregation had its own gate of entrance. The Evangelical cemetery is located between the Lutheran and North alley; Bucher's ad-

dition east of the Lutheran and Reformed; Steinmetz's addition north of the Reformed and Bucher's. An old frame tool-house, owned by the two congregations in common, stood many years on the boundary-line between the two cemeteries, but fell a prey to fire of accidental origin about fifteen years ago.

It is impossible to determine when the first burial was made in the old cemetery. The probability is that the dead of the neighborhood were interred in the lot deeded to the churches aforesaid many years before that deed was executed. The oldest graves were simply marked with nameless headstones, bearing no dates or any device to fix the time. Alexander Schaeffer's first wife, who died in 1772, was among the first to have a headstone placed at her grave with an inscription cut thereon. The following are the seven earliest inscriptions found on the old cemetery, all with a single exception carved on brown sandstone. The writer prefers to give them untranslated:

Hier ruhet unser liebe Tochter, Maria Elisabeth Aerpf (Erb), Philip Aerpf u. Susanna Magdalehna eheliche Tochter; ist geboren anno 1756, Febru. 7 tag; gestorben anno 1769,

Jan. 13 tag; alt worden 12 Jahr, 11 mond u. 8 tag.

Hier in dieser Gruft der Ruhe ruhet, unter diesem Stein durch Christi Blut von Sünden rein, ANNA ENGEL SCHEFFERIN; gestorben und ruhet hierin den 22ten November, 1772; ihres Alters 64; geboren 1708.

Hier ruht Susanna Cappin, geboren X August, gestorben XXI December, 1772. Ruht sanft in dieser Gruft bis dir Jesus wieder ruft.

Hier ruht Catharina Heissin. Ist geboren den 25ten Juni, 1772; ist gestorben den 14ten November, 1774.

Hier ruht Adam Wolfersperger; ist geboren den 20ten Hornung, 1772; ist gestorben 15ten November, 1775.

Hier ruht Margreda Wolferspergerin; ist geboren in Jahr 1697, den 21 September; ist gestorben den 1 Christmond, 1775.

Machtelena Seillin. Wart geboren den 10ten Nofember, 1775; starb selig im Herrn den 6ten Mertz, 1777. Ruhe sanft in dieser Gruft bis dir Jesus wieder ruft.

The remains of Alexander Schaeffer repose side by side near those of his first wife, and the inscription on the tall marble headstone which marks his grave is as follows:

Hier ruht im Herrn der Leib des ALEXANDER SCHAEFFER. Ist geboren den 8ten January, 1712. Ist gestorben den 10ten April, 1786. Alt worden 74 Jahr, 3 Monath & Zwey Tage.

Prof. Adam H. Fetterolf, Ph.D., LL.D.,

President of Girard College

BY REV. A. J. FRETZ, MILTON, N. J.

ON THE good ship Thistle arrived at Philadelphia, August 20, 1730, Peter Fetterolf, who was born in Wachbach, Holland, March 20, 1699, and was married to Anna Maria Rothermel in 1729. They were the great-great-grandparents of Dr. Adam H. Fetterolf.

Dr. Fetterolf was born at Perkiomen, Montgomery county, Pa., November 24, 1841. He is the second son of Gideon and Elizabeth (Hunsicker) Fetterolf, and is descended from a long line of Swiss and Dutch ancestors. His great-grandfather on the maternal side, Valentine Hunsicker, emigrated from Switzerland to America in 1717. Hunsicker's son, Henry, and grandson, John, were both bishops of the Mennonite Church, and noted for their intelligence and

piety. Dr. Fetterolf is also descended on the maternal side from the pioneer Christian Meyer, of Lower Salford, and from the eminent Mennonite bishop, Henry Funck, pioneer, of the Indian Creek.

The early years of Dr. Fetterolf's life were spent upon his father's farm, and there was nothing either in the circumstances of his birth or his surroundings to indicate that he was destined for a remarkable work. From his father he inherited those elements of a vigorous but modest character which he has manifested throughout his career. He began attending school about the time when Pennsylvania adopted a free educational system. When he was fourteen years of age, his father removed to Collegeville,



PROF. ADAM H. FETTEROLF, PH.D., LL.D.

where he had the advantages of a good schooling at Freeland Seminary. By alternately teaching and studying he made himself master of mathematics, Latin and Greek, and at the age of twenty was appointed professor of mathematics in Freeland, a position which he filled with great credit. He was a progressive teacher, keeping himself posted in all the latest methods, and creating a marvelous spirit of enthusiasm and interest among his pupils. He subsequently became principal of the seminary and conducted it successfully for five years, until the buildings and grounds were purchased for Ursinus College. Later, on leaving Collegeville, Doctor Fetterolf associated himself with Reverend Dr. Wells in the ownership and management of Andalusia College, in Bucks county, Pa. After the death of Dr. Wells, in 1871, he assumed full charge, and continued at the head of the institution until 1880, when he was elected by the board of city trusts of Philadelphia to fill the chair of vice-president of Girard College. Two years later, upon the death of President William H. Allen, Dr. Fetterolf was chosen to succeed him, and has held the position of president ever since, discharging his manifold duties with the utmost confi-

dence of the board and the full approbation of the public.

The college of which Dr. Fetterolf is president, as is well known, was founded by Stephen Girard, who had amassed an immense fortune as a shipping merchant and banker in Philadelphia, where he arrived from France, to begin life in a humble way. At his death, Mr. Girard bequeathed two million dollars and the residue of his estate, after paying certain legacies, for the erection and support of a college for orphans, into which are admitted as many poor white male orphans between the ages of six and ten years, who are residents of Pennsylvania, as the endowment can support.

The degrees of A.M. and Ph.D. were conferred upon Dr. Fetterolf by Lafayette College, and the title of LL.D. by Delaware College.

Doctor Fetterolf has been twice married. His first wife was Annie, daughter of George Hergesheimer, of Germantown. In 1883 he married Laura M., daughter of William D. Mangam, a prominent New York merchant. He has two sons, Dr. George and Edwin H. Fetterolf, both graduates of the University of Pennsylvania.

Myles Loring:

A Tale of the Tulpehocken

BY REV. ALDEN W. QUIMBY.

CHAPTER V.

Beneath the Buttonwoods

IT may be desirable, at this stage, to relieve the reader's curiosity about the antecedents of the principal character of our story. His name, together with a few others that it will be necessary for us to consider, is not indigenous to the soil of Berks county. Whence, then, did he spring?

Our attention has already been slightly drawn to an ancient domicile of logs, standing at the corner of Franklin street and the Rehrersburg road, as the building in which Baron Stiegel established the first school in Womelsdorf. It is a very simple structure of one story and an attic, with a window on each side of the low front door, and two windows below and one above looking out upon the Rehrersburg road. A few lingering traces of red paint testify to an attempt at adornment in a previous age; and the rough flagstone pavement, an extension of which forms a bridge over a culvert, offers no contradiction to the period indicated. A tall buttonwood uprears itself close to the curb, and a garden of moderate dimensions is situated at the rear of the house. A veteran of the Civil War occupied the premises to the hour of his death, his faded blue uniform and crutches mutely but impressively bearing witness to his unselfish patriotism.

Just opposite the old Stiegel school-house, on Franklin street, are two frame houses showing signs of the attacks of time. Lacking totally in esthetic appearance, there is nothing about them which would attract an artist's notice. The westernmost of the time-stained pair is a little taller and has two front entrances, one of which leads directly upstairs. Four stout buttonwoods stand at the edge of the flagstone pavement, and an alley now flanks the larger house on its western side. At the period of which

we write there was no alley, but a side-yard, in which stood a bake-oven of primitive design and a vat or other receptacle for wood-ashes, from which lye was made for soap-boiling. Over the bake-oven ran a rich green vine which bore the brilliant trumpet-flowers; in the rear was a garden, that indispensable adjunct of a home in a country town.

The smaller and older house had also a side-yard, which was entered by a whitewashed gate and in which, on the line of the front fence, stood a coal-house. A log annex in the rear, with a great fire-place, served as a kitchen.

The interior of neither house would be regarded as approaching in tasteful and convenient arrangements the ideal of the present day. The west door of the larger house opened into a room which occupied the entire first story, being probably intended for the educational purpose to which it was put for so many years.

If men are to be estimated according to the moral influence they exert upon a community, the most conspicuous Womelsdorf figure of the nineteenth century was that of Walter Murray, schoolmaster. Born in county Donegal of the greenest isle of the sea, he removed, while yet a child, to the country of heather and blue-bells, and upon attaining vigorous manhood emigrated with his little family to America. After a residence of several years in Chester county he settled in Womelsdorf, where he prosecuted his work, of incalculable value to society, as a teacher of both secular knowledge and religion. The opening of his school was attended with some amusing incidents, for very few of his pupils understood any English whatever, while he was equally ignorant of German. Having asked an interpreter what he should say to induce his German pupils to look at their books

to study the alphabet, he commanded them to "Gook oop de book!" whereupon, as he was wont to narrate in a triumphant tone, they immediately cast their eyes upon the mysterious page.

Whatever the curriculum was and whatever the rules, the former was remarkably successful and the latter were rigorously observed. While the pupils were compelled to learn systematically the rudiments of a common education, they were also zealously instructed in morals and theology. A man of remarkable memorizing power and withal a rigid Presbyterian, most devout in his personal life, Mr. Murray seemed to have the Bible at his tongue's end. He could recite numberless passages of both the Old and the New Testament, often giving chapter and verse, and in some instances whole chapters of favorite portions. Every word of the Westminster Catechism was as familiar to him as the primer, or "green book," used in his daily tasks, and "sound doctrine" was constantly imparted to the boys and girls committed to his care. For three or four decades also he was at the head of the "Union Sabbath-school"—he would have disdained the term "Sunday."

Most methodical in his habits, he had even a place for the wire he used in cleaning his clay pipe; that was in the fireplace, where, by his wife's direction, he sat and smoked when in the house. But the typical picture of the old school-master represents him as sitting in a rocking chair with a swinging arm, upon which rests the "Anti-Slavery Standard" or a copy of the Bible. It will be inferred that the man who warmly welcomed runaway slaves and assisted them on their journey northward was a Republican in politics. He was the first Republican voter of the borough.

A strict disciplinarian, Mr. Murray used an instrument of punishment probably unknown to many of our readers. The "taws" consisted of a stout piece of leather, twisted to form a handle, to which were attached several dangling "ticklers," that were laid on the backs of unruly youth with singular impartiality and conscientiousness. Yet the master was beloved by his pupils, for he never

failed to compliment them upon their fidelity and success, and to reward them with cakes and candy—"love letters"—for honesty, truthfulness and successful work. He was an expert at both checkers and marbles, the former of which games was usually played with grown folk.

When, after teaching three generations with enduring patience and unabating toil, he departed at the age of ninety-four, the whole community rose up and called him blessed. His eyesight, ever unassisted, remained undimmed to the last, and he probably never had been really ill in all his life.

To Walter Murray and his Scotch "lassie" was born a daughter who received the name of Margaret; Margaret it continued to be, for the master never employed diminutives. When this daughter, carefully trained by the best of fathers, attained the years of womanhood, she too engaged in the work of teaching. This was in the days when teachers boarded in the homes of their pupils, and if the reader would know how well she did her work, let him inquire of any representatives of the families of that time. He will find that at the mention of her name, though more than a generation has passed away, tears will stand in the eyes of gray-haired women and the voices of strong men will soften as they repeat the name Margaret!

She taught not only the usual simple branches, but also fine needlework and other accomplishments; many rural homes possess "samplers" which show her correcting touch. She had inherited from her father a strong religious character, which impressed itself upon her pupils in turn; the hymns of Cowper and Montgomery were among her favorite poems. When time brought her the cares of a family, she would fold her babe to her bosom and sing some air like "Ortonville" or "Hebron," while the moonbeams shone in at the window and pictured to her, in the midst of her burdens and anxieties, a home where the light of the moon is not needed, being supplanted by that of the Lamb.

From his home in Boston Myles Loring had come at the age of four to re-



THE SELTZER HOUSE, AT WOMELSDORF, PA.

ceive the care and training of this lovable, saintly woman. His mother, traveling for her health, had once visited the secluded Lebanon valley and made the acquaintance of Margaret Murray, an acquaintance which speedily ripened into indissoluble friendship. As it was evident that her life would be of brief continuance, she had obtained a promise that her only child should receive Margaret's care in the hour of his bitterest need.

The love of the child for his foster-mother grew to be almost idolatrous, and when, five or six years later, she too walked through the valley of the shadow and faded forever from earthly view, he was inconsolable. Relatives in Boston received him, after he had spent a half year on a farm, and provided for his education, but his heart was buried in the scenes of his life at Womelsdorf. Now he had returned to revisit haunts more attractive than words could readily express, and to think over the precious things of the dear dreamland of long ago.

In his Sunday morning tour Myles had hungrily studied his adopted home. The three porches in front of the double house, even the very doors and windows, affected him. He remembered the school-room and its fireplace; the master's desk

with its balls of string, confiscated tops, knives and marbles; the alphabet-cards with clear-cut letters and illustrations of words. He recalled Grandfather Murray's "tut-tut" and "och" (the "o" pronounced long), and the terrorizing "taws," which indeed he never felt. He remembered the garret, with its literary treasures in the shape of copies of the "Illustrated London News," full of pictures of the Sepoy rebellion. The odor of that well packed quarter of the house, in which stood boxes of trumpery and a number of spinning-wheels, seemed to come to his nostrils even on the fresh air of an August morning. There were wasps, too, among the rafters; but he had learned to move about circumspectly while ransacking the garret for prizes or while looking out of the little windows.

In the parlor Baxter's "Saints' Everlasting Rest" and the "Pilgrim's Progress" lay upon the table. Of the former volume he could say little, for it had been rather beyond his childish inclinations; the latter was a prime favorite, quite as attractive in some respects as the "Scottish Chiefs."

Mental photographs, quickly succeeding, brought into the foreground the comfortable settee, so inviting after a

fishing excursion, and the pigs, one of which (that remained thin and unpromising in spite of an abundant food-supply) he had appropriated to himself.

He seemed to hear the measured ticking of the old clock which stood in a corner of the schoolroom, with the round face of the moon beaming over the dial; he imagined the tolling of the church-bell on the hill when Aunt Hannah Boone's body was borne to the tomb, and the solemn movement of the procession through the churchyard, in full view from the front steps. Then his thoughts reverted to Boston, to the preparatory school, the college and the theological seminary, so very different from the things of which he had his earliest recollection. To be sure, the future also must have a place in his meditations, for it was highly important for him to determine the course of his life-efforts.

But back again he came to the old home, and now it was the smaller house which filled his thoughts. On that same blue window-sill he used to lean while

(To be continued.)

A PUBLISHER'S REPLY.

That there are always two sides to a question is illustrated by the following self-explanatory letter. Comment is not necessary.

Editor of The Pennsylvania-German:

In the February number of your magazine there is a communication from my friend, Irvin P. Knipe, with the heading "Historical Works too Rare and Dear." As I am the publisher quoted, I feel it my duty to make a reply and I trust that in justice to me you will print it.

Every publisher prefers large editions to small ones and I am no exception. It is a fact however, that works on local history are wanted by but few and not "by the thousands." A quick return on the investment is necessary in order to make it profitable to publish them, *even at high prices.*

My limited editions are all handsome and are published at popular prices, within the reach of anybody who wants them. They are as low even as electrotyped books of the same grade of manufacture. Governor Pennypacker's "Settlement of Germantown" was published at \$3.50. Those who know the book know that it was too cheap as compared with other books. Mr. Jenkins's "Washington in Germantown" was published at \$3.50. The handsome

gazing at a passing wagon. Out in the sitting-room must still be the red fire-board with spirals of black paint here and there. Up the stairs which led from the sitting-room was his bedroom, where a trunk with a red cotton cover served him as a writing-desk. On the wall used to hang a sword once wielded by a lieutenant in the Civil War.

Memory was prodigiously busy in the few minutes of his reverie. How he wished that he might again explore those houses which were so dear to his heart! Was it any wonder that with such a tuning of the chords his lyre gave forth heavenly music in the sermon which followed?

One more note must be made ere we turn away from these old houses. The window at the east end, opening into the yard containing the coal-house, is the very one through which Myles looked one rainy day and wished that his own little house with its tiny window might be built in the yard, and that he and Caroline Filbert might occupy it!

illustrations alone were worth \$5.00. Mr. Jenkins's "Jefferson's Germantown Letters," the announcement of which has specially roused Mr. Knipe, was advertised at \$3.00 and reduced to \$2.50, although the subscription list was nearly filled at \$3, and the book is well worth \$4.00.

I enable book lovers to get, at very low prices, books that could not be published in large editions except at a loss and that therefore would not be published at all.

I get no share in the advanced price at which my publications sell after they are out of print. My customers get it all. The reason the books go up in price is because of their intrinsic value, which makes nearly all the purchasers keep them in their libraries. As the fame of the books spreads, more people want them and the few original subscribers who are willing to part with them, naturally get a substantial profit on their sale.

My profit is a sentimental one and consists of the pleasure of seeing my customers do what anybody could do—have the foresight to subscribe for good books at low prices and not *lose* money on them when necessity or any other reason leads to parting with them.

WILLIAM J. CAMPBELL,
Philadelphia.

Literary Gems

WILDA DAUWA

BY REV. ELI KELLER, D.D., ALLENTOWN, PA.

In alta Zeita wara wilda Dauwa,
Die hot mer Frihjohrs sehna fliega
In kleena Flig un in scharmanta grossa—
Was war sel doch en schee Vergniega!

Die Buwa uf da Felder hi' am Pluga
Hen g'schtoppt mit ihra mieda Fuhra
Un aus der volla Bruscht gerufa: "Dauwa!
Ihr himmelsscheena Kreatura!"

Un sin sie iwer Berga hoch weg g'floga,
Noch heecher iwer diefa Däler,
So hot mer sie mit Luscht juscht fliega lossa;
Bei sich gedenkt: "Ihr sin die Wähler!"

• Mer heert wul do un dart, dass Flinta kracha—
Verroschta Eisa, längscht gelada.

So Schiessa is nix wert un juscht en Lärma,
Em faula Schitz noch selwer Schada!

Doch endlich werr'n die Dauwa mied vum
Fliega,
Un setza sich, wu Wass'ra rauscha.
Im kihla Schatta fihla sie sich glicklich;
Dart rufa sie ihr "Eht!" un—lauscha.

Wie sitza sie so schee in langa Roia,
Uf hocha griena Beem un Näschtcher,
Mit groa Käpcher, netta groa Reckcher,
Mit rota un mit weissa Westcher!

Sie sin nau sauwer fart, die wilda Dauwa,
Un kummen ewig nimme widder!
Was bleibt noch iwrig vun dem scheena Seg?
Der Geischt legt sich sei Schätza nidder.

DER AUTO-WAGA

BY W. F. K.

Mer is jo nimme 's Lewes sicher,
For fahra uf der Schtross,
Wann die verdollta Auto-Wäga
Nau kumma uf em los!
Sie hen ken Geil dart varna dra',
Ken Deichsel un ken Lann;
Grad riwer ab—un Eener druf,
Wu da Lever händla kann.

Sie macha em die Geil juscht schei
Mit dem Gepuff un Schmok,
Wu rauskummt unnig der Maschin
Un's geh macht unna Wog.
Der Dreiwir hockt dart varna druf
Mit seinra ledderna Kap,
Hot juscht da Lever in der Hand
Un dreht en uf un ab.

Er guckt juscht grad dart varna naus
Un biet em net die Zeit.
Er meent 's kennt Niemand fahra so,
As wie die reicha Leit.

Er brauch't ken Geeschel un ken Wip
Un jagt so schnell druf los;
So eppes sot wahrhaftig net
Erlaab't sei uf der Schtross.

Deel Geil, die macht's so bang un schei,
Sie reissa aus 'm G'scherr,
Wann so en Ding n'entgega kummt
Un so en wiescht Geplärr.
Die Gäns, die wissa net was 's meent
Un dreha ab net aus;
Sie bicka sich bis 's driwer is,
No kumma sie hinna raus.

's is nimme seef for alta Leit,
For uf der Schtross zu fahra,
So wie 's als war net lang zurick,
Eb die Gaswäga wara.
Deel jaga noch so wiescht druf nei,
Grad newa an em naus,
Mer meent gewiss, es kennt net sei!
Der Grissel geht em aus.

AN EVENING HYMN

BY JOHN KEBLE, 1827.

Sun of my soul, Thou Savior dear,
It is not night if Thou be near.
O, may no earth-born cloud arise
To hide Thee from Thy servant's eyes!

When the soft dews of kindly sleep
My wearied eyelids gently steep;
Be my last thought, how sweet to rest
Forever on my Savior's breast.

Abide with me from morn till eve,
For without Thee I cannot live;

Abide with me when night is nigh,
For without Thee I dare not die.

Watch by the sick; enrich the poor
With blessings from Thy boundless store;
Be every mourner's sleep to-night,
Like infant's slumber, pure and light.

Come near and bless us when we wake,
Ere through the world our way we take,
Till in the ocean of Thy love,
We lose ourselves in heaven above.

EIN ABENDLIED

DEUTSCHE UEBERSETZUNG VON PFR. ADRIAN VON ANDEL.

Du Sonne meiner Seele, mein Heiland Jesus Christ,
Es kann nicht Nacht mir werden, wenn du nur nahe bist.
Lass jede Erdenwolke vor deinem Blick entflieh'n,
Die meinen Augen könnte, mein Jesu, dich entzieh'n.

Wenn nun der sanfte Schleier des Schlags sich niedersenkt
Und meinen müden Gliedern den süßsen Schlummer schenkt,
Sei dies mein letztes Sinnen: Welch' eine Himmelslust,
Auf ewig einst zu ruhen an meines Jesu Brust!

An jedem frühen Morgen und bis die Nacht sich naht,
Sei du mir stets zur Seite auf meinem Lebenspfad;
Und in den finstern Stunden, ach, Herr, verlass mich nicht!
Halt' mich in deinen Armen, wenn einst mein Auge bricht.

Sei du der Arzt der Kranken, und sei der Armen Rath;
Erfülle ihren Mangel mit deiner Lieb' und Gnad'.
Gedenke der Betrübten, ach, lieber Heiland, du!
In ihrem tiefen Kummer gib ihnen sanfte Ruh'.

Und wache ich am Morgen voll Dankes wieder auf,
Dann segne mich auf's neue zu meinem Tageslauf,
Bis dass mein Leben fließet in's Meer der Ewigkeit,
Und ich dich werde schauen in deiner Herrlichkeit.

WIE VIELE?

DEUTSCHES VOLKSLIED VON WILHELM HEY.

Weisst du, wie viel Sternlein stehen
An dem blauen Himmelszelt?
Weisst du, wie viel Wolken gehen
Weit hin über alle Welt?
Gott der Herr hat sie gezählet,
Dass ihm auch nicht eines fehlet
An der ganzen grossen Zahl—
An der ganzen grossen Zahl.

Weisst du, wie viel Mücklein spielen
In der heissen Sonnenglut?
Wie viel Fischlein auch sich kühlen
In der hellen Wasserflut?
Gott der Herr rief sie mit Namen,
Dass sie all' ins Leben kamen,
Dass sie nun so fröhlich sind—
Dass sie nun so fröhlich sind.

Weisst du, wie viel Menschen frühe
Steh'n aus ihrem Bette auf,
Dass sie ohne Sorg' und Mühe
Fröhlich sind im Tageslauf?
Gott im Himmel hat an allen
Seine Lust, sein Wohlgefallen,
Kennt auch dich und hat dich lieb—
Kennt auch dich und hat dich lieb.

HOW MANY?

TRANSLATION BY H. A. S.

Say, how many stars are glowing
In the vaulted dome on high?
Say, how many clouds are going
Daily through the troubled sky?
God Almighty knows how many,
Counted all, not missing any
Of the mighty multitude—
Of the mighty multitude.

Say, how many gnats are warming
In the sun's life-giving ray?
Say, how many fishes swarming
In the clear, cool waters play?
God the Lord, each one foreseeing,
Spake and called them into being,
Makes them all so happy now—
Makes them all so happy now.

Say, how many people daily
Waken with the early light,
Free from care, to follow gaily
Each his task from morn till night?
God Almighty gives with pleasure
All they need in boundless measure,
And he knows and loves thee too—
And he knows and loves thee too.

CHARLIE GREEN'S EXPIRIENZ MIT EME SKUNK

BY "MEIK FUCHS," WFSERN GERMAN-AMERICAN DIALECT.

Bischt du schun je geleft worde? Well, ich bin.

Ich hab e lange Weil bei ere alte Witwe gebord't un Hunger gelitte, un bin ihr beimbei so gege die sechzig Dollar schuldig bliewe. Zum Durchbrenne hatt' ich kee Geld, zum Bezahle noch weniger, un ich wusst net wo naus. Do fällt mir ein, dass ich emol gelese hab: "Es

is net gut for e Mann, wenn er alleen is," un hab die Witwe—leider—geheirat't.

Mei Fraa is net exactly was mer schön sagt; se hot arg warme Hoor un stottert mit de Aage—se squint't, sage mer derheem. Aber sel hot nix mit der Viehzucht zu duh. Die Viehzucht is nämlich juscht nau die Haaptach bei uns, seit mir uf die Farm hier noch Jackson Coun-

ty (Minnesota) gemuvt sin, specially die Springhinkel. Ich glaab schur, wenn die Geduld en Mense in de Himmel bringe kann, denn kann mer kee bessere Situäschen finne wie Hinkeltende. Sel is mei Opinion. Mer kann aach viel lerne do derbei. Die erst Woch hab ich schun ausgefunna, dass die Rusters, wo am mehnste krähe, die wenigste Eier lege, un so an.

Neulich is mir ebbes passirt, wo mir en klier Eidie vun Gemeenheet vun gewisse Mense gewo hot. Am Montag Morge sagt mei Alti zu mir: "Charlie!" (Wenn se sel sage duht, heesst's: Jetzt pass uf!) "Charlie," sagt se, "ich glaab unser gelbes Hinkel, wo letscht Jahr die siewe gehätscht hot, hot sich wieder e Nescht gestohle unner der Gränerie. Kriech emol nunner un guck!"

Ich wollt net nunner, aber es is net gut for e Mann, wenn er—du verstehst mich! Ich bin halt doch unner die Gränerie gekroche. Mei Nochber, der Greeley, is an der Fenz gestanne un hot mer zugeguckt. "Hello, Charlie," sagt er, "is dei Alti wieder hinnich dir her?"

Sel war schun gemeen vun em, aber noch gar nix gege was er dennoch geduh hot. Ich hab em gar kee Antwort gewe, bin einfach unner die Gränerie, hab awer nix gefunne wie Spinnewewe un Hinkelfedere un—so an!

Grad wollt ich zurück kriechen, do seh ich in ere Eck e klee Kätzche, wo mich ganz freundlich angeguckt hot. Aha! denk ich, so e klee Katz is net üwel; mer hen die viele Ratte, sel werd juscht's Richtige sein! Ich also hin un hol die Katz mit der Hand, was se aach ganz ruhig zugelosse hot. Wo ich so langsam wieder unner der Gränerie raus kriech, denk ich uf emol: du musst do im Dunkle uf ebbes Dodes

getrete sein! 's hot nämlich fierfull gestunke, un ich hab gemacht ass ich raus kumm, so quick wie ich konnt.

Drausse steht noch immer der Greeley an der Fenz un guckt ertüwer. Ich wollt em juscht sage, was ich for e schön Kätzche gefunne hätt, do ruft der Greeley: "Gud gräsches, Charlie Green, wo hoscht du selle Skunk her?" "Was for e Skunk?" sag ich. "Ei, selle Skunk, wo du in der Hand hoscht," sagt der Greeley.

Ich hatt' schunst vun selle Diere gehört, aber noch nie eens gesehne; wo ich aber sel hör, loss ich's Kätzche los ass ob's brenne däht. Dem Greeley sei Flint hot in der Fenz-eck gestanne, un der Greeley war net faul un hot dem Skunk's Licht ausgeblöse. Aber nau, was duh? Der Gestank war net zum Stände!

"Greeley," sag ich, "ich weess net, was soll ich anfangen? Ich meen ich hätt gehört oder geles, mer müsst sich e Weil eingrawe, for selle Gestank los zu kriege. Is sel wahr?"

"Ja," sagt der Greeley, "vergrawe is 's Een-zige, wo so'n Gestank raustreibt. Soll ich e Loch mache?"

"Wie lang muss ich sitze?" frog ich. "Dauert's lang?"

Der Greeley hot emol rumgeguckt un arg gehust't, un sagt denn, "'s däht blos so e paar Stunn daure. Uewerdem hot's immer lauter gestunke, un ich sag: "Ums Himmels wille grab zu! Ich kann's bal net meh stände."

Die Erd war weech, un der Greeley hot gegrawe so schnell er konnt. Beimbei war's Loch tief genug, un ich setz mich enein. Der Greeley fangt denn gleich an wieder zuzuwerfa. "Halt die Aerm drin, Charlie," sagt er. "An de Aerm is es am schlimmste." Ich Esel hab immer noch nix Böses gedenkt un



THE BOYS AFTER CHARLIE GREEN IN A HOLE

halt die Aerm im Loch. Der Greeley schaufelt flink druf zu, un in weniger wie fünf Minute sitz ich bis an de Hals in der Erd.

"Greeley," sag ich, wo er fertig war, "nau musst du mich net verlosse bis die Zeit um is, hörscht du?"

"Well," sagt der Greeley, "ich hab blos e klee Geschäft im Städtle, in ere halbe Stunn bin ich wieder do. So lang kannscht du ruhig sitze." Damit holt er sei Schaufel un geht.

For e Weil war die Situäschen net üwel, aber es is mir doch bal langweilig worde. Wu ich so gege fufzeh Minute sitz, kummt eens vun unsre Ferkel* doher, grad uf mich zu.

"Gehst du weg!" sag ich zu em; aber mehr konnt ich net mache, mei Händ ware jo im Grund. Sel Ferkel hot sich aber wenig an mei Befehl gekehrt, sondern kummt direct uf mich zu un—fangt an, sei Buckel an meiner Nas zu reiwe. "Dunner un Doria, du Mistviech!" sag ich un schrei, dass mer's auch e paar Meil konnt höre. Sel war aber aach dem Ferkel zu viel, un's hot sich fortgemacht.

Uewerdem seh ich e Heerd Buwe die Rood eruf kumme, grad uf die Lot zu wo ich sitz. An der Fenz bleiwe sie stehe un gucke durch die Bords.

"Guck, George, do is er!" sagt Eener. "Schur enoff e Mann, wo aus em Bodem wachst," sagt en annerer. "Is er lewendig?" sagt wieder eener. "Schmeiss em emol e Stück Holz an de Kopp."

Domit trifft mich so e Lausbengel mit eme gehörige Klotz uf de Kopp, dass ich gemeent hab, die Sterne däte vum Himmel purzle.

"Ihr miserable Lausbuwe, macht dass ihr

fortkummt!" schrei ich. "Ihr Räskels, ihr Skaunderls!" Die Buwe uf un dervun. "Er is lewendig! er is lewendig!" schreie, se un laafe noch em Städtel zu.

Nau is mir e Kerosinlamp ufgange: der niederträchtiqe Kerl vun em Greeley hot e Trick mit mir gespielt, un derzu e ganz gemeener Trick.

"Mörder! Mörder!" fang ich an zu rufe. "Mörder! Helft! Feuer!"

Wie e geschmierter Blitz fliegt mei Alti aus em Haus un uf die Lot los. "Wo bischt du, Charlie? Was is de Mätter?"

"Hier bin ich, Fraa, hier im Bodem!" sag ich.

"Um Gottes wille, Charlie, wie kummscht du dort in de Bodem!" ruft mei Alti.

"Wie kumm ich raus, is die Question," sag ich. "Wie ich nein kumm, will ich dir schon derocher expleene. Geh, hol e Späd un grab mich raus!"

Mei Fraa is e kuraschirter Kerl, un 's hot net lang gedauert, hot se mich aus em Loch frei gemacht. Uewerdem hatt ich Zeit, ihr die Geschicht mit dem Skunk un dem Greeley zu verzähle.

Wo ich fertig war, sagt mei Alti: "Charlie Green, weeschst du was du bischt? Du bischt en alter Esel, sel bischt du! Dei Kleeder hoscht du solla begrawe, un net dich selwer. Aber sel guckt dir juscht gleich! Mach, dass du ins Haus kummscht un dei Kleeder ausduhscht; hörscht du mich?"

Gege mei Alti darf ich nix sage, die hot halt immer Recht! Aber der Greeley soll's zu höre kriege, so schur wie ich leb.

*Young pigs.

KORT UN GOD

PLATTDUETSCH (LOW DUTCH).

Jann: Kathrina Tütt!
Kathrina: Wat is, Jann Lüth?

Jann: Woll't mi anhörn?
Kathrina: Ik wer nich störn.

Jann: Et fehlt mi wat.
Kathrina: Denn segg mi dat.

Jann: Ik bin en Mann.
Kathrina: Ik weet, Johann.

Jann: Ik bin alleen.
Kathrina: Wie deihst dat meen?

Jann: Ik heff keen Fro.
Kathrina: Ja, dat is so!

Jann: Komm du bi mi.
Kathrina: Als Fro mit di?

Jann: Ja, Trina Tütt.
Kathrina: Is god, Jann Lüth.

SHORT AND GOOD

TRANSLATION BY H. A. S.

John: List, Katie Tutt!
Katie: Say on, John Lutt.

John: I want to say—
Katie: Just say it, pray.

John: Something I seek—
Katie: Why don't you speak?

John: I am a man.
Katie: Yes, that is plain.

John: I am alone.
Katie: I don't catch on.

John: No wife, you know.
Katie: Yes, that is so.

John: How would you do?
Katie: As wife for you?

John: Yes, Katie Tutt.
Katie: All right, John Lutt.

EDITORIAL DEPARTMENT

Pennsylvania-German Pensioners.

ACCORDING to the Kutztown Patriot, Pennsylvania heads the United States pension-list, having 98,829 veterans and widows enrolled out of a total of 980,600, or nearly one tenth of the entire number. A study of the names of pensioners in *Alt-Berks* shows a preponderance of German names, for example: Selsdorf, Reinert, Hilbert, Angstadt, Wink, Sauermilch, Humbert, Reidnauer, Lenhart, Greenawalt, Behler, Zettlemoyer, Burkhart, Weidener, Smoyer, Cressly, Schidler, Lyler, Oswald, Shumaker, Heffner, Guinther, Sieger, Erb, Heydt, Hartline, Wessner, Kunkel, Heckman, Eshbach, Clemmer, Wingert, Bauer, Bickel, Unangst, Brumbach, Keller, Seyler, Reeser.

This list is sufficient proof that our people were not lacking in loyalty and patriotism when the Union was in danger. We shall welcome contributions relating to what the Pennsylvania-German "boys" did on the field of battle.

A Thrifty Pennsylvania-German Housewife

An item in a local newspaper brings out these facts about the wife of a farmer owning more than 183 acres and keeping fourteen cows. During 1906 she made 3034 pounds of butter, 6400 cups of cup-cheese and 8000 balls of cottage-cheese, performing all the work in connection therewith, except milking and churning, herself, while doing all of her own housework besides. She is the mother of twelve children and is in excellent health.

Here is in truth, a "worthy woman," whose "price is far above rubies." Society may "mock her useful toil, her homely joys and destiny obscure"; but who is building the statelier eternal mansions, this thrifty housewife and her sisters of the churn, or the fickle butterflies of high life flitting about for a season in the gilded halls of luxury and iniquity? All honor to the honest daughters of toil, wherever they may be found.

Where Capital Is Timid

We clip the following from the *Mid-dleburg Post* of January 31:

The Eidon Handle Company, of Beaver Springs, is looming up now as one of the most successful, if not the most successful industrial plant of Snyder county. It is running night and day, and they must keep the agents off the road in order to catch up with the orders already on hand. This plant needed and asked for local capital to develop the enterprise, and no one was willing to assist it except the promoters. Now the local people would like to have some stock and can not get it. This is the history of so many Snyder county enterprises. Over a million dollars on deposit in the banks of Snyder county, yet there is no money for new enterprises that start right at their door! When they are proven a success, every person wants stock, but they can not get it then. Why is this?

Who can tell the reason? Is it stupidity, conservatism or rather a well founded distrust caused by our masters of "high finance"?

Poem Wrongly Credited

In our February number we published a dialect poem entitled "*Die siwa Alter zum Mensch*," which was credited to "Hiram Hollerheck." We quoted it from an exchange in which it appeared over that name, but have since learned that it was written by "Solly Hulsbuck" and may be found in the latest edition of his poems under the title "*Vun Kindheit zu Ewigkeit*." We regret the mistake and hope "Solly Hulsbuck's" well earned reputation will not suffer in consequence.

A Headless Article

Another very annoying mistake crept in upon the first page of our March issue. Thro' some inadvertance of the printer and, as it seems, of the proof-reading editor also, the heading of Mr. Kriebel's article on "Early German Pioneers in the United States" was omitted.

On the map of Pennsylvania-German settlements in Ontario, page 103, the letters P. G. stand for Pennsylvania-Germans, P. G. D. for Pennsylvania-German Descendants.

Clippings from Current News

Oldest Iron-Ore Mines in the State

The purchase of the Boyertown iron-ore mines by Charles M. Schwab as a source of supply for the Bethlehem Steel Company has revived interest in the locality where the first iron-ore mined in Pennsylvania was found. Excepting only the famous Cornwall ore-banks in Lebanon county, the orebed underlying Boyertown is the largest in the State. The first iron-furnace in Pennsylvania was established by Thomas Rutter in 1716, on the Manatawny creek, near the present borough of Pottstown. The ore was taken from this deposit and was first carried to the furnace in wicker baskets. Other furnaces followed soon, but their operation was beset with many difficulties. In 1728 a band of Indians attacked the furnaces on the Manatawny, but the workmen drove them off with heavy loss. Mining by sinking shafts was not undertaken until about 1847.

Centennial of First Evangelical Conference

At the latest general conference of the United Evangelical church, held at Cedar Rapids, Ia., it was resolved to celebrate the centennial anniversary of the first conference of the Evangelical Association. This conference was held Nov. 15 and 16, 1807, at the house of Samuel Becker, at Kleinfeltersville, Lebanon county, Pa., and was the only regular conference presided over by Rev. Jacob Albrecht, founder of the denomination. The centennial is to be celebrated at Kleinfeltersville, September 18 and 19, and in all the churches of the denomination October 6.

First Volume of "Corpus" in Sight

After many vexatious delays the Schwenkfelders have reason to hope that the first volume of the *Corpus Schwenkfeldianorum*, the great historical enterprise which has already cost them \$30,000, will be issued from the press in Leipsic before the end of the year. The editors of the work, Dr. Chester D. Hartranft, of Hartford, Conn., and Rev. E. E. S. Johnson, of Philadelphia, have found a rich store of documents that had been suppressed, but throw a flood of light upon the history of the Reformation and the later emigrations to Pennsylvania. The Hartford Theological Seminary, of which Dr. Hartranft was president, is co-operating with the Schwenkfelders in this work, which will comprise at least sixteen large volumes.

Everhart Museum of National History

The plans for the museum of natural history which Dr. Isaiah F. Everhart, physician and scientist, is about to present to the city of Scranton, are completed. The museum is to contain the results of forty years of search in Europe and America, classified as Pennsylvanian birds and quadrupeds, Pennsylvanian

woods and shrubs, seeds of Pennsylvanian plants and copper and silver coins of all countries. Dr. Everhart was born on a Berks county farm January 22, 1840, and has lived in Scranton since 1867. He is a veteran of the Civil War and took part in thirty-three battles.

Marvelous Powers of Memory.

Mrs. Nancy Heeb Endsley, who died recently at Marion, Ind., aged eighty years, was widely known for her memory of names, dates and facts. She could tell the day of the birth, marriage or death of any one within her knowledge for more than sixty years, repeat chapter after chapter from the Bible and recite long extracts of poetry and other literature. She was a granddaughter of Lieutenant George William Wagoner and of Jacob Zinn, who both served six years in the American Revolution. Her father settled in the forest in Lafayette county, Ind., when she was a child. Until her last illness she had never needed a doctor or medicine more than a half dozen times. Eighty-five varieties of plants, flowers and shrubs surrounded her home.

New Novel by John Luther Long

A new novel by John Luther Long will be among the important books of the spring. In his new work Mr. Long has turned from the tragedy of "The Way of the Gods" to comedy, and from Japan to the America of to-day. The story is to be called "The Gulf."

A New Suit Against the Economites

A new suit for the possession of Economy, the home of the Economites, in Beaver county, Pa., was filed recently in the Federal court at Pittsburg by Ada J. Everitt and Louisa R. Tryon, of New Jersey, who name John Duss and Susie C. Duss, the only surviving members of the colony, as defendants. The Economites, Rappists or Harmony Society, are a religious community of celibates, founded in October 1803 by George Rapp, a native of Württemberg. The community became extinct during the past century and several suits have been brought by heirs of former members against Duss for the possession of its valuable lands. However, Duss has managed until now to keep control of the property.

Sale of Autographs and Relics

At a sale of autograph letters and historical documents belonging to James L. Foote, of Slatington, and Joseph J. Hedges, of Philadelphia, held February 22, a letter written by George Washington from Valley Forge, declining to approve the sentence of a court-martial ordered by Lafayette, sold for \$105. Another Washington letter, written while the British occupied Philadelphia, brought \$90. Two of his diaries, for 1795 and 1798, sold for

\$4300. A letter from Thomas Jefferson, written from Monticello June 24, 1826, shortly before his death, brought \$160. A letter from Abraham Lincoln to the Postmaster General, dated April 24, 1861, sold for \$52.50; one from Benjamin Franklin to his brother, written while the former was waiting to sail for London as the representative of Pennsylvania, sold for \$41. Many other autographs and relics changed owners.

OBITUARIES

REV. WILLIAM S. ANDERS, pastor of the Schwenkfelder churches at Worcester, Townmencin and Salford, Montgomery county, died suddenly at Orange City, Fla., Feb. 18. He was born in 1840. He had served his congregations for thirty years and lived at Fairview, near Norristown.

JAMES WEILER, one of the oldest and best known residents of Lehigh county, died February 19 at his home in Lower Macungie. He was born August 30, 1816, in Longswamp,

Berks county, as a son of John and Maria Weiler and received but a meager school education. He conducted a store business at the place where he died since September 5, 1836, most of the time by himself alone. He held many offices of trust, was a delegate to the convention which ratified the nomination of William Henry Harrison at Baltimore in 1840, and famed as a "lightning calculator." A picture and short sketch of him appeared in *THE PENNSYLVANIA-GERMAN* for July, 1905.

DR. BENJAMIN E. DRY, the oldest Democratic voter in Berks county, died at Reading February 27. He was born in Rockland, Oct. 10, 1819, and belonged to the fifth generation of Johannes Dry, who immigrated in 1754. After being employed as potter, school-teacher and merchant he studied medicine, graduating from the Pennsylvania Medical College in 1857; later he served as register of wills and in the Legislature. Dryville, formerly known as Stony Point, where he kept a store and post-office many years, was named after him.

Chat with Correspondents

Thirsting for History and Genealogy

An esteemed subscriber in Hazleton, Pa., writes as follows in response to our request for frank criticism of our work:

In the first place I take no interest in the biography of prominent Pennsylvania-Germans. . . . I am no hero-worshiper. I would much rather read what the ordinary class of my ancestors have done for my country. History, early history, is what I am thirsting for, and genealogy.

On page 95 of the February number is an able article entitled "Historical Works Too Rare and Dear." As few people can afford to own such books, could not *THE PENNSYLVANIA-GERMAN* give interesting extracts from such works?

The October number I considered very good. "A Genealogical Trip to Switzerland" was worth the price of the magazine for a year. My ancestors are supposed to be from Switzerland, but I could not find my name in that article.

The November number began an interesting article on the York Riflemen. On page 358 it is stated that Abraham Miller was captain of the company from Northampton county. I wish I could get a full history of that company and the names of the soldiers from Northampton that served in the Revolution. If you can not print this information, could you name a book wherein I could find it?

On page 360, November number, mention is made of the insubordination of the Pennsylvania Line at York under General Wayne. I think I have seen a casual reference to the "Morristown mutiny" of Pennsylvania soldiers. How I should de-

light to read a detailed history of those events!

On page 303, October number, reference is made to an address delivered by Prof. Oscar Kuhns at Reading, October 3, 1894, and published in the *Proceedings of the Pennsylvania-German Society*, Vol. V, pp. 121-131; also to a monograph by the same author in *Americana Germanica*, Vol. IV, Nos. 3 and 4, pp. 209-341, including an "Alphabetical List of Current Pennsylvania-German Names with both their German and their Anglicized Forms." As few of your subscribers have these books, would it not be possible for you to procure them and print them in *THE PENNSYLVANIA-GERMAN* from time to time?

Maybe your other readers know all these things, but I know very little of local history. I have studied United States, ancient and mediaeval history, as much as required for graduation from a normal school; but of local history I have nothing, and articles on it are very interesting to me.

G. J. R.

We regret that we are unable at this moment to name a historical work containing the information for which you inquire. We shall, however, keep your questions in mind and hope to find opportunity ere long to learn how to direct you definitely. Mr. W. J. Heller, of Easton, would probably be a good authority for the history of the Northampton soldiers in the Revolution.

As a student of genealogy you will no doubt be interested in the history of the Hartman family as continued in this number. With regard to German family-names Prof. Fuld's carefully prepared essay, also beginning in this number, promises a rich treat.

Rev. P. J. Michael's Chaplaincy and Death

In answer to the criticism made by one of our readers upon the statement contained in Mr. D. N. Schaeffer's biography of his pioneer ancestor, published in our December issue, that both George Schaeffer and his pastor, Rev. Philip Jacob Michael, had served in the Continental army, the latter as chaplain—a criticism which to us then seemed plausible—Mr. Schaeffer wrote us under date of February 19 the letter here quoted:

In your "Chat with Correspondents" in the February number of THE PENNSYLVANIA-GERMAN, a doubt was expressed concerning the correctness of the statement I made in the biography of George Schaeffer, the Pioneer, that Rev. Philip Jacob Michael was a chaplain in the Continental army during the Revolution. This doubt has arisen from the fact that Dr. Dubbs, in the Pennsylvania-German Society's Proceedings, Vol. II, page 223, states that Rev. Philip Jacob Michael died in 1772. That this statement is erroneous clearly appears from the records kept by several of the congregations which he served as pastor. Rev. William A. Helffrich, D.D., in his History of the Longswamp Church, says that, according to the records, Rev. Philip Jacob Michael was pastor of that congregation at three different periods: First, from — to 1753; second, from January 7, 1763, to the close of 1774, and third, from 1780 to the close of his life, which was in 1786. In his History of the Ziegel church, Dr. Helffrich says that the records of this congregation show that Rev. Michael served as their pastor until 1775. He also says that Rev. Michael resigned as pastor of these congregations to enter the Continental army, and that he served in the army between his second and third pastorates at the Longswamp church. This is the best kind of evidence to show that Rev. Philip Jacob Michael died not in 1772, but during his third pastorate in the Longswamp church, which lasted close to the time when Rev. John H. Helffrich, grandfather of Dr. William A. Helffrich, was elected as his successor.

In 1764 Rev. Philip Jacob Michael made application to the Coetus of the Reformed Church to be ordained according to its rules, and in a letter written by the Coetus to the Fathers of Holland, asking permission to ordain him and to receive him as a member of their body, it was stated that he was then forty-eight years of age. While this shows that he was about fifty-nine years of age when the Revolution broke out, it is no reason why he could not have served as chaplain in the army. All able-bodied citizens in Berks county between the ages of eighteen and fifty-three were enrolled for military duty during the Revolutionary War, and toward

the close of the Civil War the Southern Confederacy enrolled her people between the ages of eighteen and sixty years. Ministers in this country at that time were not numerous, and it is not unreasonable to suppose that good and able-bodied ministers at the age of Rev. Philip Jacob Michael were allowed to act as chaplain.

Your statement that Rev. Jacob Michael, given as the chaplain of the first battalion of the Berks county regiment, can not be the Rev. Philip Jacob Michael mentioned by me, is without foundation. Though the first name is omitted, there was only one Rev. Michael who lived in this part of the State at that time. In the list of Continental soldiers given in Vol. 13, page 161, of the Second Series of Pennsylvania Archives, his name is given as Philip Michael. Besides it is a well known fact that it was not an uncommon custom for ministers at that time to omit one of their given names in writing their signatures. For example, Rev. Philip Reinhold Pauli generally signed his name simply Philip Pauli. Rev. Henry William Stoy generally signed his name William Stoy, and Rev. Wilhelm Heinrich Otterbein generally signed his name Wilhelm Otterbein.

In regard to the pioneer Schaeffer, the tradition is very positive among his descendants that both he and Rev. Michael entered the Continental army. He was about forty-six years of age when the Revolution broke out, and the criticism that he was too old to act as a second lieutenant in the German regiment, seems preposterous. Many officers in the Continental army were as old and older than he was at that time. A cursory examination of the officers from Berks county shows that Col. George Nagel, who marched his company from Reading, Pa., to Cambridge, Mass., after the battle of Lexington, was born in 1728. General Nicholas Herkheimer came to America in 1722. Col. Peter Kichlein was born in 1722. Col. Fred. Antes was born in 1730, and Rev. John C. Bucher, who was a chaplain, was born in 1730.

It is unfortunate that the box which contained the private papers of George Schaeffer, the pioneer, was consumed nearly forty years ago, when the house on the old Schaeffer homestead was destroyed by fire. This was a tin box about fourteen inches in length, eight inches in width, and six inches in depth, filled to its full capacity with his private papers, and some of his descendants feel very positive that in this box were his commission and discharge as an officer of the Continental army. The fact that his name appears as a second lieutenant among the list of officers of the German regiment, published in the Second Series of the Pennsylvania Archives, and among the list of Continen-

tal soldiers, taken in connection with the positive tradition in the family coming down through various branches thereof, should not be brushed aside by the simple statement that he was too old to serve in that capacity.

P. S.—Since I wrote the above, I received the enclosed letter from Prof. Hinke, which corroborates the fact concerning Rev. Michael very largely, and there can be no doubt that Dr. Dubbs' statement that Rev. Michael died in 1772 is erroneous.

Prof. William J. Hinke's letter, dated February 18, 1907, reads as follows:

My dear Sir:

In answer to your inquiry let me say that I have examined the Longswamp record repeatedly. It shows that Rev. Philip Jacob Michael served the congregation three times: first from about 1750 to 1754, again from 1762 to 1774. His last baptism in the latter period was on October 23, 1774. He served there a third time, from 1781 to 1785. Rev. John H. Helffrich baptized a child on April 9, 1780. Then there is a break until Jan. 14, 1781, when the chirography of Michael appears again. His hand-writing continues till 1785. On Dec. 25, 1785, there is a change. That baptism was probably administered by Rev. Henry Hertzell.

Rev. William Helffrich agrees entirely with this result, which I took from the church-record. He says, on page 26 of his *Geschichte verschiedener Gemeinden in Lecha und Berks Counties*, Allentown, 1891: "He (J. H. Helffrich) preached there several years, but when matters did not improve he left the congregation again

in 1780, when Michael was received for the third time and continued to serve there till his death."

The statement of Dr. Dubbs, which is quite indefinite, dated "Lynn Twp., Lehigh Co., Pa., ab. 1770" (see Manual, p. 404), must of course be given up in view of the evidence furnished by the Longswamp record.

WM. J. HINKE.

The following second letter from Mr. Schaeffer, dated February 20, furnishes positive evidence of Rev. Philip J. Michael's death in 1786:

In making a search in the Register's office this morning, I discovered the will of Rev. Philip Jacob Michael, which bears the date of May 6, 1786, and was probated on June 17, 1786. The following is a copy of the certificate of probate:

Register's Office, at Reading, in Berks County,
June 17, 1786.

Letters Testamentary in common form under the seal of the said office on the will of Philip Jacob Michael, late of Rockland Township, in Berks County, Minister, deceased, were granted to Paul Grossgum, Esq., sole executor therein named, he being first duly sworn thereto. Inventory to be exhibited on or before the 17th day of July next, and an account when required. The said will on the same day was duly proved by the oath of Henry Hoffman and George Bower, witnesses to the same.

HENRY CHRIST, Register.

The will shows that Rev. Michael was the owner of 94 acres of land, situated partly in Rockland and partly in Longswamp township. He left to survive him a widow and five children: John Michael, Moses Michael, Philip Michael, William Michael and Sara Michael. This proves beyond a doubt that he died between May 6, 1786, and June 17, 1786.

Genealogical Notes and Queries

This department is open to all our subscribers. Contributors will please state their questions and information as clearly and briefly as possible, being particularly careful in writing names and dates. For the benefit of readers generally it is desired that answers to the questions under this head be addressed to the editor of this magazine.

XVI.

Ancestry of George Mayer and Wife

I desire to know who were the parents of George Mayer and wife Maria Langenecker, who according to my data lived in Londonderry township, Dauphin county, Pa., as late as 1796. Mr. Mayer then removed to Dickinson township, Cumberland county. His remains are buried on his farm, also those of his wife and son Jacob. He was born in 1757 and died in September, 1812; his wife, Maria, was born in 1758 and died in August, 1833.

George Mayer's father was twice married, and had twenty-four children—twenty-three sons and one daughter—by his two wives. The daughter, who was of the first wife, married Henry Hefflebour and lived near Newburg, Cumberland county, Pa. George Mayer's father at an early day removed to Morrison's Cove, then in Bedford county, Pa., bought

woodland and built a sawmill. His second wife and children—ten, I think, all boys—went with him. He lived and died there.

George Mayer was in the Continental army. I would like to know in what company and regiment he served, and any facts relating to his progenitors will be greatly appreciated.

MRS. EMMA LINE.

140 North College St.,
Carlisle, Pa.

XVII.

Inquiry About Anna Maria Shunk

We would like to have the genealogy of Anna Maria Shunk, who married George Scholl, a son of Frederic Scholl, an immigrant, who bought a tract of land between the Indian creek and the "Branch" of the Perkiomen. She was born November 21, 1753, and died in November, 1797.

Sellersville, Pa.

MRS. C. D. FRETZ.

Our Book-Table

Any book or pamphlet reviewed in these columns will be sent to any address by the Manager of The Pennsylvania-German on receipt of the publisher's price. Postage must be added when it is mentioned separately. Any other book wanted by our readers may be ordered through us at the publisher's price. Inquiries will be promptly and cheerfully answered.

Pennsylvania-German Poems. By Solly Hulsbuck, Bossum-Deich. The Hawthorne Press, Elizabethtown, Pa. 116 pages; 75 cents postpaid.

That "Solly Hulsbuck's" poems, whose first edition was noticed in these pages a few months ago, are meeting with favor is proved by the appearance of this second, revised and improved edition. There is improvement, we think, in the change of title from "Pennsylvania-Dutch" to "Pennsylvania-German." The new volume, though similar in general make-up to the first, has been enlarged by twenty pages, and the table of contents mentions at least four new poems: *Der Deutsch A B C*, *Die Krutzapeif*, *Vun Kindheit zu Ewigkeit*, *Händ in da Säck*. The book also contains seven poems in the German-English dialect, which new arrivals from the fatherland are supposed

to speak in this country. "Solly Hulsbuck" has the gift of humor, and his productions are just the thing to drive away the blues. Our only objection to his work is his queer spelling, but for this he renders a reason. It is unfortunately true that many of our people "have grown away from the original dialect and acquired a diverse pronunciation," and that many are quite unfamiliar with German letters and German sounds. To meet the wants of this class, "Solly Hulsbuck" uses a method of spelling which, though largely phonetic, to us seems absurd.

Constancy. A beautiful home-song of four stanzas written by Harvey M. Miller and set to music by Robert Chapman. Published by Popular Music Publishing Co., 79-81 Fifth Ave. and 59 Dearborn St., Chicago.

Calendar of Pennsylvania History

FEBRUARY, 1907

1. Grand Opera House block in Harrisburg destroyed by fire.
2. Fifteen persons hurt in railroad-accident near Conemaugh.
4. Gov. Stuart appoints Auditing Company of New York to examine Capitol accounts.
- 4, 5. Snowstorm throughout the State.
5. Amendment for survey of 35-foot channel in Delaware river defeated in Congress.—Dr. William C. Pickett, neurologist, dies at Alden.
6. Gov. Stuart cautions Legislature to go slow in creating new salaried officers.—Big fire on Tremont street, Philadelphia.
7. Breaker of Delaware & Hudson Coal Co. at Parsons burnt; 1200 men idle.
8. Gov. Stuart appoints James A. Stranahan and James B. Scarlet to conduct Capitol investigation with joint legislative committee.—Seven miners suffocated by fire in a colliery at Wanamie.—Fire destroys John Wanamaker's country home, Lindenhurst, at Jenkintown.
11. Father and four children perish in burning house at Allentown.
12. Fourth annual meeting of State Association of School Superintendents at Harrisburg.—Directors of Ursinus Theological Seminary of Philadelphia resolve to combine with Heidelberg Seminary at Tiffin, Ohio.
13. Senator Penrose renews attempt to secure the survey of 35-foot channel in Delaware.
14. The Dunsmore bill, fixing two cents as maximum railroad fare, passes the House finally. Both Houses adjourn to Feb. 25.
15. Federal court at Pittsburg decides case involving valuable coal-lands near Scranton in favor of claimants.—23 members of Black Hand held in Luzerne county jail on criminal charges.—Major George Shorkley, Civil war veteran, of Lewisburg, dies at Hawthorn, Fla.
17. Great fire in Allegheny City.
18. Mayor Weaver, of Philadelphia, signs ordinance for survey of 35-foot channel in Delaware.—H. C. Frick Coke Company increases wages for 21,000 men.
19. John E. Reyburn, Rep., elected mayor of Philadelphia.—Women advocates of kindergarten-extension defeated in Altoona. Pottsville annexes borough of Yorkville.
22. Beginning work on new Parkway in Philadelphia.—University Day at U. of Pa.
- 21-24. State convention of Y. M. C. A. at Allentown.
24. Snowstorm in eastern part of State.—James W. McClure, oldest engineer of Penna. R. R. Co., dies in Philadelphia.
25. Fire in business section of Pittsburg.
26. Amendment for 35-foot survey of Delaware river stricken off River and Harbor Bill.
27. State Bankers' Association meets in Philadelphia.—East Penna. conference of U. E. Church in Tamaqua.
28. East Penna. conference of Evangelical Association in Perkasio.—House repeals Grady-Salus "press muzzler."—B. & O. train wrecked near Connellsville; two dead.

The Pennsylvania-German

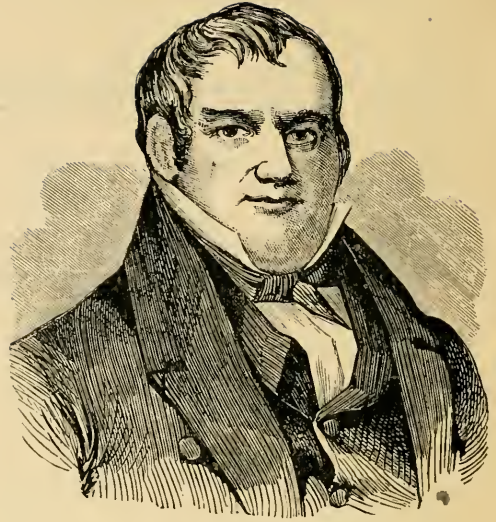
MAY, 1907

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JOSEPH HIESTER,
Governor of Pennsylvania, 1820-'23



GEORGE WOLF,
Governor of Pennsylvania, 1829-'35.



JOHN ANDREW SCHULZE,
Governor of Pennsylvania, 1823-'29



JOSEPH RITNER,
Governor of Pennsylvania, 1835-'39

FOUR PENNSYLVANIA-GERMAN CHAMPIONS OF THE PUBLIC SCHOOL

The Pennsylvania-German

Vol. VIII

MAY, 1907

No. 5

A Quintet of Notable Pennsylvanians

Who were Valiant and Successful Champions of the Common-School System

BY J. O. K. ROBERTS, EDITOR OF THE "PHOENIXVILLE MESSENGER."

PRIOR to the year 1834 there was no organized system for educating all the people of the Keystone State. There were common schools, to be sure, and common-school teachers, but the schools existed precariously and the teachers were without legal license. The schoolhouses were located so that thousands of children were beyond their influence, either by reason of location or inability to pay, and the teachers were in many cases nomads, who wandered from school to school, poorly paid and lightly considered, and compelled frequently to "board round," as it was then termed.

The Constitution of Pennsylvania, formulated by the fathers of the republic and adopted in 1790, contemplated a systematic scheme of public instruction in these words: "That the Legislature shall, as soon as conveniently may be, provide by law for the establishment of schools through the State, in such manner that the poor shall be taught gratis."

To the honor of the governors serving under its provisions it can be said that all of them urged suitable legislation for a legalized system of teaching that would cover the State and include all its people. Governor Joseph Hiester, born in Berks county, township of Bern, the eighteenth of November, 1752, occupied the gubernatorial chair three years prior to December 16, 1823, and in one of his messages had this to say on the subject of public education:

Above all, it appears to be an imperative duty of the State to introduce and support a

liberal system of education, connected with some general religious instruction.

John Andrew Schulze, grandson of the famous Lutheran minister, Henry Melchior Muhlenberg, who built the old Trappe church, still standing, succeeded Joseph Hiester as governor. He also was born in Berks county, Tulpehocken township, July 19, 1775. He was a finished scholar and a Lutheran minister, which profession he relinquished because of rheumatic troubles. He then engaged in mercantile pursuits at Myerstown, now Lebanon county, then Dauphin, where he accumulated a fortune. He was elected three times to the Legislature. Later, after serving the county of Lebanon in various official positions, he was again elected to the House at Harrisburg, in 1821, and the year following was chosen senator for Dauphin and Lebanon counties. Before he was a year in that office he was elected governor, served three years, was re-elected and ended his official career December 15, 1829.

A writer says this of Governor Schulze:

None of his predecessors had come to that high office with so much scholastic culture and grace as he. He truly appreciated the value of education and, as he looked over the broad face of the Commonwealth, and saw a vast and rapidly increasing population without adequate means of school instruction, his heart was moved and his sympathies were aroused in their behalf. He knew the will of the founders of this Commonwealth in this regard; he knew the provisions of the organic law, and he was unwilling to rest satisfied so long as the intentions of the founders remained unfulfilled.

Governor Schulze's messages are insistent with urgent appeals for legislation which should secure the privileges of elementary education to all. In that of 1827 he says:

Among the injunctions of the Constitution there is none more interesting than that which enjoins it as a duty on the Legislature to provide for the education of the poor throughout the Commonwealth.

In his message of 1828 he again reverted to the cause of education for the people, saying in part:

I cannot forbear again calling your attention to the subject of public education. To devise means for the establishment of a fund and the adoption of a plan, by which the blessings of the more necessary branches of education shall be conferred upon every family within our borders, would be every way worthy the Legislature of Pennsylvania.

This great and good man died at Lancaster, November 18, 1852.

George Wolf, seventh governor of Pennsylvania, was born in Allen township, Northampton county, August 12, 1777, of German paternity. He was educated in a classical school, later became principal of an academy and then studied law. President Jefferson appointed him postmaster of Easton, and in 1814 he was elected to the Legislature. In 1824 he was sent to Congress, and succeeded himself twice. In 1829 he was elected governor and re-elected three years later.

It would seem that the advocates of popular and systematized education pinned their faith to Governor Wolf for the accomplishment of that desideratum. His sterling integrity, sound judgment and strong natural common sense, qualities he was known to possess in marked degree, coupled with his advocacy of a public-school system, encouraged the friends of that idea to action and rallied them to his support.

In a speech made at West Chester, Chester county, pending the election of Governor Wolf, James Buchanan, subsequently President of these United States, made this deliverance:

If ever the passion of envy could be excused in a man ambitious of true glory, he might almost be justified in envying the fame of that favored individual, whoever he may be, whom Providence intends to make the instrument

of establishing common schools throughout this Commonwealth. His task will be arduous. He will have many difficulties to encounter, many prejudices to overcome; but his fame will exceed even that of the great Clinton, the creator and builder of the Erie canal, in the same proportion that mind is superior to matter. Whilst the one has erected a frail memorial which, like everything human, must decay and perish, the other will construct a monument which shall flourish in immortal youth and endure whilst the human soul shall continue to exist. "Ages yet unborn and nations yet behind shall bless his memory."

To George Wolf, governor, under Providence that great honor was accorded. The education of all the people was his battle-cry, and he made it the leading concern of his administration. In his message to the Legislature, December 8, 1830, after citing the fact that every governor from 1790 had advocated a popular school-law in vain, realizing the magnitude of the proposition and the difficulties to be overcome, he boldly announced that his auditors, as legislators and the guardians of the integrity of invaluable civil institutions, could have no measure presented for their consideration more worthy of a virtuous and determined effort to overcome every obstacle that shall present itself in opposition to the accomplishment of an achievement so truly laudable. He said:

Among the principal adversaries of the measure are prejudice, avarice, ignorance and error. If knowledge is power, and I believe the truth of this maxim is no longer questioned, it must be conceded that a well educated people will possess a moral and physical energy far exceeding that to which an ignorant and illiterate people can attain. It is asserted in documentary form that, out of four hundred thousand children in this State between the ages of five and fifteen, more than two hundred and fifty thousand of those capable of receiving instruction were not within a school during last year.

Responsive to the governor's efforts the Legislature arranged for a fund for a common-school system to be secured by taxation, and in the session of 1834 with practical unanimity a common-school law was passed and approved by Governor Wolf. The governor was a candidate for a third term, but was defeated by Joseph Ritner, the anti-Masonic candidate. He died suddenly in the vigor of manhood, March 11, 1840, in his sixty-

third year. The school-children of Easton erected a beautiful cut-stone memorial gate in that city to his memory, who truly can be termed the father of our public-school system.

Joseph Ritner, the eighth and last governor under the Constitution of 1790, was born in Berks county March 25, 1780. The only school education he had was six months at the age of six years. When sixteen years old he went to Cumberland county and worked on a farm. From there he moved to Westmoreland county with a young wife and farmed for himself. He was a close student, however, who read much and retained it. At the age of thirty he was elected to the Legislature from Washington county and served six terms. He was elected speaker of that body. In 1829 he ran for governor against George Wolf, also in 1832, and was defeated both times. On the anti-Masonic issue he was nominated in 1835 a third time against his old antagonist, who was a Free Mason and whom he defeated.

While to Governor Wolf belongs the honor of establishing our common-school system, to Governor Ritner must be accorded the credit of its preservation. The law passed in 1834 was bitterly opposed by the people when they considered its scope and provisions, the result being that the Legislature of 1835 was elected pledged to its annulment. A proposition submitted to the Senate for its abolition and the substitution of the act of 1809, which provided for the education of the poor gratis, was agreed to with but slight opposition.

It came up in the House with every prospect of having the same fate, but there it encountered the eloquence and power of Thaddeus Stevens, the great Commoner, then a member of the House for Lancaster county. His speech on that occasion, delivered at the age of forty-three, was the Waterloo of the opponents of free education, the high-water mark of the invasion of ignorance and stupidity, which then received its final quietus. Never perhaps in this nation was a speech more timely or more far-reaching in its effects. It was equal to the theses of



Courtesy of Lancaster County Historical Society.

HON. THADDEUS STEVENS

Luther nailed to the church-door at Wittenberg; it was a shot that reverberated around the world. It is a classic that should hang in a golden frame in every schoolroom in Pennsylvania. Partly Mr. Stevens said:

Why shall Pennsylvania now repudiate a system that is calculated to elevate her to that rank in the intellectual which by the blessings of Providence she holds in the material world, the keystone of the arch, the very first among her equals? I am aware, sir, how difficult it is for the great mass of the people who have never seen this system in operation, to understand its advantages; but is it not wise to let it go into full operation and learn its results from experience? Then if it proves worthless or burdensome, how easy to repeal it! The barbarous and disgraceful cry we hear abroad in some parts of the land, that learning makes men and women worse, that education makes rogues, should find no echo in these halls. Why shall Pennsylvania now repudiate a system of such inestimable value? Old habits and prejudices are hard to be removed from the mind. Every new improvement which has been gradually leading men from the savage state through the civilized up to the highly cultivated state, has required the strenuous and oft-time perilous exertions of the wise and good.

I have seen the chief magistrate of the Commonwealth, Mr. Wolf, violently assailed

as the projector and father of this law. I am not the eulogist of that gentleman, but he deserves the undying gratitude of the people for the stern, untiring zeal which he has manifested in favor of common schools. I trust the people of this State will not be called upon to choose between a supporter and an opposer of free schools. But if it should come to that; if that should become the turning-point on which we are to cast our suffrages; if the opponent of education were my most intimate friend, personal and political, and the free-school candidate my most obnoxious enemy, I should deem it my duty as a patriot, in that moment of our intellectual crisis, to forget all other considerations and place myself unhesitatingly and cordially in the ranks of him whose banner streams in light.

Cast your votes, gentlemen, that the blessings of education shall be conferred on every son of Pennsylvania—shall be carried home to the poorest child of the poorest inhabitant of the meanest hut on your mountains, so that even he may be prepared to act well his part in this land of freedom, and lay on earth a broad and solid foundation for that enduring knowledge which goes on increasing through a continuous eternity.

This eloquent appeal from the brain and lips of Thaddeus Stevens saved the common-school system of Pennsylvania.

In this connection I refer with pleasure to the fact, that the late Elijah F. Pennypacker, of Schuylkill township, Chester county, was a member of the Legislature during the years 1831-5 and an earnest and efficient supporter of Mr. Stevens in the movement for common schools.

Thaddeus Stevens was elected to Congress from Lancaster county in 1848 and served until 1868, when he died. During the trying days of the Rebellion he was the master mind of the House. His remains were taken to Lancaster and buried in Schreiner's cemetery, with these words bespeaking the character of the man upon his tombstone:

I repose in this quiet and secluded spot, not for any preference for solitude; but finding other cemeteries limited by charter-rules as to race, I have chosen it that I might be enabled to illustrate in death the principle I have advocated through a long life—Equality of Man before his Creator.

It is to the memory of this man that the schools of Pennsylvania are asked to contribute \$100,000 to be added to \$75,000 devised by him for the establishment in the city of Lancaster of a manual training school for poor Pennsylvania

boys. Will it be done? Shame on our great Commonwealth if it is not.

Notwithstanding that the school law of 1834 was saved, the fact was soon realized by its friends that in many respects it could be improved. Governor Ritner had as secretary of the Commonwealth Thomas H. Burrowes, a staunch friend of popular education, while in the Legislature was Dr. George Smith, of Delaware county, chairman of the joint committee on education of the two branches of the Legislature. These two gentlemen prepared an entirely new bill, embodying the vitals of the old one, but relieving it of many objectionable features. This law was presented to the Legislature of 1836 and triumphantly adopted.

In his last message to the Legislature, in 1838, Governor Ritner said:

The condition of the means provided by the State for general education is so flourishing that little is required of the present Legislature. Within three years the permanent State appropriation has been increased from \$75,000 annually to \$400,000. Instead of 762 common schools in operation at the end of 1835, she now has 5,000 common schools, 38 academies and 7 female seminaries in active and permanent operation.

Not only was Governor Ritner a pronounced friend of popular education, but he was also an avowed enemy to Southern slavery. His forcible delivery on this matter in his message of 1836, arrested the attention of the Quaker poet Whittier, who wrote a forceful poem in praise of the Pennsylvania governor.

Governor Ritner, who never used tobacco or spirituous liquors in any form, died October 16, 1869, in the ninetieth year of his age, the longest-lived man who ever occupied the gubernatorial chair of Pennsylvania.

It must not be lost sight of that the four governors we have had under consideration in connection with the Pennsylvania common-school system were all of German extraction, and that three of them were born in Berks county, the other in Northampton. The fifth member of the quintet was a Vermonter by birth, who early in life became an adopted son of the German county of Lancaster.

How Easter is Observed in Germany

BY ELISABETH KADELBACH, BERLIN.

NOTE.—The writer of this interesting, though unfortunately belated article is a daughter of Pastor Oswald Kadelbach, who, in 1846, published Notes on the History of the Schwenkfelders, which were afterwards elaborated and republished as an octavo volume of 250 pages in 1860. Miss Kadelbach came to the United States in 1886 as a student, and while here taught German, French and music to private classes, in the public schools of Buffalo, N. Y., and in the Smead School of Toledo, O. In 1888 the publisher of this magazine had the pleasure of entertaining her at his home. Later she returned to Germany, and she is now engaged in schoolwork in Berlin.—Ed.

Ostern, Ostern, Frühlingswehen!
Ostern, Ostern, Auferstehen
Aus der tiefen Grabesnacht!
Blumen sollen fröhlich blühen,
Herzen sollen heimlich glühen,
Denn der Heiland ist erwacht.*

THUS sang one of our poets of liberty, Max von Schenkendorf. Thus it is to-day, even as it was hundreds of years ago: to us Germans Eastertide is a festival of joy, both for its religious significance and for being a reminder of the delights of reawakening nature.

The roots of the Easter festival, like those of Christmas, reach back to the times of German paganism. Its very name is similar to that of Ostara, the ancient German goddess of light and spring, who gave seeds and young plants to mankind and prospered their industry in forest and field. Her festival was celebrated by our German forefathers at the beginning of spring, about the same time as that of Thor, another of their favorite gods. To this day many names of mountains and villages prove how wide-spread was the cult of Ostara. As an instance let me mention the Osterberg near Hildesheim, in the vicinity of which is the town of Himmeltür.

Another illustration of the fact that the early Christian missionaries among the

Germans had to allow heathenish and Christian customs to stand side by side is found in our German and English names of the days of the week. For example, the day of Baldur, the latest and most perfect creation of all old German deities, was called Sunday, day of the sun. The missionaries retained the name because Christ, who is the greater Sun for all ages to come, had risen on that day.

If it was not Ostara, whose name was given to the Easter-feast, the name may be derived from the old saying: "*Von Osten her kam uns das Licht*"—"From the East the light came to us." Originally this was applied only to the natural sun in the sky, or the deity which personified the sun; but when Christianity was introduced Jesus became the light and the life-giving sun for our pagan ancestors also. The space allotted me will hardly admit further instances to show how happily the deeply significant mythology of the ancient Germans has brought home and made natural to mankind the symbolism of the Christian festivals.

Good Friday, now the greatest holiday of our Protestant church, with all its sorrow and thoughts of death, is only forty-eight hours distant from the day of joy, the resurrection-day. None of us shall ever forget the almost unspeakable solemnity with which our dear father used to conduct the services on Good Friday. Pulpit and chancel were draped in black. Father would read the close of the passion-story from the nineteenth chapter of St. John, and when he came to the words: "It is finished: and he bowed his head and gave up his spirit," the church-doors were opened softly, and the slowly tolling bells resounded mournfully, while the congregation, with bowed heads silently repeating the Lord's prayer, stood wrapt in thought of the dying-hour of Jesus. How wondrously fair it was then, when on looking up their eyes were greeted by a ray of the springtime sun or they felt the soft breath of returning

*These lines may be thus translated:

Easter, Easter, spring is waking!

Easter, Easter, light is breaking!

From the grave's dark, dismal prison!

Flowers shall be gladly blowing,

Hearts in secret shall be glowing,

For the Savior is arisen.

spring blowing in upon them from without! Then every heart would joyfully exclaim: "*Auf Leid folgt Freud*,"* Good Friday will soon be followed by Easter-day! Christ has taken away all the power of death, and as God teaches us by nature each returning year that all decay has its rising again, so man need not fear to pass away into nothing, but God and Christ himself have promised him the continuance of life."

The deeper those festivals have entered the soul-life of our people, the more tradition and legend have spun their delicate web around them, and Superstition, "Wonder's dearest child," maintains even here her old-established right. It is a very ancient belief that water moved from east to west on Good Friday has a very peculiar healing power, when dipped before sunrise, without whispering a word in going or coming. Such water is said to have the power of healing skin-diseases and weak eyes, of warding off severe contagious disease and of keeping fresh and pure thro'out the year. As the sun was rising, the water was drunk or used for washing, or for cooking the food on Easterday. Quite young persons usually fetch this "still water" for their parents or grandparents or some sick loved ones. Thus this relic of pagan or possibly early Christian superstition also contains a spark of Christ's most beautiful doctrine of lovingly caring for others. This custom may still be seen in many towns and villages of the fatherland.

On the day previous, "Green Thursday," honey is eaten in almost every house, it being nature's symbol of successful industry and rich prosperity. In many localities and homes Easter-eggs are hidden on this day already. Thursday, Thor's day, was specially dear and important to the ancient Germans, being consecrated to one of their highest and best loved deities. Thor was god of war as well as of the weather and the patron of agriculture. As the egg was the symbol of all young life, the thought lay near that Thor would be specially honored and delighted with mutual gifts of eggs. His sacred color was red; consequently many

eggs were dyed red, or else yellow, in honor of Ostara, whose favorite color was that of the ripe ears of corn. Gradually other tints were used for this purpose; these then represented the splendor of colors which Thor and Wodan offered to mankind in countless, many-hued flowers.

During the latest decades, however, Easter-Sunday has been gaining in favor as "egg-day." In the Kaiser's castle as in many of the meanest hovels Easter-eggs are hidden for little and larger folk, sometimes in the house and sometimes in the garden outside. Often they are simply dyed chicken's eggs, or eggs made from soap, marchpane or chocolate; but the finding of every one is greeted with shouts of joy. The underlying thought in the German soul-life, whether we refer it to Christian or far-off pagan customs, still remains the same: to show love, to cause pleasure.

Another beautiful custom, "the burning of the Easter-light," is rapidly disappearing. In a very few places lights are still kept burning all night, to welcome "Christ returning in resplendent light." In olden times many cities and towns were lighted all night until sunrise with great wax-tapers, torches and lamps. "Easter-fires" used to be lighted until the middle of the last century. The custom of burning "the wandering Jew" or "Judas Iscariot" is also falling into disuse. These were puppets of straw or hay that were cast into big fires amid the exulting shouts of the village-youth and whose burning was attended with every demonstration of joy.

The *Fastenbretzel*, however, is still eaten in many parts of Germany. With deference to the Lenten season the dough is made of flour, water and salt alone, but being an ancient heathen symbol the *Bretzel* has retained its ancient form of two wheels, one within the other. These wheels were symbolic of Thor or Donar.

On Good Friday and Easter-Sunday the churches are usually filled to the last place, and deep, reverential devotion is seen everywhere. As the morning-hours belong to the church, the deepest, innermost religious life, so the German family of to-day rejoices with all its heart when

*"Joy follows grief."

the Easter-sun shines bright in the afternoon also, when old and young, small and large folk, can stroll out into the woods, there to hear and see in God's own temple, in tree and shrub, in field and meadow, the resurrection-sermon which our heavenly Father offers to all his children who have ears to hear and eyes to see his wonders. This is the beauty of German church-festivals, that they are always family-festivals as well, the remembrance of which accompanies one all thro' life.

Hence, no doubt, has arisen the custom of celebrating Christmas, Easter and Whitsuntide on two days. On the first of these days, Sunday, everything is conducted with special solemnity. The churches are decorated more richly than usual with flowers and lights, the choir

sings special hymns and everything is marked by a strongly religious spirit. On the second Easterday, Monday, everything is as on ordinary Sundays, and the services are simpler. Business-places and banks, however, are closed on both days, and the different members of the family have another day to devote to each other.

Therefore the Eastertide, as a church and family festival, with its reminders of a hoary antiquity, is dear to every thinking and feeling heart. And if we Germans come into a foreign country, where we find many a home custom still observed—as, to cite one instance of many, the hiding of Easter-eggs in America—we are filled with a warm home-feeling and a hearty joy, to see German sentiment flourishing abroad and making a home for us there.

The Germans in Nova Scotia

BY REV. J. A. SCHEFFER, M.A., ALLENTOWN, PA.

(Continued.)

Lunenburg, the Second Colony.

THE second settlement authorized by the British government in Nova Scotia was Lunenburg. A number of these German colonists had come from Lüneburg in the kingdom of Hanover and it was named in honor of the dukedom of their nativity, especially as the sovereign of England was of the royal house of Hanover. Lunenburg harbor is forty-five miles southwest from Halifax by sea and seventy by land. The first record of this locality by the French was in 1630, and again in a grant of land made in 1656 by Oliver Cromwell to Charles La Tour. In the year 1745 only eight French people were living in that vicinity, one of whom was a pilot for vessels skirting that dangerous coast. The natives, the Micmac Indians, had departed from this part of Nova Scotia and let these Frenchmen dwell in peace.

It was finally resolved by his Majesty's Council at Halifax, May 10, 1753, to send a number of the immigrants that had arrived there during the previous two or three years and form a settlement in the locality now known as the

shire-town of Lunenburg county, N. S. Colonel Lawrence was commissioned to convoy the colonists, who were on fifteen small transport vessels, to Lunenburg harbor with two sloops of war. Including four hundred and fifty armed men, or militia and regular troops, the total number that arrived at the place of settlement June 7, 1753, was fourteen hundred and fifty-three. Before disembarking scouts went ashore to learn if there were Indians lurking in the dense forests of that section. There being no indications of any near, the settlers landed.

Then began the work of cutting down the trees and making a road from the shore to the highest hill, from which the harbor and the ships entering it could be seen. Next a large blockhouse or wooden fort was built on said hill, into which all could flee from attacks by the Indians. It has the name of Blockhouse Hill to this day. After this the pine, spruce, hemlock and other trees were cut away, and the ground cleared on which the huts, bark-cabins and log-houses were to be erected. Every head

of a family was granted a town-plot, on which to build, and thirty acres, at a short distance from the fortified town, for cultivation. In addition to these they could select three hundred acres at a greater distance from town for woodland, pasture and later for cultivation. Each family was also furnished by the government with part of the food until crops could be raised, and with 700 feet of boards and 500 bricks for building purposes.

For the better defense of the settlers against wild beasts and savage Indians a palisade or fence of sharpened stakes was made across the neck of the peninsula on which the town-plot was. During a number of years all the people were required to live within said enclosure for safety. Several miles farther out or from near the mouth of the La Have river to near the head of Mahone Bay, a distance of over fifteen miles, a line of eight blockhouses were built and

one on an island out from the mouth of the aforementioned bay and off Lunenburg harbor. All this had to be done so as to better protect themselves from their foes in those times.

It is stated that within a year of their landing these people erected three hundred and sixty cabins and houses and that five saw-mills were cutting lumber. This indicates what an industrious class of emigrants they were. They were diligent to provide food for themselves and habitable homes amid their ocean and forest surroundings. However there were much suffering and many deaths in the colony. Much of this was owing to insufficient food and clothing, poor dwellings and a cold climate. It will hardly be believed at this day that, within a year after their going on those inhospitable shores, fevers, small-pox, other diseases and the treacherous Indians brought 1089 of those 1453 settlers to an untimely grave.

Germans in the Majority—Their

Though some of these settlers were from Holland and Switzerland, some from Alsace and Lorraine, some Protestant French people, a few Scotch and English, the most of them were from countries then known as German. Later a few other nationalities arrived. Andreas Jung in his manuscript history, writing about 1760 of the school and church privileges of the several languages, states that the Germans numbered 250 and the French 50 families. We have no record of the number of other nationalities and can only judge the proportion from their names.

Nor is there any record of the numbers of any one of the religious denominations represented in this colony. There were, however, in this second settlement by the British government in Nova Scotia, adherents of the Church of England, Lutherans, German and Dutch Reformed.

The German settlers in Lunenburg not only endeavored to provide for bodily and temporal needs, but also for the mental and religious instruction of their children, as also for their own edification and growth in grace, and their eter-

Schools, Churches, Pastors, etc.

nal welfare. The well taught and devout German sets a higher value on the salvation of the soul than on food and raiment for the body. These people tried for years to secure a teacher that could instruct their children in the language of the parents and a minister that could preach to them in a tongue that parents and children understood. This indicates that in their minds and hearts an intelligent, living faith held the first place.

Not till 1760 did these people succeed in getting a German school-teacher. The few ruling Englishmen tried in every conceivable way to get all the settlers to conform to the Church of England. Many of the French and Swiss, and perhaps a few of the Germans, to secure civil offices, did go into the Established or State Church, and were granted a teacher and minister. But a majority of the Germans refused to sell their birthright for a sop. Hence the authorities endeavored to prevent them from securing either a German teacher or pastor. By honest perseverance, however, they in time obtained both. The German teacher soon had a large number of children to instruct. The parents

paid the teacher for instruction in secular branches as well as in religious knowledge. But the colonial and Episcopal authorities ruled that the instruction must be in the English language. As the parents could not understand English, they insisted on having their children taught in German also, a language both could understand. This was reasonable and finally had to be granted. Thus, after overcoming many difficulties, these German colonists had their own parochial school and faithful teachers, a hundred years before free schools existed in Nova Scotia.

Soon after settling in Lunenburg the Germans put forth efforts to secure a pastor and after trying in vain, they began in 1765 to build a church of their own. This work was also hindered by those who were attempting to make proselytes of them. Two years later the "Society for Promoting the Knowledge of Christ in Foreign Parts" sent a Rev. Bryzelius to Lunenburg. He could preach in the English, French, German and Swedish languages. He conducted the first German services and administered communion according to Lutheran doctrines and usages. He instructed the children of Lutheran and Reformed parents for confirmation and the Lord's Supper, according to the forms and teachings of the Church of England. This proselyting scheme caused difficulties and divisions in 1768. These German people would not betray and sacrifice their clear convictions and true faith for the sake of convenience nor in the interest of conformity or a union without unity.

Therefore, they renewed their efforts to secure a faithful pastor of their own. After erecting a church and waiting nearly twenty years the Lutherans were successful in getting a pastor of their own faith. Rev. Friederich Schultz arrived in Lunenburg in 1772, in compliance to a call from the congregation, which increased in membership and influence under his leadership. In April, 1773, the erection of a parsonage was begun, which was the home for ministers' families till 1883, when it was removed to another lot to make room for

a larger one. Rev. F. Schultz had previously been a Lutheran pastor in eastern Pennsylvania.

In 1771 Mr. Lorenz Conradt had been sent to New York and Philadelphia with a call to secure a Lutheran pastor and Mr. Kaulbach was delegated to do the same for the Reformed people in Lunenburg, N. S., the next year. They also secured a pastor, organized a congregation and later built a church in that town and at Chester, N. S.

A number of the same editions of German books in possession of the early settlers in Pennsylvania and the other original provinces were also found in the homes of these Nova Scotia pioneers. The one to occupy the first place was the Bible in German. Then followed German hymn-books, Luther's *Catechism*, Hübner's *Biblische Historien*, Stark's *Handbuch*, Arndt's *Wahres Christentum* and *Paradies-Gärtlein*, books with sermons on the Gospels and Epistles for the Church Year, and other devotional books.

From the foregoing it will be readily inferred that the Lunenburg colonists spoke the same language that many of our ancestors in Pennsylvania spoke. A dialect very similar to the Pennsylvania-German is still spoken in many homes by their descendants in Lunenburg county, N. S. They also live in much the same kind of houses as the Pennsylvania-Germans do and have similar virtues and characteristics. Many of their names are the same or similar to those of Pennsylvania-Germans, as will appear from the following selected list:

Acker, Andreas, Arenberg, Aulenbach, Bauer, Beck, Berghaus, Bleysteiner, Boehner, Burckhardt, Conradt, Diehl, Eisenhauer, Ernst, Ewald, Frank, Gerhardt, Haas, Hamm, Häusler, Henneberg, Hiltz, Hoffmann, Jung (Young), Kaulbach, Kayser, Külm, Lantz, Mäder, Maurer, Mausser, Meisser, Meissner, Ochsenr, Rehfus, Rodenheiser, Rudolf, Schelly, Schlitter, Schmelzer, Schmitt, Schreiber, Seeburger, Spindler, Steindorf, Strassburger, Tauber, Vogler, Wagner, Wenzel, Wiederholtz, Wüst, Zauberbühler, Zwicker.

NOTE.—Those desiring further information of the Germans in Nova Scotia will find it in Acadie and the Acadians, by D. L. Roth, D.D. Address him at 79, 23d St., Pittsburg, Pa.

(To be continued.)

A Short History of Selinsgrove

BY REV. G. W. GENSZLER, SELINGROVE, PA.

A Natural Stronghold

WHEN one takes a birdseye view of the little town of Selinsgrove, surrounded on all sides by strong towering hills and mountains, he may well be tempted to say, as the Psalmist said of Jerusalem, "Mark ye well her bulwarks." Mahanoy lifts his proud head and guards her southern entrance; Shekellemy* performs the same duty at the north. Towards the rising sun lies the broad expanse of the Susquehanna; towards the setting sun is a low range of hills, which from their cool shades send down a crystal stream of water known to the Indians as *Kaya-rondinagh*, now as Penn's creek. This divides the town into two parts, Selinsgrove proper and the Isle of Que, both embraced within the present limits of the borough.

The place is a natural stronghold on account of its surroundings and is easy of access from all directions, owing to the fact that the two great branches of the Susquehanna meet here and that in the days when all this country was covered with dense forests, making travel difficult and affording lurking-places for every enemy, the creeks and rivers were the natural highway of the Indians. We can understand therefore why Shekellemy, the chief of the Six Nations, selected this place as his home and rallying-point, and also why the treaty made at Albany in 1754, which transferred a part of this beautiful valley from the Indians to their pale-faced neighbors, caused such dissatisfaction and finally led to the shedding of blood.

Indian Burial-Ground Sold by Treaty

The valley not only afforded the Indians abundance of game; it was sacred to them from the fact that here were resting in the last sleep of death thousands of their dear ones who had preceded them into the "happy hunting-

grounds." The Indians had here two large burial-grounds, one a short distance above where Sunbury now stands, the other at the point of the Isle of Que. The latter, according to Meginness, was a fourth of a mile square, showing that it must have been used for many generations.

By the purchase at Albany the latter burial-ground became the property of the whites and in the same year (1754) was transferred by a grant to Conrad Weiser. This may in part explain why Conrad Weiser, the interpreter, who had previously been held in high esteem by the Indians of this vicinity, now lost their confidence; for it was Conrad Weiser and Richard Peters who not only brought about the purchase, but who also fixed the boundary-lines, and in all probability advantage was taken of the Indians, both as to the extent of the purchase and the manner in which the negotiations were conducted.

Land Granted Weiser and Peters

For their services the government gave Weiser and Peters each a grant of two thousand acres of land on the west bank of the Susquehanna. The original warrant, now in possession of Mr. H. D. Schnure, of Selinsgrove, reads as follows:

Pennsylvania, Selinsgrove.

By Proprietors.

Your letter of the 7th of Oct, seventeen hundred and fifty four, which ordered two tracts of 2000 acres of good land and well situated to be immediately surveyed and patented to said Richard Peters and Conrad Weiser, within the Indian purchase, for their acceptable service in their transaction with the Indians at Albany and has been represented by the said Richard Peters and by the heirs of the said Conrad Weiser since deceased; that notwithstanding our said letter and likewise our direction given to our surveyor General on the 21st day of January, 1755, for the surveying and laying out of the said two quantities of 2000 acres to the said Richard Peters and Conrad Weiser, as appears by an entry in the warrants of our land office of that date.

No land has as yet been surveyed to either of them in consequence thereof, and they now humbly request that this distant warrant may

*Named after the noted chief of the Six Nations, who died at Shamokin in 1749. His name is spelt variously: Shekellemy, Shekellemus, Shekalamy, Shick-elemy, etc.—Ed.

issue for the immediate laying out of 2000 acres to each of them; agreeable to our order signified in our afore-said letter. These are to authorize and require you to survey or cause to be surveyed to the Heirs and devisees of the late Conrad Weiser 2000 acres of land with the usual allowances in one or more parcels in the County of Cumberland and within the purchase of Albany, and make returns thereof in the Secretary's office in order that the same may be confirmed to them in consideration of the said Conrad Weiser's service in transacting the business in our behalf at the said treaty with the Indians at Albany, and of the yearly quitrent of one half penny sterling for every acre thereof, to commence the first day of March subsequent to the time of survey, and for so doing this shall be your warrant.

Given under my hand and seal of the land office by virtue of certain powers of said proprietors at Philadelphia this 17th day of March 1762

To John Lukens Secy. General

James Hamilton.

On the outside of this warrant were found the following figures:

March 17th 1762 Cumberland County.

The heirs and devisees of the late Conrad Weiser

745½ }
414½ }
ff672 }

Ret'd 15th July.

1833 on island

344.64 Ret'd Apr, 22 1795

265.127 Ret'd Dec, 9 1802

ff, no patent for this at that time.

Number 120

Although this warrant was issued the same year in which the Albany treaty was made, in 1754, no survey was made until 1762, eight years later, when the Indian troubles had been settled. This shows that the Indians were hostile to Weiser.

From the original plans of survey, now in possession of Mr. Schnure, it is seen that 676 acres were surveyed for the Weiser heirs on the Isle of Que and 756 on the mainland; the latter beginning at a point on Penn's creek, near Sassafras street, and extending south to Middle-creek. The northern part of this was formerly known as Weisersburg, and is sometimes called by this name at present, although it is now a part of Selingsgrove proper.

From an old deed, bearing date of 1792, we find that the land north of this

was also granted to the heirs of Conrad Weiser. This shows that all the land upon which Selingsgrove now stands was originally owned by the heirs of Conrad Weiser, the interpreter.

First Whites Floating Down Susquehanna

The first white men of whom we have any record as passing through this country were a colony of Germans who, having become dissatisfied with the treatment they received from the authorities of New York, in 1723, under the guidance of a friendly Indian, floated down the Susquehanna on their way to Tulpehocken. Conrad Weiser followed in 1729 and his father in 1745. May we not believe that these colonists cast longing eyes upon the broad expanse where the North and West Branches meet, as well as upon the beautiful level tract of land on the west shore, crowned by the mighty kings of the forest? They did not forget the scene, and as soon as the land had been purchased from the Indians, many retraced their steps and made this their permanent home. The Ulrichs, Fischers, Gemberlings, Weisers, Paulings, Jarretts, are a few of the old families that came from Berks county.

White traders frequented this valley as early as 1730. A letter sent by the Delaware Indians to the Governor, dated 1730, states that John Fisher and John Hart, two Shamokin traders, had accompanied some of their men on a hunting-trip and that John Hart had been accidentally shot and killed.

First White Settlers on Penn's Creek

When the first permanent settlement was made here is a matter of conjecture. Meginness, in his history of the West Branch, states that an extensive settlement existed at the mouth of Penn's creek as early as 1745, nine years before the Albany treaty. He gives the following as names of the early settlers: Jacob Leroy, George Auchmudy, Abraham Sourkill, George Snabble, George Gilwell, John McCahan, Edmund Matthews, John Young, Mark Curry, William Daren, John Simmons, John Aberhart, Daniel Braugh, Gottfried Frier, Dennis Mucklehenny, George Linn.



SUSQUEHANNA RIVER NEAR SELINSGROVE, PA.

As the present mouth of Penn's creek is about two miles south of the town, it may be well at this point to state that before the Pennsylvania canal was built the creek branched a short distance above the town and emptied into the Susquehanna by two mouths. The main stream, called Penn's creek proper, flowed due east and emptied into the Susquehanna half a mile above town; a part flowed due south along the route now taken by the creek and flowed into the river about two miles below town, as stated above, being known as the Cut of Penn's creek, Island creek and Back creek. When at this early date the mouth of Penn's creek is mentioned, it always means the one above town.

Location of First Settlement

At present there is quite a controversy among local historians as to whether the settlement actually was at the mouth of Penn's creek or whether it extended along Penn's creek as far as New Berlin. The records show that in 1755 one of the families named above, that of Jacob Leroy, lived near New Berlin. On the other hand we have records to show that some of the above mentioned families lived here after the Indian massacre. From a chart of the Isle of Que and of

the land lying west of the town the following names are copied: John McCahan. Arthur Auchmudy, Patrick Bite and Robert Simmons.

The question may well be asked: Were Arthur Auchmudy and Robert Simmons the sons of George Auchmudy and John Simmons, and was John McCahan, whose house stood here in 1762, the same as the one mentioned above? If he was and the story of the Indian massacre is true—that only one man escaped, who spread the alarm—then this John McCahan must have been the man. The records tell us that the children are supposed to have been carried away into captivity, as no dead bodies of them were found. Auchmudy and Simmons no doubt were among these and were afterwards rescued and returned to their former homes.

Whence Meginness derived his information as to the date of the first settlement, the author has not been able to discover. The correctness of his statement may well be doubted because at this very time the Shamokin Indians were complaining to the government and asking the removal of the squatters who had settled along the Juniata. It is not likely that they would have submitted to have

them settle so near to their headquarters, without protesting.

The probability is that the date should read 1754 instead of 1745, and that the settlement extended along Penn's creek for ten miles.

From the time when the first whites made their appearance in this community up to 1754 the most amicable relations existed between them and the Indians. It is true that the Indians protested when the whites attempted to settle permanently upon their ground; but traders, missionaries and travelers always found a friendly welcome and ample protection when among the Indians of this vicinity. Shekellem's headquarters, five miles above Selinsgrove, was the regular stopping-place of all who came into this neighborhood.

Indians Becoming Suspicious and Hostile

After the death of the old chief matters began to change for the worse. Nor are the Indians alone to blame for this, but the greater blame rests with the whites; not satisfied with what they had already gained from their red-skinned brethren, they were constantly encroaching upon their hunting-grounds, taking possession of the most fertile spots and building their homes without even asking "by your permission." Experience had taught the Indians that they could expect little relief from the government, and they no doubt felt that the time had come when they must take the law into their own hands. Too often had they been cheated, and they began to realize that when the white man offered them his right hand in greeting he stole with his left all he possibly could; he professed to be a friend in order to take advantage of their kindly feeling and defraud them.

Take, for example, the case of Conrad Weiser. Nowhere had he stauncher friends than among the Indians of this vicinity. Through Shekellem, their chief, he reached all the other tribes, who trusted and believed in him as they trusted their own chief. They believed that he would never lend himself to anything that would rob them of their lawful rights. But when in 1754 they saw that Conrad Weiser did all in his power to have the Six Nations sign away their

claims to this beautiful valley, beginning at the very door of their "great house," including their sacred burial-ground, and when in the same year the government granted to Weiser 2000 acres of the finest land at the very door of the "big house" of Shamokin, including their burial-ground, they had ample reasons for believing that Weiser had played them false, for to them this grant must have looked like our modern graft.

That Conrad Weiser had done a good work for the country at large and that he had earned all that he received and more, no one will dispute; nor would any one charge him with having done it in order to benefit himself or for the sake of the 2000 acres of land. To understand, however, what led up to the massacre that took place here, we must look at the transaction from the standpoint of the Indians and ask ourselves how we would have interpreted such action. The granting of the land by the proprietors and the acceptance thereof by Weiser were both very indiscreet. The transaction was the last straw that broke the camel's back. Conrad Weiser was almost the last man they had trusted, but now they had lost all their confidence in him. To them the time seemed propitious to assert their rights and to protest against the encroachments of the whites. Braddock's defeat also emboldened them.

Massacre of Settlers on Penn's Creek

Their first raid was upon the settlers living along Penn's creek, at a point just across the boundary-line of the new purchase. The line began one mile above the mouth of Penn's creek, somewhere near where George Schoch's farm now is. According to the latest researches the attack was first made upon the isolated settlers near where New Berlin now stands. Among those killed were Jacob King (König), Leroy, who had lately come from Switzerland, and two of the Leiningers, father and elder son. The Indians then came down the creek, killing all the men as they went along and carrying the children and young women away with them; they also burnt the dwellings and destroyed the crops. Only one man is reported to have escaped, who, though severely wounded, made



FIRST EV. LUTHERAN CHURCH AT SELINGROVE,
PA., 1820-1884

his way to the nearest settlement and spread the alarm. Where this settlement was the author has not been able to discover, but in all likelihood it was farther down the river—perhaps at Port Trevorton. Whoever they were, they hastened to the scene of murder, buried the dead and prepared and sent the following report and petition to the authorities at Philadelphia:

The petition of we the Subscribers, living near the Mouth of Penn's Creek on the West side of the Susquehannah, Humbly sheweth:

That on or about the Sixteen of this Instant, October, the Enemy came down upon said Creek and killed, scalped & carried away . . . all the Men, Women & Children, amounting to 25 Persons in number, and wounded one man who fortunately made his Escape and brought us in the News; whereupon we, the Subscribers, went out and buried the Dead, whom we found most barbarously murdered and scalped. We found but 13 which were men and elderly women, & one Child of two weeks old, the rest being young Women & Children we suppose to be carried away Prisoners; the house (where we suppose they finished their Murder), we found burnt up, the man of it named Jacob King, a Swis-sar, lying just by it; He lay on his back barbarously burnt and two Tomhawks sticking in his forehead; one of the Tomhawks marked newly with W. D. we have sent to your Honour. The Terror of which has drove away all

these back inhabitants except us, the Subscribers, with a few more who are willing to stay and endeavour to defend the Land; but as we are not able of ourselves to defend it for want of Guns and Ammunition, and but few in number, so that without assistance we must fly and leave the Country to the mercy of the Enemy. We, therefore, humbly desire yt your Honour would take the same into your great Consideration, and order some speedy relief for the Safety of these back Settlements, and be pleased to give us speedy orders what to do, and as in duty bound we will for ever pray, &c.

George Clewell,	Jacob Simmons,
Ar. Gates Auchmuty,	Conrad Craymer,
John McCahon,	George Fry,
Abraham Soverhill,	George Snobble,
Edmund Mathews,	George Aberheart,
Mark Curry,	Dan'l Braugh,
William Doran,	George Lyne,
Dennis Mucklehenny,	Cutfrith Fryar.*
John Young,	

Barbara and Regina Leininger, of whom much has been said and written, were among the young women carried away.

Visit to Shekellemy's Headquarters

As can be well imagined, the massacre spread terror and consternation throughout the whole region. The remaining settlers were at the mercy of the Indians. They were few in numbers, lived scattered over a vast territory, and did not even have the means to defend themselves; as the above report shows, they were short of guns and ammunition. This

Colonial Records. Vol. VI, p. 647-8.



PRESENT EV. LUTHERAN CHURCH AT SELINGROVE, PA., BUILT IN 1884, REV. G. W. GENZSLER, PASTOR

massacre took place October 14 and 15, 1755.

The party who went to the rescue would hardly be ready to send a report to the authorities before the sixteenth or seventeenth; at least it was not till the twentieth that the news reached Harris's Ferry, now Harrisburg. A party of forty-five under the command of John Harris at once set out for the scene of the murder, where they found that the report was only too true. They found other victims and after having buried them proceeded to the headquarters of Shekel-lemly, five miles up the river. They did this, it is alleged, upon the earnest solicitation of John Shekellemly and Old Belt. This would seem to indicate that this outrage was the act of some roving band without orders from headquarters, and that the chiefs now feared the wrath of the whites. When they arrived at headquarters they found a civil, though cool reception. During the night they overheard a conversation to this effect: "What are the English come for?" "To kill us, I suppose." "Can we not send some of our nimble young men to give notice to our friends?" "They can soon be here." After this they joined in a war-song and four of their number, well armed, entered two canoes, one going down, the other across the river.

As the morning dawned, they were anxious to get away, in view of what they had heard, and after having given a few presents they set out on their return. In the meantime, however, they had been warned by Andrew Montour, a half-breed, not to go down the west side of the river, as he believed it to be dangerous. Those familiar with this neighborhood can well understand why they should have desired to go down the west side rather than the east, for not only would the traveling be easier, as this is a level stretch for many miles, while on the east the mountains and hills butt out to the very edge of the river; they may also have thought it much safer, as the east side afforded the Indians many places in which to hide.

Harris and his party paid no heed to the warning, either believing Montour

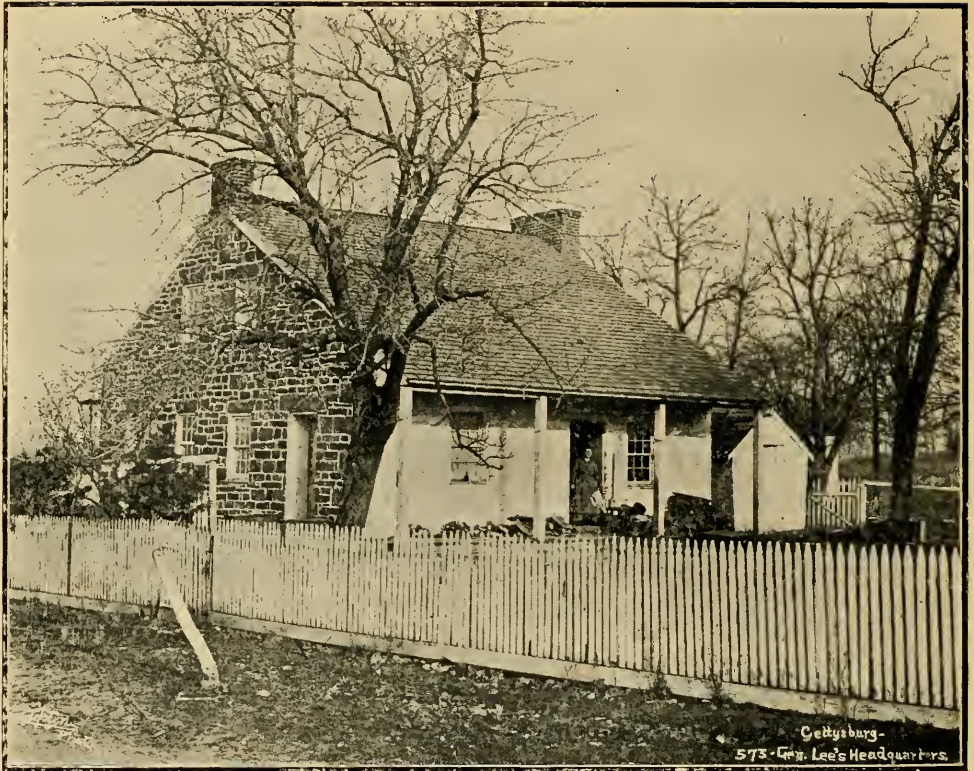
to be a party to the treacherous Indians, or that they could defend themselves better in the open country. All went well until they came to the point where Penn's creek divides its waters, half way between Schnure's dam and the county-bridge, where for many years the Main sawmill stood.

Another Attack by the Indians

As they were crossing this stream the Indians, who lay concealed on the south side of the creek, fell upon them and killed four men at the first fire. Harris states that himself and about fifteen others made at once for cover behind trees and that they killed four Indians, while they lost three more men. Seeing that they were outnumbered, Harris and the remainder of his men made for the river and struck out for the other side. Unfortunately for them there is a deep channel in the river about half way across, and in going over this five men were drowned. Had they been a short distance above or below this point, they might easily have waded over without danger, unless the river happened to be swollen. Harris himself had a remarkable escape. As he was about to enter the river, a fat doctor, who had accompanied them, begged to be allowed to mount behind him, which Harris granted. They had gone but a short distance, when a bullet from an Indian's rifle struck the doctor in the back and he fell mortally wounded into the river. Another bullet struck his horse and Harris was compelled to swim the rest of the way.

Those who afterwards came to bury the dead marked the spot where this battle occurred by driving a wedge into a young linden sapling. One hundred and thirty years afterward this sapling had grown to be a tree over three feet in diameter, with the mark of the wedge plainly visible. Some years afterwards the flood broke it down and H. D. Schnure had the remains of the old time-beaten stump brought to his home, where it now remains, the only witness of that terrible tragedy.

(To be concluded)



HOUSE ALONG THE CHAMBERSBURG PIKE, NEAR GETTYSBURG, PA.
Said to have been occupied by General Lee during the Battle, July 1-3, 1863

Where Were General Lee's Headquarters at Gettysburg?

BY HENRY S. MOYER, ALLENTOWN, PA. (ALL RIGHTS RESERVED.)

MISINFORMED historians and battlefield-guides designate the house shown in our first illustration as that wherein the great Confederate chieftain had his headquarters during the battle of Gettysburg, but the facts are against this house as well as any other house or houses on that battlefield. Even William H. Tipton, the battlefield photographer, labels it as General Lee's headquarters, as our reproduction of his picture shows. Mr. J. M. Vanderslice, the mouthpiece of the Battlefield Memorial Association, writes on page 140 of his book "Gettysburg Then and Now": "Lee's headquarters was in a brick house, on the Chambersburg road, in the rear of and near the seminary." Colonel John

B. Bachelder, Government historian of the battle, on his isometrical drawing of the battlefield, placed General Lee's headquarters among the group of houses in the same vicinity; but his mistake is excusable, as his isometrical drawing was made less than ninety days after the battle was fought, before the "other side" could be consulted and asked to affirm or deny the assertions of the Government historian. In his later maps he did not repeat this error, but corrected it, as the writer knows and will prove in the course of this article.

Since the editor and publisher of this magazine have requested me to present the facts of this case as I found them, my article will in the beginning necessar-

ily take a somewhat personal turn, which the reader will understand and condone.

In the spring of 1874 the writer visited his friend and former associate, Reverend Dr. P. C. Croll, founder of this magazine, who was then a "soph" in Pennsylvania College, at Gettysburg, when some of the material of this article was gathered. The courtesies extended to him by Dr. Croll, then plain Mr. Croll, and the different members of the faculty of both college and seminary, will always remain a most pleasing remembrance.

The writer has always entertained an exalted opinion of General Lee, not only as a military leader, but as a man of moral worth, and his desire was to behold the spot where this great American general had his headquarters. I was directed to the modest house here repictured, which stands on the crest of Seminary Ridge, north of the Chambersburg pike. It was on one of those beautiful early April mornings when the earth seems to make an effort to rejuvenate itself. On entering the yard I found an old lady sitting on the porch, enjoying the morning sunlight. To me she appeared to be about eighty years old, yet well preserved. After the usual salutation and self-introduction, I asked her if she had any objection to answer a few questions upon which I was seeking information. She told me that it would be a pleasure for her to give me any information she could. The following were the questions asked and the answers given:

1. Did you occupy this house on July 1, 1863? "Yes, sir."

Some neighbors had previously informed me that all fled when the battle began, so I made the second question more specific:

2. Did you occupy this house *the whole of July 1, 1863*? "Yes, sir, I never left it."

3. Did General Lee have his headquarters in this house? "No, sir."

4. Are you sure that General Lee was never in this house? "Yes, sir. I can positively assure you that General Lee was never in this house."

I did not doubt the old lady's word then, nor have I done so since, as there was no occasion for it. The answers were given in a straightforward and dig-

nified manner. This appeared to me sufficient proof that General Lee did not have his headquarters in the house that has been designated as such.

To point out the identical spot where this great Confederate chieftain had his headquarters during that memorable conflict is well nigh an impossibility, as the natural and artificial objects associated with it have long ago passed away. It can only be done approximately. General Imboden, C. S. A., in his article, "The Confederate Retreat from Gettysburg," in "Battles and Leaders of the Civil War," Vol. III, page 420, writes thus:

About 11 p. m. a horseman came to summon me to General Lee. I promptly mounted and accompanied by Lieutenant George W. McPhail, an aid on my staff, and guided by the courier who brought the message, rode about two miles towards Gettysburg to where *half a dozen small tents* were pointed out, a little way from the roadside to our left, as General Lee's headquarters for the night. When we arrived there was not even a sentinel *at his tent*, and no one of his staff awake.

Page 421: He invited me into *his tent*, and as soon as we were seated he remarked . . .

Page 422: As I was about leaving to return to my camp, as late, I think, as 2 a. m., he came *out of his tent* to where I was about to mount, and said in an undertone: "I will place in your hands," etc.

According to the above General Lee's headquarters were *in tents*, not in a house. This can be abundantly proven by living witnesses, as the following letters will show:

RICHMOND, VA., Nov. 8, 1906.

SIR KT. HENRY S. MOYER,
Allen Commandery, K. T.,
Allentown, Pa.:

DEAR SIR AND BROTHER—Your favor of the 4th received concerning the headquarters of Gen. Lee at Gettysburg. You are at perfect liberty to use my letter in whole or in part, as you may deem wise, in refuting the long continued and repeated error of guides at Gettysburg in designating any house as Gen. Lee's headquarters.

With much esteem, I remain,

Respectfully yours,

J. THOMPSON BROWN.

The following is that part of the letter referred to above:

Your favor of the 20th ult. received, and answer deferred, so I could get you exact information in reference to General Lee's headquarters at Gettysburg.



SECTION OF COL. BACHELDER'S ISOMETRICAL DRAWING OF THE BATTLEFIELD
of Gettysburg, Showing General Lee's Supposed Headquarters

The stone house was pointed out to me as General Lee's headquarters. Of course, I said nothing, but I knew positively that General Lee never had his headquarters in that house. . . . It was known among all of his troops that General Lee declined on every occasion invitations of his friends to occupy their houses while he was campaigning. There were only two occasions during General Lee's command of the Army of Northern Virginia in which he entered a house. One was just before he succeeded General Joseph E. Johnson and took command of the army around Richmond; but when he commenced his campaign, he left that house and remained in tents the whole time, with one other exception. While at Hamilton's Crossing, in his headquarters-tents, General Lee was taken sick, and the physicians and his friends compelled him to go into a house in or near Fredericksburg (Va.) until he was better. He did this, and soon became better, and returned to his headquarters. With these two exceptions, General Lee never staid in a house during his campaign, and never had his headquarters in a house at all.*

I have before me a letter written by Col. Walter H. Taylor, his adjutant general, to whom I wrote the other day, to know where

his headquarters were during the second and third days of the fight at Gettysburg. His reply is as follows:

His headquarters were very likely in the proximity of the house mentioned by you, but our camp was arranged as usual; the General was under canvas, and did not occupy the house.

Thus you have the evidence of the chief of his staff. I am intimate also with Colonel T. R. Tallcott, another member of his staff, whom I interviewed the other day, to learn if he ever knew of the General's going into a house during the entire war. And he stated as I have stated above.

J. THOMPSON BROWN,
Late Capt. Commanding Parker's Battery,
Alexander's Battalion,
Longstreet's Corps, A. N. V.

*Since this letter was written a book has been published by Col. Walter H. Taylor, the adjutant general here referred to, entitled: "General Lee: His Campaigns in Virginia, 1861-1865." On page 272 of this work the author gives an additional instance when Gen. Lee occupied a house as his headquarters, saying that during the final operations before Richmond, in March and April, 1865, "our headquarters were at the house of Mr. William Trumbull on the Cox Road, about two and a half miles from the city of Petersburg."—H. S. M.

The isometrical drawing of the Gettysburg battlefield made by the Government historian, Col. John B. Bachelder, was purchased by the United States government for a large sum, and the original thereof is preserved in the War Office at Washington. It was begun immediately after the battle, before the dead were buried, and finished within eighty-four days. General Meade said of it: "I am perfectly satisfied with the accuracy with which the topography is delineated, and the positions of the troops laid down..." Burgess Robert Martin, of Gettysburg, several professors of the college and seminary and six army-officers testified that it "had been executed with remarkable fidelity and may be relied upon as a correct delineation of the natural and artificial features of the place where this great battle was fought." However, as the drawing was finished before Col.

Bachelder had an opportunity to consult General Lee about the place of his headquarters, the latter were wrongly located on this otherwise excellent map.

Col. Bachelder said to a good friend of the writer:

After the war I had an interview with General Lee, and among other matters discussed was the question where his headquarters were at the battle of Gettysburg. General Lee answered in the following words:

"My headquarters were in tents, in an apple-orchard, back of the seminary, along the Chambersburg pike."

This apple-orchard spoken of by General Lee has passed away, like the historic peach-orchard along the Emmitsburg road. So far as the writer knows, not one of the original trees thereof remains. It began on the southern side of the Chambersburg pike, opposite the reputed headquarter-house, and extended



SECTION OF A MAP OF THE GETTYSBURG BATTLEFIELD

Founded on Col. Bachelder's Revised Isometrical Drawing and Published in Samuel P. Bates's History of Pennsylvania Volunteers 1861-65, Vol. IV. On this map General Lee's headquarters are correctly located in tents. (We regret that this reproduction is somewhat marred by reverse impressions caused by the folding of the original.)

in a westerly direction almost to Buford Ridge.

Our third illustration, from Bachel-der's isometrical drawing, shows the locality and the orchard; it is a little north-west of the center of the picture.

The foregoing article has been submitted to Col. J. Thompson Brown for whatever correction or suggestion he might desire to make thereto. In his answer, which we are kindly permitted to quote, he says that he has carefully read it and can make no correction or suggestion; that he has also handed it to others who all agree with him that it is correct and needs no alteration. We append in full the paragraph of his letter in which he states the reason why the commander of the Southern army preferred to make his headquarters in tents:

The fact is, it was known throughout the entire army that General Lee was averse to having better quarters than his own soldiers, and time and again refused because of his aversion to be better cared for than his own troops. In our winter-quarters at Orange Courthouse I was sent for by General Lee on some business pertaining to the office of judge advocate of our artillery-battalion, which position I then filled, and I remember well his *simple tent-headquarters*, while I and his then adjutant, General Chilton, were enjoying the comfortable quarters of neighboring residences.

It will be conceded by all that the reason here assigned for General Lee's quartering himself continuously in tents is greatly to his credit and makes us love and admire him all the more as a man. As to the location of his headquarters at Gettysburg, we think enough has been said to determine the question finally.

Lines on a Head of Cabbage

BY ETHAN ALLEN WEAVER, GERMANTOWN, PA.

THE late Rev. Thomas Conrad Porter, D.D., LL.D., who was for many years professor of natural sciences in Lafayette College and who served a term as president of the Pennsylvania-German Society, relates the following incident in connection with the early life of the late Margaret Junkin Preston, the distinguished poetess, who was the daughter of Rev. George Junkin, D.D., LL.D., the first president of Lafayette College.

I am sorry to say that I can give you no recollections of Mrs. Preston as a little girl; our acquaintance only began when, in the autumn of 1836, I entered Lafayette College as a fourteen-year-old freshman. She was two years my senior. A taste for literary pursuits soon drew us together, and a warm friendship sprang up, which continued unbroken until the day of her death. Her remarkable poetical talent had even then won the admiration of her associates, and to have been admitted into the charmed circle of which she was the center, where literature and literary work were discussed, admired and appreciated, I have ever counted a high privilege. Two incidents, out of many which might be given, will serve to illustrate how her presence and example wrought.

One happened during a visit in company with a classmate, Dr. J. M. Lowrie. Miss Margaret, who had just been reading Steven-

son's "Travels in Greece," called our attention to this passage in the book:

"A young Sciote, who had returned to his native isle for the first time after the Turkish invasion, in 1822, entered his father's gateway and found the dwelling of his childhood a desolate ruin. He wandered to the garden and strayed through its orange and lemon groves in silence until, passing a large vase in which a beautiful plant was wildly growing, he murmured indistinctly, '*Le meme vase!*'"

She then proposed that each of us should fashion independently a poem which would interpret the cause and meaning of that sad exclamation. The three poems were written and critically compared.

The other incident shaped itself thus:

"Seated one evening on the porch," the doctor wrote, "our talk began to flow in the usual channel. After a while her sister Eleanor (afterwards the wife of Major-General Stonewall Jackson, of the Confederate army), whose liking for poetry was not so intense, put in a remonstrance with a '*toujours perdrix*,' and said, in a vein of raillery, that she believed it utterly impossible for us twain to be together ten minutes without discoursing about the riders of Pegasus. We repelled the accusation. She then replied: 'Whichever of you, when you meet here again, is the first to introduce into our conversation anything of the kind, he or she must pay a forfeit, and that forfeit shall be fifty lines of verse on some very hard subject.' We agreed to the terms. It was asked: 'What shall the subject

be?' Many topics having been named and rejected, she chanced to look over into a neighboring field, saw there a patch of cabbages and cried in a cheerful tone: 'Now I have it—fifty lines on a head of cabbage! Let that be the penalty!' Of course, at our next meeting, an ambiguous word or phrase supplied a sufficient pretext for my condemnation. There

was no escape. I had to do it. The production is printed below just as it was written, not on account of any special literary merit, but for two reasons—first, to gratify an old college-friend of the same period, who wishes a copy, and second, to show what a college-youth of seventeen may be constrained to do under pressure."

THE FORFEIT POEM

Let frog-devouring France and beef-fed Bull
Disdain thee, Cabbage, when their mouths are
full;

Let lazy Neapolitan discard,
Who eats his macaroni by the yard,
And Chinese gourmand think that dish the
best

Which savors of the swallow's gluey nest,
Or, brought from distant ocean-isles, prefer
The relish of the costly *biche-de-mer*;^{*}
Let Abyssinian cut the quivering flesh
From the live heifer and devour it fresh,
While Alpine monk esteems the slimy snail
Above the juice of broccoli or kale;
Let Paddy whistle at the very thought
Of new "paratees" boiling in the pot,
And Yankee tell, with rapture in his eye,
The varied virtues of the pumpkin-pie—
But, as for me, sprung of Teutonic blood,
Give me the cabbage as the choicest food.
O far-famed Sauerkraut! compared with thee,
All dainties rifled from the land and sea
Were heaps of trash, and viands on the boards
Of prodigal Lucullus, or the hoards
Of which renowned Apicius could boast,
Detestably insipid—and the host
That followed Epicurus, at the best,
Mere common swine, unpampered and un-
blest.†

Had but the gods on high Olympus' brow
Caught thy rich odor wafted from below,
Loathing as bitter their celestial bread,
They all in haste to Germany had fled.

*A sort of sea-fish.

What gave the fierce barbarian strength to
wield

His ponderous weapon on the battle-field,
When from the north his brawny right arm
hurled

A bolt of vengeance o'er the Roman world?
Thy hidden power, O matchless Cabbage,
thine,

Dweller upon the Danube and the Rhine.

Ye vain philosophers of titled worth,
Go to this lowly denizen of earth,
And read a lesson from his furrowed leaves.
Their words are truth; that volume ne'er de-
ceives.

Castles and monuments have passed away,
Pillars and temples crumbled to decay.
Leaving no trace behind them to proclaim
To after ages their possessors' fame,
While on his brow unfaded yet appears
The crinkled wisdom of six thousand years.

I love thine honest countenance, old friend,
My earliest memories with thy history blend,
And Hallowe've, free to the wile and plot
Of bovis cunning, can not be forgot.
The ringing shout, the merry laugh and cheer,
Still and will ever linger in mine ear.
May never he who slanders thy good name
Have his recorded on the scroll of fame;
May he ne'er taste thee whose proud looks de-
spise.

But Time increase thine honor as he flies!

†"Me pinguem et nitidum bene curata cute vises,
Epicuri de grege porcum."—Hor. Ep. l. iv. 16.

ROSES

BY THOMAS B. ALDRICH

I have placed a golden
Ring upon the hand
Of the blithest little
Lady in the land!

When the early roses
Scent the sunny air,
She shall gather white ones
To tremble in her hair.

Hasten, happy roses!
Come to me in May!
In your folded petals
Lies my wedding-day.

ROSEN

DEUTSCH VON H. A. S.

Mein herzlichstes Fräulein
Trägt mein Ringelein.
Keins im ganzen Lande
Kann so fröhlich sein!

Wenn die frühen Rosen
Duften wonniglich,
Sammelt sie die weissen
Für den Brautkranz sich.

Spüet euch, ihr Rosen!
Kommt zu mir im Mai!
Bringt in off'nen Blüten
Hochzeit bald herbei.

German Surnames:

Their Origin, Changes and Signification

BY LEONHARD FELIX FULD, M.A., LL.M., COLUMBIA UNIVERSITY, NEW YORK.

II. THE OLD GERMAN NAMES.

BEFORE beginning our study of the Old German names, we shall make a brief examination of the Greek, the Roman and the Hebrew names. For, if it is true that the names of a people are a mirror of the spirit of that people, this statement must be especially true of the ancient peoples, who were but little influenced by foreign nations. If we examine the names of the ancient Greeks, who were, as we know, a nation with ideal and spiritual tendencies, we find these attributes reflected. This fact is shown to be true, in the first place, by the abundance of Greek names which end in *-kles* (fame); for example, *Perikles* (very famous), *Sophokles* (famous for wisdom), *Themistokles* (famous for justice) and *Kallikles* (famous for beauty). In the second place we have many names which show a striving towards an ideal, a striving to be leader, as *Poliarchos* (ruler of the city), *Agessilaos* (leader of the people), etc. In the third place we have names which denote excellence in public speaking, as *Anaxagoras*, *Protagoras* and *Pythagoras*. And finally the reverence of the Greeks for their gods is shown, first by the many names which are compounds of *Theos* (God), such as *Theodotos* (given by God) and *Theophilos* (loved by God), and secondly by names derived from the appellations given by the Greeks to their various divinities, for example, *Dionysios* (from *Dionysos*), *Herodotos* (from *Hera*) and *Apollonios* (from *Apollon*).

If we examine next the Roman names we are immediately impressed by their very prosaic character. Since agriculture was at first the chief occupation of the Romans, we find many names among them referring to agriculture, such as *Agricola* (farmer), *Fabius* (cultivator of beans), *Lentulus* (cultivator of lentils), *Cicero* (cultivator of peas) and

Piso (cultivator of vetches). From the domain of animal breeding we derive the names *Porcius* (breeder of pigs) and *Asinius* (breeder of asses). It was bad enough for a great Roman hero to have no better name than "Pig-breeder" or "Pea-farmer," but they often had still worse names. For the Romans delighted to give names reflecting upon the physical characteristics or deformities of the possessor; for example, *Niger* (black), *Rufus* (red), *Flavius* (yellow), *Livius* (livid), *Longus* (tall), *Paulus* (short), *Crassus* (fat), *Macer* (thin), *Calvus* (bald), *Capito* (bushy-headed), *Naso* (long-nosed), *Pactus* (squinter), *Cæcus* (blind), *Balbus* (stutterer), *Claudius* (lame), *Plautus* (flat-footed) and *Scaurus* (club-footed). This list of names, which seems more like a list of the clinical subjects at a hospital than like a list of some of the greatest men in the history of the world, is exceeded for utter poverty of thought and invention by such Latin names as *Secundus*, *Tertius*, *Quintus*, *Sextus*, etc. It must be apparent to the reader that a nation which could find no better name for its children than No. 2 or No. 3 could not be expected to excel in lyric poetry. On the other hand the fact that the Romans were so fond of giving nicknames shows a trait in their mental makeup which was destined to make the Roman writers the greatest satirists the world has ever seen.

In our examination of Greek names we noticed that there were many which showed a great piety and reverence for the gods. This reverence and piety is the predominant characteristic of the Hebrew names. The many Hebrew names in *Ja*, *Jo* or *Je* (abbreviations of *Jehovah*), such as *Jehoshua* (=Joshua, helped by God), *Jochanan* (=Johannes, John, given by God), *Jonathan* (given by God) and *Obadja* (=Obadiah, ser-

vant of God); the names in *El* (also an abbreviation of a Hebrew word for God), such as *Eliezer* (helped by God), *Nathaniel* (given by God); the name *Joel*, which is a combination of the two Hebrew appellations for God, as well as such names as *Nathan* (an abbreviation of *Jonathan*), which can be easily recognized as derived from combinations with the Hebrew word for God—all these names point to the fact that piety was the one predominant characteristic of the ancient Israelites.

Having hastily examined the dominant characteristics of the Greek, Roman and Hebrew names, we will return to our subject and consider the old German names. As we have stated above that the names of the individuals of any nation reflect the spirit of that nation, it behooves us to find out what the spirit of the old Germans was. The spirit of a nation is reflected in its conception of the divinity, for just as God created man in his image, so the primitive man conceived of God as a fellow-man with all the laudable qualities of his fellow-men carried to their ideal extreme. Accordingly, when we see that the early German conception of some of their divinities was closely connected with a personification of heroism, we are inclined to think that the early Germans were a very brave and heroic race. Using this belief as a working hypothesis we shall next turn to history to see whether it will prove or disprove our supposition. Tacitus in his *Agricola* said of the Germans: "*Nullus mortalium armis aut fide ante Germanos.*" Seneca said of the Germans: "Who has more courage than the Germans?" For five years the legions of Rome were unable to hurl back the Cimbri and Teutons, who were threatening the destruction of imperial Rome, and it was only the great Marius who finally succeeded in driving this brave and warlike people of the North back from the city of Rome. Similarly, in the long struggle between Cæsar and Ariovistus, we read many a line in Cæsar's commentaries in which he praises the heroism and valor of the Germans. Indeed the phrase "*Furor teutonicus*" became al-

most a byword in the later days of Rome.

Having examined the spirit of the old Germans and found it to be that of warrior heroes, we shall next turn our attention to the old German names themselves, and see whether they reflect this old German spirit. We find that they do reflect this spirit. In the first place we have hundreds upon hundreds of names which are compounds of *hild*, *gund*, *had*, *bad* and *wig*, all of which mean battle. But in order to fight battles the Germans had to have weapons, and so we find many old German names which refer to these weapons. For example, the *Sachsen* were so called from their long war-knives (Old High German *sahs*, Anglo-Saxon *seax*). From the Old High German word for javelin, *ger*, we get the names *Osgar* (God's javelin) and also *Garibald* and *Garibert*. From the Old High German word for sword, *ecka*, we get such names as *Agabert* and *Agihard*. Though the old Germans generally fought with bare breasts, we nevertheless find them sometimes carrying wooden shields and so we get from the word *rand* (shield) the German name *Bertrand* (glittering shield). Furthermore, although the old Germans possessed neither coats of mail nor even helmets, they often used the skins of beasts instead of helmets. These skins they wore in such a manner that the head of the beast rested upon their head as a hat, while the tough skin of the beast, falling down from their head and resting upon their shoulders, served both as a protection for the back of their heads and as a mantle for their shoulders. From these substitutes for helmets we get the names *Bernhelm*, *Ebarhelm* and *Wolfhelm*.

Being a warlike people the old Germans naturally had many names of which one of the component parts was an Old German word meaning valor. And so we have many Old German names which are compounds of *magan*, *ellan*, *bald* and *nand*, all of which are Old German words meaning valor. There remains one more class of names which reflects directly the military qualities of the Germans, and these are the many names which are

compounds of *hari* (*Heer*, army). Among these names we may mention *Hariman* (*Heeresmann*, army-man) and the Latinized name *Ariovist*.

Although the old Germans were very brave and warlike, we must not think that this was the only predominating characteristic which they had. We have already discussed the fact that primitive men picture their gods as ideals of their fellow-men. Examining now the character of Wuotan, the head of the Old German mythology, we find that he was not only the god of the raging wind, but also the god of wisdom. We may infer from this that the two great predominant characteristics of the old Germans were bravery and wisdom. And not only does the fact that the shrewd Frute in the Kudrun everywhere surpasses the storming Wate seem to confirm our inference, but the large number of names which are compounds of *rat* and *ragan* (*Rath*, counsel or wisdom), similarly strengthen our hypothesis. Since the Germans were so well equipped with bravery and wisdom it is but natural that they were generally victorious. We know that this is a fact, not only because history tells us that they were long successful in their struggle against the Romans, but also because of the many names which are compounds of *Sieg*, as for example *Siegfried* and *Sigismund*. With victory comes fame and so we have many German names which are compounds of *beraht* (*bert*), *hlod*, *hrod* and *mar*, all of which mean fame.

Turning our attention next to the German names which are derived from the names of animals we find that the old Germans, in accordance with their predominating traits of character, selected only the names of animals which were strong, quick and brave. The bear, which in the time of the Germans was the ruler of the forests, was the first whose name was taken by the Germans, and so we have such names as *Berinhart*, *Beringer*, etc. Similarly the name of the ruler of the air, the eagle (*aar*), was early used by the Germans as a proper name. The commonest name which is a compound of *Aar* is *Arnold*. Yet both of

these royal animals—the bear and the eagle—have given us fewer names than two smaller and seemingly less important animals—the wolf and the raven. This has been brought out by the fact that the wolf and the raven were sometimes associated with the gods. Two wolves, *Geri* (*gierig*, ravenous) and *Freki* (*frech*, bold), and two ravens, *Huginn* (*Gedanke*, thought) and *Muninn* (*Erinnerung*, memory), are often represented by the poets as Wuotan's companions. This accounts partly for the fact that we have so many German names which are compounds of *Wolf* and *Rabe*, altho many of these names are undoubtedly nicknames. We need mention in this connection only the name of *Vulfila* [*Wölflin*], the West Gothic bishop and translator of the Bible, who lived in the fourth century. While considering the names derived from these animals it may be a *propos* to consider the Old German names derived from the realm of mythology. Our word God appears in the German names *Godefrid*, *Godascale* (God's servant), *Goduin* (God's friend), etc. We also find the names of lesser German divinities employed again and again as personal names. From the elves we get *Alfred*, while from the giants (*Hünen* and *Thursen*) we get *Hunibald* and *Thurismund*.

From this brief survey of Old German names we have seen that all these names of men reflect a brave and heroic temperament. And the old German women were no less brave than the men, as is shown both by the German mythology and by the Roman accounts. Walküre was the old German ideal of a woman, and she was in many respects as brave as Wuotan himself. Moreover the Roman historians relate how the German women accompanied their husbands to battle, to care for the wounded and to spur on those who were faint of heart; and finally these same sources tell us how, when the Romans won the day, the German women killed themselves and their children, rather than fall into the hands of their conquerors.

Before completing our consideration of the Old German names we wish to

compare them with the Greek and the Roman names. No names could be more dissimilar than the Roman names and the German names. The Roman names refer mainly to physical weaknesses (cf. *Pactus*, *Balbus*, etc.), while the German names refer to noble traits and characteristics. If on the other hand we compare the German names and the Greek names, we find that a striking similarity exists between them. In the first place most of the German and most of the Greek names are compound names, and since compound names are more poetic, we find here a similar trait in the two nations. We find moreover that the suffixes of the Greek names correspond in many instances to the suffixes of the German names, while the prefixes of the names of the one language often correspond to the prefixes of the other. Therefore, if we place the German and the

Greek names in parallel columns, it seems almost as if the German names were mere translations of the Greek, while in reality they had an entirely independent origin, and their similarity shows only a close parallelism in the spirit of the two nations. We give below a short list of German and Greek names in parallel columns, which will illustrate this point:

Old German.	Greek.	Meaning.
SIGIBERT.....	NIKOPHANES.	victorious
VILMAR.....	PERIKLES.....	very famous
DIETERICH....	DEMOSTHENES	powerful
LEUTOLD.....	LAOMEDON....	ruler of the people
HRODEBERT..	} KLEOPHANES..	famous
RUPERT.....		
ROBERT.....		
CHLADOWICH	} KLEOPTOLEMOS	famous fighter
LUDWIG.....		
CHUONRAT..	} THRASYBULOS.	bold in counsel
KONRAD.....		
VOLWIN.....	DEMOPHILES..	friend of the people

Association of German Writers in America

AMONG American citizens of German birth the conviction has long been growing that it is their privilege as well as their duty to preserve and promote German culture, language and literature in their new home. It was therefore only a question of time when the German writers of America would feel the need of a closer union, which would enable them to exercise this privilege and perform this duty more effectually. The result of their efforts in this direction is the *Verband deutscher Schriftsteller in Amerika*, or Association of German Writers in America, which was founded March 20, 1906, by a number of literary gentlemen in New York and provisionally organized at its first general meeting on May 21, last year.

The officers then elected were: Louis Viereck, president; John Weimann, vice-president; Max R. Hein, treasurer; H. F. Urban, secretary; R. E. Helbig, recording secretary. All these officers were re-elected when, on November fifth last, the Association was definitely organized and a constitution was adopted. Regular meetings have since been held

and the roll of membership in January, 1907, contained fifty-four names.

In the title of the Association the term *Schriftsteller* is taken in its widest sense, embracing professional writers for newspapers and magazines as well as amateurs. Immediate purposes are mutual assistance in cases of sickness and death, the founding of a professional organ for the discussion of business and other matters, the publication of a year-book and the establishment of a business-office. At the same time a feeling of fellowship and friendship is to be promoted among its members all over the country, and to this end the formation of local societies in larger cities is suggested. Several literary associations of the West, such as the *Tafelrunde* of Chicago and the *Deutsch-Amerikanische Pressverein des Westens*, favor this idea.

One object of the Association is the protection of the works of fatherland authors in this country by copyright. The unauthorized reprinting of such works is an injury, not only to those authors, but also to their professional brethren here, who can not, under existing conditions, sell their work to American pub-

lishers as advantageously as they should. Another important matter is the establishment of closer and more friendly relations between German authors in the fatherland and here. To further this object more attention should be given to the exchange of periodicals on both sides. While the German-American journalist and writer reads the more important papers of Germany, his colleague there hardly knows the leading German-American journals by name. Still another very important matter is the active promotion of the interests of such members as desire to write for fatherland periodicals or to publish books in Germany. This literary domain is at present quite unknown to German-American writers.

The proposed year-book of the Association is to contain original contributions by the members, as well as all their names and addresses, and to be circulated as widely as possible. It is to make known at home what the Germans here are doing in the fields of authorship, science, industry and commerce. A business-office is to be opened as soon as the

necessary capital can be raised. A certain percentage of the annual dues must, according to the constitution, be set aside for the benefit-fund, but the rest may be employed for other uses. The membership, however, is not limited to writers, but all friends of German literature and culture will be welcome to join the Association.

The Association proposes to call a general congress of German writers (*allgemeiner deutscher Schriftstellertag*) to meet in New York in the spring of 1908. It is expected that many writers from all parts of the United States as well as from Europe will attend this meeting. Flower-plays (*Blumenspiele*), such as for a number of years have been regularly held in Cologne, may be instituted in connection with this congress.

The foregoing facts concerning the Association of German Writers have been submitted to us by its recording secretary, R. E. Helbig, of the Lenox Library in New York, a well known friend and contributor to this journal.

Prof. Samuel C. Schmucker, A.M., Ph. D. Teacher and Writer

BY CHARLES A. WAGNER, WEST CHESTER, PA.

THE PENNSYLVANIA-GERMAN is doing a good work in publishing the stories of the lives and achievements of the descendants of this early German stock. The growing generation, the boys and girls now in the formative stage, taking note and profiting thereby, will be encouraged and stirred to emulation. Pride of ancestry, of connection, is valuable when it serves in this way to stimulate to high purpose and to serious effort.

Samuel Christian Schmucker was born in Allentown, Pa., December 18, 1860, to the Reverend Beale Melancthon and Christiana Maria (Pretz) Schmucker. He was educated in the public and high schools of Reading, Pa., until 1877. He attended Muhlenberg College, was graduated there with the degree of A.B. in 1882 and was given his A.M. degree in

1885. Following this college-work Mr. Schmucker proceeded promptly to take work at the University of Pennsylvania. From the University he received the degree of Ph.D. in 1899. Notwithstanding these degrees, which in the estimation of many people stand for completed scholarship, Dr. Schmucker is as eager and interested in many lines of investigation, if not far more so, than is a beginning student. His knowledge of subjects is in many cases first-hand knowledge as related to himself, which is always the mark of the careful, thorough seeker for information.

His career, besides his work as student, has been chiefly that of a teacher and writer. He has acceptably filled these teaching positions: Professor of natural science in Carthage College, Ill., 1883-4; Boys' High School, Reading, Pa., 1884-



PROF. SAMUEL C. SCHMUCKER, A.M., PH.D.

9; State Normal School, Indiana, Pa., 1889-95; professor of biology, State Normal School, West Chester, Pa., since 1895; lecturer on biology, Philadelphia Cooking School, 1898-1902; lecturer for the American Society for the Extension of University Teaching at different centers throughout Philadelphia. He also spends many weeks each year lecturing at teachers' institutes in many counties of Pennsylvania, and in numbers of States in the East and middle West. Among the lecturers at the annual summer-assembly at Chautauqua, N. Y., he is one of the most popular and has for the last few years been attracting the largest audiences gathered during the sessions.

Dr. Schmucker was married to Katherine Elizabeth Weaver at Allentown, Pa., in 1885; a son and a daughter have been born to them. The son is now attending the University of Pennsylvania, and the daughter is a member of the present senior class of the West Chester Normal School. Dr. Schmucker is an active member of several scientific societies, and is vice-president of the Pennsylvania Botanical Society. In 1901-2 he wrote a series of papers for the Ladies' Home

Journal, of Philadelphia, on "Seeing Things Outdoors." The papers were very interestingly and attractively written, and have helped along the general movement toward more interest in the things of the world about us. A very pleasing feature of the articles in the Ladies' Home Journal were the excellent illustrations, drawn by his wife.

As teacher and lecturer Dr. Schmucker takes his audiences and classes captive at the first meeting. His cheery, breezy manner; his full, clear knowledge; his earnest, convincing tones; his rich fund of apt anecdotes, and his ripe store of personal experience—all of this he pours forth so easily and so charmingly that his periods are never cut, but rather they are looked forward to with pleasant anticipation and with eager expectation. To many a student in school, and to many an after-school seeker for wider knowledge and better understanding, his talks have brought the help needed, and to many others he has opened the gateways of knowledge, so that new interests, new enjoyments, even new purposes in life, were born through his stimulating lectures on Nature-Study and kindred subjects.

In numbers of persons reached and lectured to, in good accomplished, in permanent results achieved in educational work, Dr. Schmucker easily takes a place in the front rank, along with men like Superintendent M. G. Brumbaugh. Within the present season even the Boston school-people were glad to place Dr. Schmucker on the program for one of their educational meetings, a distinction enjoyed by few educators who are descended from this German stock. With this record of results already accomplished, it would not be rash to make predictions for the future. Certain it is that Dr. Schmucker, with his intense and contagious optimism and his large benevolence, will do even greater things in the future than he has done in the past. He has but begun to teach and to preach his most important message to his fellows—the message that Nature also has a work and a mission of culture

"To him who in the love of Nature holds
Communion with her visible forms" . . .

The Home

This department is in charge of Mrs. H. H. Funk, of Springtown, Pa., to whom all communications intended for it should be addressed.

In Favor of the Old-Fashioned Flowers

The season for flower-gardening is at hand, and as fashion like history repeats itself, a fondness for the old-fashioned flowers, that our grandmothers admired and prized so highly, is being revived. Many of these old favorites, while not fragrant, are noted for their brilliant colors, which alone cheer the drooping heart and soothe the troubled spirit.

While we are cultivating the modern varieties for their fragrance and delicate beauty, let us spare a small plot somewhere for a few of Grandmother's dear old-fashioned beauties, which spring up and blossom in all their glowing radiance with comparatively very little attention and care. 'Tis true, the best results in floriculture can only be obtained by those who have a thorough knowledge of horticulture in all its phases, and while it may be rather late at this time to offer to the amateur suggestions for planting and sowing seeds, we may note a few facts that may enable some one to remedy a mistake and thus assist in giving pleasure in the autumn and through succeeding summers. There is a pleasure in growing flowers that can not be expressed so as to be fully understood by those who have never attempted it. Observation has taught that three things are absolutely necessary to be successful in floriculture: Good soil, good seed and plants, good culture.

In calling attention to a few of the best known old favorites I have taken such as any one who is willing to keep the soil loose and mellow, allowing no weeds to grow among them, may raise successfully. It will, however, be more satisfactory to attempt to grow only a few of these well than to try a little of everything, which usually results in disaster.

In the garden of our grandmothers the Hollyhock was the most formal of all flowers. This has been greatly improved of late by the hybridizers, who now have the blooms single or double and of all imaginable colors. If given a permanent location with rich soil, they will repay themselves for years to come.

The Dahlia, excellent for cut flowers, was found in every yard, the bulb not being set out until all danger of frost was past, although of late many beautiful varieties of colors have been grown from seed.

Among seedlings, the once popular Zinnia, or "youth and age," now oft-times scorned, is really superb and showy, where planted alone, and should not fail to receive the recognition it deserves.

A bed of Poppies with their gorgeous, satiny flowers, with ragged edges, from pure white to a dark scarlet, will be exceedingly admired.

The only objection to them is that the petals are so delicate that they drop off easily and are of no value as cut flowers.

The time-tested Nasturtium is extremely popular again and is deserving all the popularity given it. It is a magnificent flower. Its foliage is mostly a pale green, out of which peep its many flowers, varying in color from creamy yellow to deep crimson and even maroon; some of the darker colors appear to have petals cut from velvet. They are excellent cut flowers for decoration, with a delicious, spicy odor, and are a mass of bloom all summer. They delight mostly in a poor soil and a scorching midsummer sun.

The graceful Petunia delights in a poor soil and a sunny location, and if given these conditions is one of the best of our freely growing and abundantly blooming annuals.

The showy Marigold, with petals that seem to have been cut from dark brown velvet, is known by everybody, though objected to by many on account of its peculiar fragrance. Yet it deserves a place, the dwarf varieties being considered very desirable as border-plants.

The old-fashioned Garden Pink, admired by all for its beauty and fragrance, has in recent years been so much improved in size, color and dwarfing that Grandmother can scarcely call it her "dear old pink" any more. Yet it will always have a place in Grandmother's garden.

The Astor, the best of the garden annuals, as recently improved, now rivals the chrysanthemum in beauty and variety of form, so that it still holds first place.

The Centaurea, cornflower, or bachelor's button, is also claiming a place of its own. It is a free and constant bloomer and the blue variety is charming in color.

Calliopsis, Lady's Slipper, Portulacca, Pansy, Verbena, are all of the easiest culture and were usually found in the old-fashioned mixed garden.

Let me say again that good, well prepared soil and sunshine are essential elements of success, without which a failure is assured. We can not create the flower, but by proper care and attention we do materially assist in its perfect development.

The busy housewife who perhaps feels that she may have no time to devote to flower-growing or who may not consider her strength equal to the task, will find that for the labor expended in the open air her health is growing with the plants, that her flower-pot will become one of her greatest pleasures and her flowers her best companions.

Myles Loring:

A Tale of the Tulpehocken

BY REV. ALDEN W. QUIMBY.

CHAPTER VI.

The Home of the "Hex"

WOMELSDORF was troubled, and all the coasts thereof. If the serpent entered Eden, surely even a vale so lovely as that of Lebanon could not hope to escape altogether. Ordinarily one might journey the whole night over its substantial roads and encounter nothing more alarming than owls and bats, which appropriate the nocturnal hours for their foraging expeditions. Silent farmhouses everywhere, except for the occasional baying of a dog, with not a light glimmering over a great area of country, are conclusive proof of the simplicity of rural life. When the chores of the farm are finished and the busy housewife's evening cares have been plied, the hour for retiring is close at hand. The time-honored maxim:

Early to bed and early to rise,
Makes a man healthy, wealthy and wise,

has had an exact illustration in the rich farming regions of the Appalachian range, notwithstanding the sneers of would-be wits at the "dumb Dutch." Their toil has enriched both their land and themselves, the region has ever been noted for its healthfulness, and in substantial learning they have reached a high average grade, while some of their sons and daughters have gained honorable distinction in educational, professional, scientific and political pursuits.

In many districts no special preparations are made for the protection of the house at night. Shutters are not closed, doors are not locked, and the peaceful dreams of wholesomely tired farm-laborers are not disturbed by midnight marauders. Perhaps the security is quite philosophic; it is but rarely that large sums of money are kept in the house, that the possession of costly articles of *virtu* is cultivated by so thrifty a people.

Now, however, Womelsdorf was troubled and with it the adjacent region. Money was being missed and in various homes silver spoons valued as heirlooms were disappearing. Watches and such feminine jewelry as was occasionally affected in a few quarters mysteriously vanished, and the people were set profoundly thinking.

In view of what has been said concerning the progress of education in this community, it may seem contradictory to hint at the existence of a measure of superstition. But where is the region in which a vein of it is not found, or a social rank not controlled to some slight extent by its vagaries?

As a matter of fact superstition seems rooted in human nature, and the soundest mind sometimes either half yields to its peculiar demands or suffers in spite of itself. It is to be regretted that mind does not assert itself and stamp it out, much more that its occult principles are sought out and formulated. Even persons who smile at such "signs" as the crowing of a barnyard fowl or the dropping of a fork at the table, sometimes secretly value the incident at much more than they would be willing to admit.

Be it remembered that all these German superstitions are of ancient ancestry and have their counterparts in each of the other great folklores; that fences built in certain phases of the moon and barn-roofs laid in others stoutly hold their own, while garden-seeds orthodoxically "planted in the signs" develop well. In time, no doubt, these curious beliefs will vanish: they are only entertained by a portion of the population.

Those who harbored a belief in "spooks" (the visible spirits of the departed) and in *Hexerei* (the incantations practiced by "witches"), whispered to

each other their explanation of the state of affairs—which was simply that the persons who had suffered the loss of goods had been “bewitched.” So trivial a suggestion had of course no weight with better minds that ardently sought some more material solution of the mystery. But since there was no tangible clearing-up of the trouble, the superstitious prophets settled upon the author of the mischief as a witch or *Hex* who had a lonely dwelling-place on the South Mountain.

A striking feature of that surpassingly beautiful range of hills is the *Kluft*, or gap, which breaks its continuity a little to the west of the Eagle’s Head. Long before white men set foot upon “New Spain,” the moccasined feet of Indian warriors pressed a winding path through this cleft on their way from the Swatara gap and the future Sunbury to the aboriginal settlements on the Delaware. It is usually known as “the old Indian trail.” A broader highway has succeeded the ancient footpath, and is in truth the only means of communication between that part of the Lebanon valley and the district south of the mountain.

A third of the way up the ascent of the mountain-road passing through the gap, beneath a peak somewhat higher than the Eagle’s Head, the charred remains of a hut which once stood in a little grove close by the road are yet visible. At the period of our story the miserable dwelling still existed, and sheltered—if we may stretch the simile—a single, battered and withered specimen of the female sex.

It was a combination of stone and frame and a curious concept of architecture. For some reason it did not face the road; all that was really visible of it was the rear, which possessed a small window, although the protecting shutters were never known to be opened. Few persons had ever glimpsed the interior; one venturesome gossip who had plucked up courage to pass the portal, reported that the single lower room, entered immediately from the door, was small, dingy and uncommonly dirty and that its yellow, smoked walls were hung with tinware—an astonishing number of dip-

pers, cups and colanders sadly in need of scouring.

It was also known that a low, narrow interior door led into a dungeon used as a cellar, which was grossly dark, for it had no window; and that steps of no greater width led to the upper story of the house, which, because of its uncanny surroundings and the repulsive appearance of the mistress, rarely attracted any visitors. Nevertheless some inquisitive persons might have braved its terrors, had it not been for a dog answering to the name of Wasser, that occupied a kennel placed about two yards from the door and was usually attached to his quarters by a chain of sufficient length to permit an easy sweep of the doorway. The snarling cur could not come directly out of his kennel, because this had a species of vestibule in front with an egress at either side. On those occasions, few and far between, when callers appeared, the mistress would seize a rod in each hand and vigorously belabor the two sides of the kennel while she urged the visitors to hasten past her into the house.

It was a decidedly amusing sight to see this singularly dressed woman, wearing a man’s coarse straw hat and short coat, bend over and strike at the tugging, howling, vicious dog, which seemed possessed with fury to tear the visitor to pieces. *Die Hauswartin* was the common designation of the repulsive dame who luxuriated in this strange abode. She was the relict of an old and decidedly shady character, and was popularly believed to be of Indian birth or else a half-breed. Nature had omitted to bestow upon her the facial charms which usually attach to the sex, and her antipathy to soap and water had tended to increase the deficit.

This poor creature, who was a fit subject for the exercise of Christian charity, was regarded as a *Hex* by believers in witchcraft and certainly claimed the possession of the gifts of a “pow-wower.” Whether the instinct of cupidity alone controlled her or whether she was partially blinded by her own unfortunate environment, can not be determined. At all events she undertook the occasional cases which invited her peculiar treat-

ment, and added to her scant store whatever fees accrued from the exercise of her occult skill.

One day, a wagon coming from the south side of the mountain slowly descended the hill on the road through the *Kluft*, and stopped at the clump of trees which shaded the wretched habitation. Two women, evidently mother and daughter, alighted from the vehicle and after securing the horse to a tree slowly and cautiously made their way to the front of the house, where, affrighted by the ominous growls of Wasser, they came to a standstill. *Die Hauswertin* speedily approached, smoking a pipe, her unkempt head covered with a sun-bonnet and her dress ragged and soiled; she invited her guests to the little kitchen already described.

The usual method of introduction was now restored to, the rods being produced and plied energetically, while the Rubicon was passed hurriedly enough by the "patients," who grazed the wall of the house in their efforts to avoid the ferocious leaps of the dog.

The daughter, in the course of her household duties, had suffered a severe burn and, baring it for the inspection of the "pow-wower," now tremblingly presented it to that forbidding personage.

This shrewd worthy, instinctively imitating the custom of more conspicuous charlatans, sagely asked a number of questions in a manner that impressed her clients with their great importance; then, with many a curious gesture and mumbling of words, commonly known as *mit Worta braucha*, she pursued her meaningless incantations, and blew upon the burn. Very probably she used the name of the Trinity in commanding the disease to depart.

The diversion of the young girl's mind had doubtless made her less sensible of her pain; perhaps for a moment it had relieved her altogether, a fact for which she was grateful and which found instant expression. There was a gleam of triumph in the eyes of the cunning quack, who well understood the real nature of the relief.

Now the elder woman made known a trouble which oppressed her. Opening

the bosom of her dress, she disclosed a suspicious fleshy growth of considerable size, which looked serious enough to excuse her alarm. The wily and swarthy sorceress at once perceived that her resources were now likely to be taxed to the utmost. To gain time for her own conclusions she asked a score of questions of more or less relevancy, by which the hopes and fears of the patient were clearly developed and during which the pow-wower determined upon the method of her procedure.

First a series of incantations similar to those practiced in the daughter's case was engaged in; this was followed by a soothing rubbing of the affected part. A gold coin was then requested for the purpose of concealment in a graveyard for a specified time; but since the patient had none of the glittering yellow metal, a silver substitute was accepted. In addition to this the patient was instructed to rub the growth with an old dishcloth, which was afterwards to be buried where the water from the eaves of the house should drop upon it. When this cloth was completely rotted away, the growth would disappear.

The effect upon the spirits of the elder patient was wonderful. To her the influence of a rabbit crossing the road in front of her was very real; so was the howling of a dog near a window, for this was the "sign" of impending death in the family. She had, herself, cured a toothache in a hollow molar by the use of a splinter from a tree killed by lightning; she had driven away the mumps from her daughter's cheeks by rubbing them upon the hog-trough—after several days' delay! So there was a happy logic in the present treatment which stimulated her hopes and banished the specter of a fatal termination. Perhaps the most rational of her "cures" had been that of a case of sore throat by wrapping about it a woolen stocking rather superfluously "turned inside out," unless it was that of an alternative treatment of the mumps by heating a pair of tongs and gripping the neck with them.

The grateful mother, over whose troubled face had come a look of relief, indulged in expressions of satisfaction and

inquired the extent of her debt. The exultant "pow-wower," who was well aware of her success in duping her patients, diplomatically left her reward to their determination, whereupon a most substantial sum was put into her possession, and from the wagon was unloaded a number of articles, such as a plucked fowl, butter, vegetables, a pie and cakes. The money had probably not been intended to be offered, or at least had been reserved for developments, and these had been made somewhat unexpectedly.

Once more the wheels rattled on the road, and as slowly as it had come down the hill the wagon ascended it on the return home. But it was lightened by the unloading of a gift, while the minds of its

occupants were infinitely lightened by the removal of ugly fears.

Die Hauswartin lingered only until her late guests had reached the top of the *Kluft* before she took a certain time-worn demijohn, which had been concealed from the view of her visitors, and, fastening the staple of her door and giving Wasser the full length of his chain, hastened to the nearest tavern to have it filled with that bane of society "which makes countless thousands mourn"—whiskey. At a general store, also, she procured a bottle of what she termed "lecture opium," meaning no doubt the elixir of that powerful drug—which the storekeeper was very reluctant to sell to her, but which she seemed to require absolutely, and some tobacco for her pipe.

CHAPTER VII.

An "Old, Old Story."

ON Monday morning the breakfast at the Filbert homestead was not eaten until the late hour of seven, because Myles Loring, lost in slumber profound, did not awaken early. Upon opening his eyes he could not at first comprehend where he was; but when he recollected the events of the previous day he sprang out of bed, made a hurried toilet and, with many apologies, which were smilingly accepted, appeared in the basement dining-room, which was redolent with the odors of a well prepared breakfast.

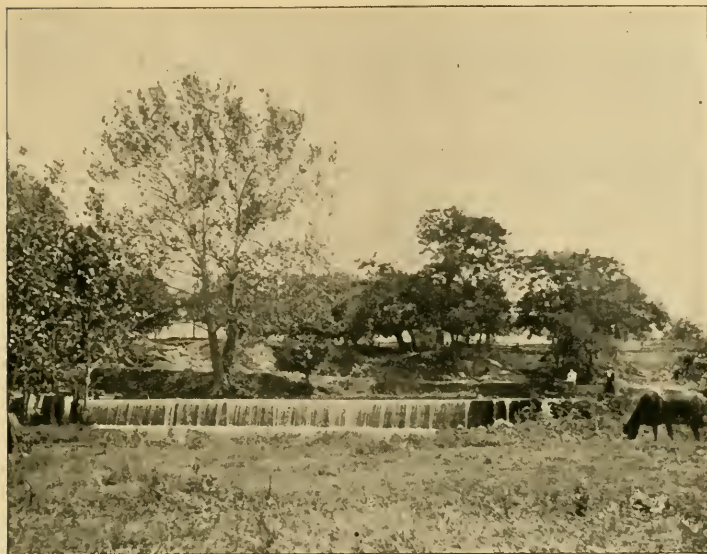
The family had necessarily been more diligent; it was wash-day, and a long array of snowy garments hung in the bright sunshine. Mrs. Filbert's matronly attention had been given to the preparation of the meal, while Caroline had made a substantial inroad upon the work of the laundry.

Myles was fully expecting to conclude a very agreeable and happy visit with a pleasant but final good-by, when Mr. Filbert requested his assistance in carrying upstairs an article on the front porch. This, to his extreme surprise, proved to be his trunk, which the worthy man had procured at the hotel that morning after posting a letter in the early mail.

Expostulation was of no avail; Myles was informed that he must consider the house his home while he remained in the vicinity, and the young man well knew that a stay of a week or two would not be looked upon by his hospitable hosts as an imposition.

There was indeed no urgent reason why he should hasten away from Womelsdorf, with every nook and corner of which he was deeply in love. He was due in Harrisburg in time to preach on the next Sabbath, but as he had not communicated to his friends in that city the time of his prospective arrival there, he was still at perfect liberty to enjoy the remainder of the week roaming about his old playground.

If the young man had been very frank with himself, he would have slightly doubted the sincerity of his expostulations, for an indefinable something made him rather wish to linger in a home so attractive in every feature. The deep of precious memories had been stirred and tender reminiscences had been indulged; the survival of the amiability exhibited by this pleasant family when he was a child made an impression upon his sensitive nature. It was really more of home than he had known during all



Courtesy of Lutheran Publication House, Philadelphia.

A SCENE ON THE TULPEHOCKEN

the period of his absence from Womelsdorf. His Boston relatives—who, by the way, were not close ones—could not be accused of any excessive sentimentality, although they were excellent people, to whom he owed much.

The Filbert boys had been his prized playmates and, as we have seen, Caroline had been one of his companions in his foster-mother's school. Both Mr. and Mrs. Filbert were lovable characters and constantly wore the charm of kindness of manner. And we may as well confess that a little cloud the size, not of a man's hand, but a woman's, had come into the sky of Myles Loring; not a heavy storm-cloud, dark and lowering, but a bright and beautiful summer-cloud, making the blue sky more lovely still. It was as yet "only a little one," yet somehow he found himself reverting to Caroline Filbert in his thought, and her image accompanied many of his mental speculations.

We do not for a moment affirm that he was "in love," as the world phrases it; that were impossible in so brief a time! But "something had happened" in brain or heart, as you please, to stir his susceptibilities.

As to the reason for the attraction, he

would have been bewildered in the effort to establish it. Caroline's face would not, by the critical standard, have been considered strikingly handsome, though would-be beaux in plenty thought her decidedly pretty. Nor did she possess in any conspicuous sense the form over which poets go into ecstasies. Her hands, which were small, were not guarded with that jealous care which results in "a form and hue a sculptor's dream might be." On the contrary, filial fidelity and love made many drafts upon them. Baking, washing, scrubbing, milking, sewing—all these things unfavorably affect the hands which engage in them.

But the face which was not exactly handsome was something infinitely better. In the innocent gray eyes shone the possibilities of a deep affection. Sweet were the maidenly lips that had never known a kiss outside of family relationship or feminine friendship. Wise girls pause before they permit the easy caresses of society-games that lower true feminine dignity; they reserve for a lover found worthy the tokens of true affection. Such was Caroline. Blessed with the companionship of a discriminating mother, she had been taught to distin-

guish among the problems of society and had learned that the unmarried state is inexpressibly preferable to a union not begotten of high character and holy affection.

The garb of wash-day is not one adapted to fan the embers of love into flame. Yet in the very neatness of the simple costume Caroline wore at this unenviable task there was a charm which Myles readily recognized. Some excellent women have not learned that neatness is desirable for its own sake, and that even unattractive work may be accomplished without offense to the esthetic sense. Work is not hindered by a few minutes' brushing of the hair or the buttoning of the shoes, while slovenly apparel is fatal to the development of masculine respect and admiration.

The duties of women never end. Many a little service that men might render is left for the uncomplaining wife, sister or mother to perform. Many a load might be materially lightened, giving the burden-bearer an opportunity to rest and to culture the mind, but for the selfish thoughtlessness of mankind. Yet even in such cases it is to the woman's advantage to have regard to the manner of performing the duties so unjustly left to her.

If it be true that it is the instinct of womanly nature to desire the love and admiration of the opposite sex, this is, at least, no reproach; and it is especially gratifying to believe that such an acquisition is possible to every woman. Not, indeed, in any aggressive sense, for her passivity is her chief charm; but the cultivation of the most potent and enduring attractions is within reach of every daughter of Eve. Many a woman, positively ugly of countenance, but scrupulously particular of her personal cleanliness and dress, soft of tone, delicately considerate of others' comfort and richly cultivated in intellect, is among the happiest and most adored of wives and mothers.

Let it not be supposed that Myles Loring ventured upon any of these sage reflections on that bright Monday morning of which we write. Such philosophy is only possible to experience, and experi-

ence is a growth of years. Myles was musing upon the disposition of the morning hours and contemplating a visit to the old schoolroom beneath the buttonwoods. This purpose was stimulated by the discovery and perusal of a collection of venerable text-books once used in Mr. Murray's school and in the old Academy. He seized upon these with avidity and found in the woodcuts and familiar sentences of primers, spelling-books and readers a fountain of uncommon refreshing.

Strictly bidden by his hostess to return at half past eleven, the dinner hour, Myles set forth to the borough with eager footsteps. He glanced up the long hill leading to Host, and surveyed the vale of the Tulpehocken as he crossed the canal and the creek. Just a little up the stream was the fishing-ground where diminutive roach could be caught by scores, and on the dam connected with the mill was a flatboat, perhaps the immediate successor of that in which he once set a trembling foot, in fear of capsizing or being carried over the dam-breach by the current. And there, back of the old mill with its date-mark of 1815, in the rear of the snugest of cottages, under some splendid trees, were springs whose possession close to one of the great cities would be of fabulous value—pools of water, clear as crystal, in which trout with beautiful markings lazily disported, until the excitement caused by the presence of strangers developed an incredible swiftness of movement.

The rumbling mill and the fine old brick mansion adjoining it awakened slumbering memories and tantalized him with dim visions so alluring that he would have given a world to intensify and complete them. A little nearer town, the home of the Schwenks and a great buttonwood with a deep hollow in its trunk served him with the same half-vanished recollections.

High on the hill to the east stood the schoolhouse in which "Grandpap" Murray taught for a while in a damp basement, poorly lighted. It retained the curious old front gable with its attempt at architectural effect in the shape of stepped sides. Well did Myles remember

seeing some disobedient boys stretched on desks, while the "taws" were applied by the master. Once, when he and his little comrade, Oscar, had played truant, "Grandpap" Murray inquired the reason for their tardiness. The younger child replied that he had been sent upon an errand, but Myles confessed that he had been looking at some pigs. The "taws" were laid upon the hand of the little fiber, and then the master said to Myles: "Hold out your hand!" This he did, expecting a painful stroke; but the master simply touched the hand and said: "That is for telling the truth."

Then the cakes at Christmas—curious shapes of impossible horses, cows and rabbits, cut out by shaping tins and covered with very primitive "icing!" But he would rather have tasted one such to-day than the most tempting of the baker's triumphs.

Once more the wounded veteran's humble residence and the two frames of unspeakably precious memory! But before visiting the last Myles gave his attention to the smaller frames at the north-west corner of the two roads. The old apple-tree in the back yard—was it not the same upon which "pound-apples" grew in the long ago? On winter evenings, when young folks gathered in the kitchen and told ghost-stories, none but Myles was brave enough to go into the cellar and bring up the desired fruit that had been carefully stored in bins and barrels.

It was the home of Tip, the dog, and Rock and Charlie, a pair of rusty dray-horses in the same lean condition as Barnum's famous racer. Myles had literally reflected upon the anatomy of the horses, while observing their backbones and ribs. Once, and once only, had he been ambitious to ride one of the pair. It was while the team was drawing a wagon in quest of wood that he mounted Charlie, without a saddle, but a very few minutes on that sharp frame sufficed, and he dropped to the ground.

Good Mrs. Scharff, occupying the old schoolroom as a kitchen, cordially invited Myles to examine the house, even to the garret; her neighbor, Mrs. Benethum, just as heartily bade him be free in sur-

veying his own old home. Up and down stairs in the latter he went, absorbed in the red fireboard and blue window-sills, the ancient log kitchen—even the pig-pen and the coal-house. In the most pleasant social spirit Mrs. Scharff had also come over, and both ladies were in perfect sympathy with him as he almost excitedly told of his boyish amusements and recollections.

But the tones of a dinner-bell warned the delighted visitor that he must immediately return, although the morning had passed like a dream. However he found that he had ample time to keep his promise, as it was but eleven o'clock, the ringers in this case not having had the "nine-o'clock piece" common to the well fed inhabitants of the land of plenty.

To Myles's surprise and gratification, a huge platter of *Schnitz un Kneß* graced the center of the table at dinner. Then, as he observed the merry twinkle in the eyes of Mrs. Filbert, he remembered that, while discussing old times, he had mentioned his desire to taste this dish again; whereupon, though it was a little unseasonable, she had determined to take him pleasantly by surprise. It is one of the historic dishes of old Berks, consisting of sliced sweet apples boiled with dumplings and a piece of ham.

And such sweet butter—golden, for its natural tint was not tampered with! Myles wondered if Caroline's deft fingers had patted it. Since dumplings had been prepared, the thoughtful housewife had fried some of them in fat and produced prodigious *Fasnachtkucha*, which a city boy might call "mighty" doughnuts. It was a pity to discount the fullest enjoyment of the seductive butter, but a crown of apple-butter, or *Latwerg*, as it was often termed, finished a delicacy fit for epicures. Some salad, just from the garden, scalded and steeped in vinegar, and containing bits of bacon, did duty as a relish; the dessert consisted of rhubarb and apple-pie and egg-custard. With that weakness often observed in the best of housekeepers, Mrs. Filbert apologized for the wash-day dinner, yet there was a supplementary dessert in the shape of cake tempting enough to make one's mouth water!

Myles was admonished more than once to "be free" and to eat heartily, for Berks-countians partially estimate visitors by the vigor of their appetites. To do Myles justice, he ate until his relatives, had they been present, would have been ashamed and alarmed.

After dinner Myles visited the barn with its agreeable odors of grain and hay. Then he strolled down the canal tow-path to the bridge at Shull's, which he crossed and then pursued the creek to *Faderman's Loch*. Here he halted long, sitting in the shade of a tree, and playing upon the strings of Recollection's tuneful harp. Afterward, slowly ascending the stream, and hunting for black "mussels" in its pebbly bed, he visited the other 'swimmin' hole," under a shady tree. The hours seemed to pass like magic, and the early supper-time speedily approached.

At that meal the visitor's appetite was only fair, except that he manifested a considerable interest in the *Schmierkäs*. Some currant-jelly also revived an old liking. During the conversation it developed that Caroline intended to visit the village that evening to procure a dress-pattern, whereupon Myles gallantly volunteered to escort her.

There was not the slightest reason why Caroline should be attended by any one, for, leaving the tea-dishes to her mother, it was quite possible to do the errand before dusk; nevertheless she graciously accepted the courtesy. When her toilet was made after the dish-washing, she and Myles started for Womelsdorf, both preferring to walk in spite of Mr. Filbert's proffer of a carriage.

Although the sun had sunk behind the hills about Stouchsburg, a considerable area of highland on the east was still flooded with his mellow beams, and the white steeple of the stone church in the town was conspicuous against the blue background of the sky. It was truly a delightful walk—nature's best health-giver and health-preserver. The ubiquitous bicycle of to-day had not made its appearance, and people who owned no horse and had journeys to perform walked. The "wheel" is enticing on good roads with easy grades, and probably

furnishes needed exercise to thousands who would never secure it by pedestrianism; but in many respects it does not approach the older-fashioned use of the legs as a motor.

Through the familiar streets of the town they passed on their way to the residence of Dr. Fidler on High street, where the needed pattern was to be obtained. A knock at the door speedily brought the doctor's daughter, Effie, who exhibited much pleasure at seeing her guests and took them into the parlor.

The call was most agreeable to Myles, for Miss Effie was one of his former school-companions, and, having a decided hobby for reminiscences of childhood-days, he received little tidbits of welcome information. Then, too, the young lady managed to comment upon his sermon, telling him how pleased was the congregation, and that old Squire Wambach had said that "such preaching would command attention." Still Myles was more interested in the comments of his old-time comrades.

At the conclusion of the call nothing would do but Caroline and Myles must spend an afternoon and take tea with Effie; Friday was selected as the suitable day. Now for the first time Caroline showed a little reluctance to the association, inventing excuses which were a trifle flimsy. However, the scheming Effie, not a bit averse to the little dash of romance in the incident and fully understanding the nature of Caroline's objections, triumphantly bore down all proposed obstacles.

On their return the larger stars were peeping out of the sky and the gloaming was deepening. Over the uneven pavements they walked, sometimes stumbling a little in the shadow of a tree. Around the corner at Squire Wambach's and the great stone on the curb, down the sidewalk where Myles had played many a game of marbles, they passed down toward the buttonwoods and all that was so dear to him. Probably Caroline shared intuitively the feelings which were overpowering her companion, for she paused as they reached the rough pavement, apparently prepared to hear him speak of bygone days.

And he did, for his heart was welling with memories, which he poured out in their fullness as he leaned upon the gate of his foster-mother's home. If it had not been so dark, he might have seen a sympathetic tear in Caroline's eye when he spoke of her gentleness and purity and consecration to God. As it was, she softly remarked that she had known Margaret, as she simply and tenderly called her, well and had loved and esteemed her next to her own mother.

"Caroline," said Myles suddenly, "do you know what a fancy I once entertained about you and myself?" "No," responded Caroline, "what was it?" "When I was a little fellow of six—of course, you do not remember me as I was then—I thought a great deal of you, and once, when it was raining so hard that this culvert was full of water, I looked out of that window into the yard and wished that I might build a little house just big enough to hold you and me, with the tiniest of windows, out of which we could look at the falling rain! Wasn't it a funny conceit?"

The unsuspecting maiden was taken off her guard, and stammered something scarcely intelligible, but fortunately the darkness concealed the vivid blush that suffused her cheeks. Then recovering her mental equipoise, she laughed and replied: "That was always a habit of yours to imagine strange things, was it not? I used to think you would spend your whole time dreaming!"

Myles had hardly estimated the weight of his remark. Borne along by the tide of memory, he did not reflect that there might be in it a suggestion to Caroline of his present thought toward her; but I trow, if he had seen the telltale color in

her face, his heart would have been wondrously enlightened in a twofold sense. But he did not know that the combination of the proposed visit to Effie Fidler's and the strange fancy he had communicated to her had set her thinking, and although "signs" and "tokens" were not a part of her mental furnishing it did look just a little bit—well, enough to make her uneasy. And though Myles was not quite aware of his own feelings, he had indefinitely commenced a "campaign."

Very thoughtfully they completed their return. Crossing over the big culvert they slowly walked down the winding road to the canal and rested a few moments on the low sandstone bridge-wall before turning to the house. The dropping of the water in the lock-chamber did not seem as musical as the dash of the waters in the creek; they looked into the gloomy recess and felt a chill, perhaps remembering the tradition that old Mr. Potteiger, the lock-tender's father, was drowned in its black depths nearly a score of years before.

Quiet had settled upon the landscape, and there were no other travelers. Wrapped up in their thoughts under the mystic influence of night, neither spoke; perhaps their thoughts were widely different, but presentiy they were startled at seeing a figure coming very noiselessly over the bridge from the Womelsdorf side. Although Myles cheerily said "Good evening!" there was no response, and the singular apparition passed rapidly up the long hill.

Remarking upon the strangeness of the episode and effectually disturbed in their reverie, Caroline and her escort crossed the road to the garden-gate and were soon at home.

(To be continued.)

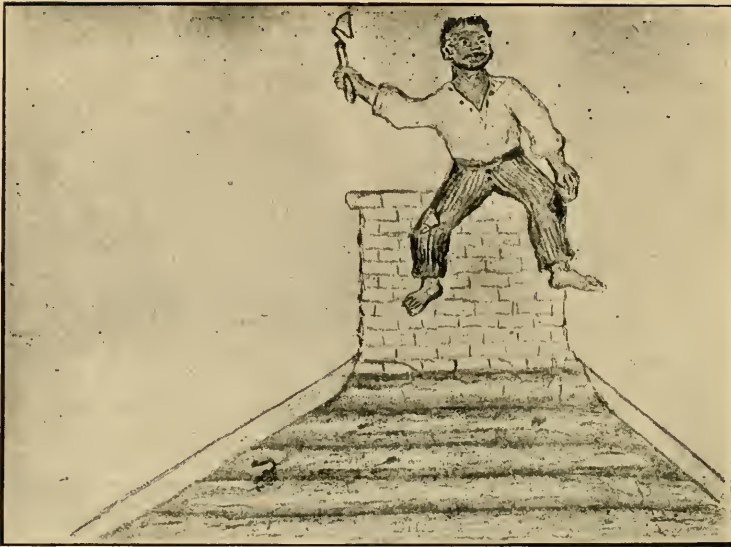
MY SHADOW

From the German of Emmy von Dincklage

While o'er the greensward tripping
My gentle love to meet,
I saw my shadow skipping
Ahead with nimble feet.

When after long embracing
With kisses parted we,
My shadow, slowly pacing,
Reluctant followed me.

Literary Gems



"Noh singt er'n Song uf'm Top vum Haus."

DER ALT SCHARNSCHTEE

BY HENRY MEYER, REBERSBURG, PA.

Der alte Scharnschtee war im Haus
Vum Keller nuf bis owa naus
Grad mitta drin, wie'n scharke Fort,
In Wind un Scharm en gut Support.

Am Blockhaus war er in die Heh
Gemauert gut mit Kalk un Schtee.
Uf'm erschta Floor war nei gebaut
Es Feiereck mit Peiler schtaut.

Im Feierplatz hot mer gebrennt,
Die Hick'rykletz dart nei gerennt;
Die mehnschte Hitz geht owa naus,
Un's schmokt em schier die Aga raus.

Doch wann der Winterscharm so kalt
Um's Hauseck blost mit aller G'walt,
Un treibt da Schnee bal himmelhoch,
Un heilt as wär'm der Deiwel noch—

Noh war der Feierherd gewiss
Der a'genehmschte Platz as is:
En Shelter gega Scharm un Kält,
Dieweil es rauscht in Busch un Feld.

Am Winterowet—was en Freed!—
Do hen die Buwa un die Meed,
Die Eltra un villeicht der Schqueier
Im weita Ring dart g'hockt am Feier.

Die Meed hen blooa Schrimp als g'schrickt
Un ah verrissna Kleeder g'flickt—
'xcept Samschdag Owets, wann ihr schlicka
Bohs kumma for sie'n Weil zu dricka.

Die Buwa mit der Feierzang
Duhn Keshta rooschta schtunnalangs.
Sie gew'n da Meed was iwrig bleibt;
War's doch en scheener Zeitvertreib!

Die Mammi, weil sie's Schpinnrad dreht,
Blickt uf ihr Buwa un ihr Meed;
Fihlt schtolz mit ihra Kinner all,
Die heem verlossa missa bal.

Der Dadi lest die alte Biwel;
Er hasst die Sind un alles Iwel.
Im schtilla er oft herzlich bet,
Dass Gott sie all erhalta deet.

Die Scharnschtee-Schwiepers wara rar.
Sie sin juscht kumma eemol's Johr;
Mer sehnt sie net ken ann're Zeit.
Sie wara immer Nigelerleit.

Es war gewiss en schmärter Trick,
Darch nuf zu schluppa un zurick
Ganz unne Leeder odder Schrick.
Er schteipert sich mit Fiess un Rick.

Er schkreep ee Seit bis owa naus,
Noh singt er'n Song uf'm Top vum Haus.
Er schabt da Russ vun der ann'ra Seit,
Wann er im Scharnschtee runner schleid.

Gebreicha vun da alta Johra
Sin viel nau leeder ganz verlora.
Die Leit hen nau bal ganz vergessa
Der Weg zu kocha's bescha Essa.

Sel Zeit war net ganz so viel G'schleck,
Meh Sauerkraut un dicker Schpeck.
Sie hen gekocht "im uffna Grate"
In Kessel un in Panna breet.

Im Summer hen die Scharnschteeschwalma
Oft Dreck un Russ un Hoihalma
Darch runner uf da Herd gekratzt
Un in die Panna nei geplatscht.

Die schwera Rega un die Schlossa
Sin in die Panna nei geblosa.
Bei all so Truwel war es doch
Es bescht un's a'genehmscht Gekoch.

Mer hot geplaudert un gelacht
Um's Feier rum bis schpote Nacht.
Der Letscht, der deckt die Kohla zu
Mit Esch un geht noch ah zur Ruh.

Doch alsemol geht's Feier aus.
Noh eilt mer an en Nochbers Haus
Mit schnella Schritt, for sich zu hola
En Pan halbvoll rotheessa Kohla.

Ken Match war uf der ganza Erd.
Sei Kichafeier hot mer g'schtärt
Mit Punk un Schtahl un Feierschtee,
Mit Pech un Fett un Howelschpä'.

So Zeita kumma nimme meh.
Nau kaaft mer'n schwarzer Hathaway,
Den schtellt mer in da Scharnschtee nei',
Der nemmt da Feierherd ganz ei'.

Nau leit der Scharnschtee in der Krick!
Vor meh als verzig Jahr zurick,
Do hen die Leit en abgerissa
Un dief in's Wasser nunner g'schmissa.

Mit ihm sin ganga Dinga viel:
Die Pan mit Fiess un langem Schtiel,
Der Kessel un die Feierzang,
Sie hen gemacht da seema Gang.

Die Freind, wu als um's Feier dart
Rung'hockt hen, sin ah bal all fart.
Die schee alt Zeit is ewig hi',
Doch ihr Gedächtniss bleibt mer grie'.

WAS EM HAPPENA KANN, WANN MER' OIER FINNT

ADAPTED FROM HENRY WARD BEECHER.

So oft ich en Nescht voll Oier finn, wu's
Hinkel mit'm beshta Gewissa verschteckelt hot
un wu die Hausfrah bei allem Sucha net
weess, dann fühl ich en Freed wie'n Buh, un
die Leit, wu meena, so'n Parra misst alfert sei
Dignity ufhalta, deeta mich bees a'gucka un
abschtrofa davor. So verschteckelta Oier finna
war immer en Excitement, un alsemol is's Ex-
citement arg worra un hot'n Weil a'g'halta.
Selloweg is's mol ganga, wie ich draus in
Indiana war.

Mei Frah war an da Seashore gereest for
ihre G'sundheet, un die Missus wu mich in
der Koscht g'hat hot war so en niete, sauwere,
exekte Haushältern as im ganza Hoosier-
Schteet noch g'sehna is worra. Es war en
grosse altfäschen Scheier dart, in der Mitt
vum a ganza Schwarm Schopp un Wagashed,
grad as wann sie en Familia un sich rum
hocka het. Sie war grad wie die Hinkel un
die Buwa sie gleicha. 's war plenty Platz
drin; sie war voll Gäng, Kammera un Ecka,
for drin rum zu frolica, un's hot plenty Riss
g'hat, wu mer naus piepa hot kenna un
watscha, eb der alt Mann kummt.

For die Hinkel, wu vun Natur ihr Erwet so
gern verschteckla, is so en Scheier en recht
Paradies. Do kenna sie im Schtilla lega
un noh a'fanga gacksa bis der ganz Mischthof in
Ufruhr kummt un's schallt, dass es die Noch-
bershinkel heera; un doch find mer nix, wann
mer sucht.

"Sel verflixt Hinkel! 's legt alla Dag, un
doch kriega mer ken Oier. Ich wunner juscht
grad, wu's sei Nescht hot. Wann ich'n Mann
wär un recht rumkrattla kennt, ich wett ich

deet's aushewa!" So hot die Missus als g'saat.
Awer die Oier sin net reikumma, un's hot ken
Custard meh gewa.

Well, ee scheener Dag bin ich mol darch da
Garta naus schpazirt un in die Scheier nei.
Sie war zimlich leer un hot noh so viel greesser
geguckt. Sie war iwerall mit Schpinnawewer
gedreect. Ich bin 'n Weil drin rum gekrattelt,
bin vum Owerden runner geshumpt uf's Hoi,
un wie ich sel ledig war, haw ich mich an die
Wand hi'gelegt for ruga. 's war grad am a
Riss. Iwerdem heer ich eppes ganz sacht
iwer's Hoi schleicha, un wie ich mich rum-
dreh, sehn ich des fleissig awer unprofitlich
Hinkel uf sei Nescht zu geh.

Sel war eemol zu viel for's un hot's ganz
Ding verrota. Dart war sei Nescht, schee
rund in's Eck nei gedrickt, g'heift voll Oier. 's
wara juscht dreizeh, un eens iwrig for'n
Neschtol. 's hot geglitzert wie Marwel, awer
mit seim Glanz war's bal vorbei, wie ich's emol
gewisst hab. Ich hab's ausgeraabt, wie sie als
vor Alters im Krieg die Schtädt ausgeraabt
hen.

Ich hab die Oier schee in mei Rocksack
gschteckt un bin sachta geloffa. Ich hab noh
an mei Dadi gedenkt, wu sich mol uf en Dut-
zend Oier nunner g'setzt hot un in die Heh
g'schnellt is an wann jedes Oi en Bombshell
gewest un ge-explod wär. Ich hab bei mer
selwer gelacht, wie ich an sei Unglick gedenkt
hab; awer er war ewa so'n vergesslicher Mann
un sei Expirienz sot en Warning sei for mich.

Wie ich nei kumm, war's Dinnner ready.
's is eppes g'schwetzt worra, wu grad mei
Gedanka weggenumma hot vun meinra Dis-

covery. Ich hab gar nimme an mei Oier gedenkt, bis ich mich an da Disch hock. Ich bin grad widder ufg'fahra, as wann ich mich uf Nodla g'setzt het.

"Liewer Himmel!" sag ich.

"Ei, was is dann letz?" frogd die Missus.

"'s is letz genunk!" sag ich.

"Bischt du krank?"

Ich zieg mei Hand aus'm Sack; do sin die ungeborna Hinkelcher in geela Schtreema dra nunner geloffa. Noh war die ganz schmierig G'schicht haus! Awer selle Koscht-frah war en rechter Engel. Sie hot mei Rock-säck gebutzt un hot mer ken bees Wart gewa. Ich kann mer ei'bilda, was sel for'n Butzerei war, awer ich gleich net dra zu denka. Un so wohn ich leb, in paar Wocha druf is's seem

Ding widder g'häppent un em seema Mann! Awer sitter sellem nimme, gar nimme. Vun sellem Dag bis heit haw ich ken Hinkel-neschter meh ausg'howa.

Wann ich en Mann sehn, wu sich schmeechla un gut schwetza losst—"Brei um's Maul rum schmiera"—dann weess ich, es kummt en Zeit, wu er sich uf sei Oier setzt.

Wann ich Leit sehn, wu Geld grabscha links un rechts un ihr Säck filla mit Reichtum, wu annar Leit verdient hen, dann denk ich: Wart juscht, ihr setzt eich noch uf eier Oier!

Wann iwer'scheita Leit meena, sie kennten all die annera iwerkumma, un pralla mit was sie ausg'fihrt hen mit ihrer Schlechtigkeet, dann sag ich zu mer selwer: Juscht fillt eier Säck! Ee Dag setzt ihr eich mol uf eier Oier.

VOCATION

A SELECTION FROM GEO. K. DELONG'S "PATHOS OF SONG," SLIGHTLY ALTERED.

Be it in the field where the midday sun
Licks the drops that o'er your hot forehead
run;

Be it in the stall where the bovine low
Mingles with your song while the milkstreams
flow.

Be it at the base of the deep mine-drift,
In the foul, damp air, thro' the too long shift;
Be it in the shop 'mid the flying sparks,
In the early morn, ere yet soar the larks.

Be it shoveling coal on a flying train,
Where the smoke and dust leave their grime
and stain;

Be it speeding on, while your hand controls
Th' engine's mighty force, as it onward rolls.

Be it with the sick, with some stricken one
Where, yourself denied, loving deeds are done;
Be it pushing thro' darkness, shine or rain,
That you may relieve those who are in pain.

Be it in the school teaching children so
That thro' all their years wisdom they may
know;

Be it preaching from pulpit or from stage
Truth God's children should hear from age
to age.

Be it at the bar causes to espouse,
For rebuke of crime justice to arouse;
Be it at the helm of the "ship of State,"
Safely guiding it thro' the shoals of fate.

Be it in strange home serving as a maid,
Doing menial work for small wages paid;
Be it keeping house for a husband dear,
While your children with toil and care you
rear.

Your vocation be whatsoe'er it may,
Tact and talent will smooth your onward way;
But in duty done ever faithfully
Lies your best reward, life's true dignity.

DER WIPPERWILL

Wann der Holzapfel bliht un wann's Moiblimcha kummt,
Noh is es gar lieblich im Wald.
Die Amschel, die singt, un's Ihmcha, des brummt,
Un der Wipperwill kreischt, dass es schallt.

Un wann ich den's erscht mol kreischa heer,
Noh klopp ich mei Geldsack als grad;
For wann mer sel dut, noh werd er net leer
's ganz Johr—so werd als g'saat.

Ich weess awer, dass es verflixt wennig bat.
So'n Wipperwill liegt wie verdolt!
For, haw ich ah mol en bissel was g'hat,
Hot's der Schwerneter glei widder g'holt.

EDITORIAL DEPARTMENT

A Belated Easter Article

THE fact that this magazine must be compiled and edited a whole month before it is sent out, has its disadvantages. The article on the observance of Easter in Germany which we print in this number, tho' received a few weeks before that festival, can not, in consequence of this necessary advance work, reach our readers until a full month after Easter.

We expected to have it in time for our April issue, but unfortunately it was first sent to Greenville, Pa., whereby its coming to our hands was delayed more than a week. However, as it was prepared at our special request, we decided to publish it now rather than lay it by for a year or eleven months, until Easter will come again. It is a beautiful portrayal of the manner in which the great resurrection-festival is kept in the fatherland, and we know our readers will enjoy its perusal even in May.

Correcting a Historical Error

The location of General Lee's headquarters at the battle of Gettysburg, which forms the subject of another article in this issue, is not a question that touches directly the history of the Pennsylvania-Germans. But since it corrects a long-standing historical error relating to that great conflict, which certainly is a part of the State's history, we consider it quite pertinent to our field. It is contributed by a man who has made a careful and thoro study of the battle of Gettysburg, and we feel sure that the veterans who took part in that fearful struggle—and who, by the way, comprise

large numbers of our Pennsylvania-German "boys"—will read it with interest. As has been intimated before, we claim the privilege of occasionally stepping beyond the bounds of Pennsylvania-Germandom into the wider arena of State and national history.

A Great Moravian Anniversary

On the first of March the Moravian Church celebrated the four hundred and fiftieth anniversary of its organization. It was in the year 1457 that the adherents of John Huss withdrew into the fastnesses of the mountains and the wooded vales of Lititz, in eastern Bohemia, and there founded the *Unitas Fratrum*, or Brethren's Unity, by which title the church is still officially known. Bitter persecution soon followed and lasted many decades; then came brighter days for them and their numbers grew rapidly. According to their historian, Bishop Levering, they had nearly two hundred thousand members and about four hundred places of worship in 1517, when the German Reformation began. We quote from Christian Work:

As no other body in the world they have showed what it is possible for missionary zeal to accomplish, and to-day, although their membership in the United States is but sixteen thousand, they maintain one missionary for every sixty-five members. Of late, in their Pennsylvania centers of Bethlehem, Nazareth and Lititz, they have shown less of the mystical tendencies of their illustrious coadjutor, Count Zinzendorf, and are becoming more practical. Simple and kindly in their lives, if somewhat frugal, they have long been devotees of music, and the Bach festivals, which they give at Bethlehem, Pa., have drawn visitors from all parts of the world.

Clippings from Current News

As a Memorial for Carl Schurz

A quarter of a million dollars is sought to raise a great bronze or marble memorial of Carl Schurz, and to perpetuate his memory by some promotion of civil-service reform, by the extension of Germanistic culture in this country, and by a memorial building at Hampton Institute.

Oldest Twins Parted by Death

The world's oldest twins were parted by the death of Urban Geiger, 88 years old, at his home in Washington, D. C., March 18. His sister, Mrs. Catherine Howard, survives, though in feeble health. The two were born in Baden, Germany, and came to this country 53 years ago.

A Monument for Conrad Weiser

The executive committee of the Berks county convention of the Patriotic Order Sons of America, representing 9300 members, has decided to erect a handsome monument upon the grave of Conrad Weiser at Womelsdorf.

To Send Photographs by Telegraph

Professor Korn, a young man of thirty-seven, a recluse of science, a University professor of applied physics in Munich, Germany, has invented and perfected a tele-photographic apparatus by means of which it is said to be possible to send photographs for newspaper use from London to New York in half an hour.

Favors Enlarged Use of Schoolhouses

Dr. M. G. Brumbaugh, school superintendent of Philadelphia, has said: "The public schoolhouse should be the center of the community, and should be used for recreation and social purposes. Schoolhouses should be available for all gatherings, except those in which religion or politics are to be discussed. The gates of the schoolyard ought always to be kept open that the children may use the yards for recreation. This would prevent their gathering on street corners."

Three Varieties of German

Three different kinds of German were spoken recently in court at Harrisburg. A witness spoke "German proper" (High German?), Judge Thomas Capp spoke the "Pennsylvania-Dutch" of Lebanon county, and Senator John E. Fox, the defendant's counsel, the "Pennsylvania-Dutch" of Dauphin county.

Students Render a German Play

The *Deutscher Verein* of Bucknell University, at Lewisburg, recently organized by Dr. G. C. L. Reimer, professor of modern languages in that institution, on March 7th successfully rendered the German play "*Einer muss heiraten*" before a large audience in Bucknell Hall.

A Rising Pennsylvania-German Journalist

Howard C. Hillegas, formerly editor of the Kutztown Patriot, has severed his connection with the New York American and accepted a position upon the editorial staff of the New York Herald. Mr. Hillegas became widely known as a war correspondent in South Africa during the time of the Boer War, and upon his return wrote several books, one of which is entitled "Oom Paul and His People."

Mennonites Elect a Lutheran Pastor

The Mennonite congregation at Schwenksville has been without a minister for some time. Calls were sent to two Mennonite clergymen, but both declined. Then J. W. Schantz, of Vera Cruz, Lehigh county, a student at the Mount Airy Lutheran Theological Seminary, was invited to preach for the congregation. The members were so well pleased with him

that he was elected pastor. It is understood that he will accept, but will continue his studies at the seminary.

Wants Apprentices to Learn Steel-Making

Mr. Charles M. Schwab, president of the Bethlehem Steel Works, wants three thousand apprentice-boys to learn the trade of steel-making in all its branches. He proposes to establish a trade-school in Bethlehem, for instruction in brass and iron molding, fire-brick and furnace-making, electric wiring, motor-operating and steam-fitting.

Penn Memorial Day at Dickinson

Dickinson College, Carlisle, proposes to celebrate on April 25th with becoming ceremonies the two hundred and twenty-fifth anniversary of the granting by William Penn of his celebrated "Frame of Government" for the colony of Pennsylvania, one of the remarkable political documents of American history. The day, which will be known as William Penn Memorial Day, will be formally established as an annual event at Dickinson College.

President George E. Reed has arranged with that distinguished American scholar, Dr. Moncure D. Conway, of New York City, class of 1845, Dickinson, to give the principal address. Dr. Conway's address will deal particularly with the question of peace, now so profoundly interesting the thinking world.

Independence Hall at Jamestown Exposition

A great center of attraction at the Jamestown (Va.) Ter-Centennial Exposition will be the reproduction of Independence Hall, Philadelphia, which the Pennsylvania commission has erected as the Pennsylvania State Building and which is now nearing completion.

In the reproduction all the features and characteristics of the original building are maintained. It is three-fourths the size of its prototype and the one room in which the chief event that gave the structure its historical significance, the room in which the Declaration was adopted, will be made as nearly as possible like that which may be seen to-day in Philadelphia. Portraits of the signers of the Declaration will adorn its walls and other historical relics will serve to interest the visitor.

As at former expositions at Chicago and elsewhere this reproduction of Independence Hall will be the headquarters for visitors from the Keystone State. It is expected also to have as the greatest attraction the world-famous Liberty Bell, application for which has been made to the Philadelphia authorities. It is understood that the bell will be sent South after the Elks' National Convention in July.

Virginians have a particularly enthusiastic interest in this bell, since it acquired its chief historical distinction in proclaiming to the world the adoption of that memorable Charter of Liberty, drawn by an illustrious son of Virginia, and it was last heard (in 1835) tolling the requiem of John Marshall, another eminent Virginian.

Pennsylvania's Oldest Odd Fellow

The oldest living Odd Fellow in Pennsylvania is Noah L. Heckerman, a member of Columbus Lodge, No. 75, in Chambersburg, since 1843. The lodge was organized in March, 1842. When Mr. Heckerman joined it, there were twenty members, of which he is now the only one living. He is in the 89th year of his age, but he is as young physically as many men of half his years, and has a mental acuteness and a memory quite astonishing. He is also a great walker.

A German-Speaking Governor

At a reception recently given by Governor Ansel, of South Carolina, Captain von Bardelben, of the immigrant steamer Wittekind, running between Bremen and Charleston, and Mr. Geiser, secretary to Baron von Plattenberg, were much surprised to hear the Governor address and converse with them in their native tongue, which he learned from his father and mother, both natives of Germany, as a boy. Gov. Ansel is a South-Carolinian to the bottom of his heart, but also proud of his German ancestry. (Charleston, S. C., has had at least three German mayors: Mentzing, Schnierle and Wagener.)

Facts about a New England Society

We glean the following facts from a booklet issued by the New England Historical and Genealogical Society:

This society was founded in 1844 and incorporated in 1845 for "collecting, preserving and publishing genealogical and historical matter relating to New England families and for the establishing and maintenance of a cabinet." Its membership is honorary, corresponding, life and resident. It publishes the New England Historical and Genealogical Register, also Vital Records of Massachusetts Towns (of which 29 have been printed and 31 are in preparation). Proceedings of Annual Meetings, Biographies of Deceased Members, Waters's Genealogical Gleanings (costing nearly \$30,000), Abstracts of Wills, etc. Its library contains 65,000 books and pamphlets and is consulted daily by 50 to 100 persons. It wants \$120,000 for a library building and equipment, \$75,000 for a permanent fund, \$10,000 for copying records, \$8,000 for catalog-expenses, \$6,000 for making abstracts from newspapers, \$15,000 for research in England, and \$5,000 for estimated losses.

OBITUARIES

JACOB K. CASSEL, M.D., a surgeon in the Civil War, died at Philadelphia March 2. He was born Nov. 13, 1834, in Upper Salford, Montgomery county, and was a graduate of the University of Pennsylvania.

HON. WILLIAM H. SOWDEN, member of the Forty-ninth and Fiftieth Congresses, died at Allentown, Pa., March 3, aged 66. He was a native of Cornwall, England, but came to this country as a boy of seven and acquired a

reputation as a Pennsylvania-German stump-speaker. He was a graduate of the Harvard Law School and a veteran of the Civil War.

PROF. NATHAN P. KISTLER, well known in eastern Berks as a musician and church-organist, died March 4 at Krumsville. He officiated at the Grimville union church for 38 years.

COL. SAMUEL H. SPANGLER, president of the Worth Infantry Association, and one of the oldest newspaper men of York, Pa., died March 5. He helped to organize the Republican party in Lafayette Hall, Pittsburg, in 1855 and cast his first presidential vote for Fremont.

JOEL KRESGE, after whom the village of Kresgeville, in Monroe county, is named, died March 8 in Philadelphia, aged 84.

REV. LEVI K. DERR, D.D., of Zion's Reformed church, Reading, died March 9. He was born in Lehigh county April 17, 1832, and had meager school advantages. He studied theology with Dr. William A. Helffrich and was licensed to preach May 19, 1857. He served charges at Tamaqua, Lewistown, Mahanoy City, Slatington, Lehighon and other places.

WIDOW SALLIE HINKLE, the oldest resident of Allentown, died March 15, aged 100 years, 5 months and 14 days. She was a daughter of Conrad and Elizabeth Meitzler and married to Anthony Hinkle. She is survived by three out of six children, fifteen grandchildren, fifteen great-grandchildren and three great-great-grandchildren. Mention of her hundredth anniversary was made in our November issue.

HON. JOHN H. FOGEL, member of the Legislature from 1866 to 1869 and in 1875 and 1876, died at Philadelphia March 16. He was born October 30, 1825, at Fogelsville, Lehigh county, as a son of Benjamin and Anna Trexler Fogel, and traced his ancestry to Philip Gabriel von Vogel, a German nobleman from Hanau, in Hesse-Nassau, who landed at Philadelphia in 1731.

FRTZ SCHEEL, director of the Philadelphia Orchestra and other musical societies, died March 13. He was born at Lubeck, Germany, Nov. 7, 1852, and came to this country in 1893. He resided in Philadelphia since 1899.

HON. OLIVER H. MEYERS, who was president judge of the Northampton county court from 1875 to 1885, and the oldest member of the Northampton county bar, died at Easton March 30. He was a grandson of Peter Meyers, who was with Washington at Valley Forge and Trenton, a graduate of Lafayette and member of the Legislature in 1866-7.

DR. FRANK SWARTZLANDER, the oldest practicing physician of Doylestown, died March 31, aged 65. He served as assistant surgeon in the Civil War.

CAROLINE FISHER, who taught in the Sunday-school of St. Paul's Lutheran church in York about sixty years, died April 8, at the age of eighty. She was born in Germany, but had been in this country about seventy years.

Chat with Correspondents

Abraham Grubb a Settler in Canada

We take pleasure in quoting the following remark from a letter by a subscriber, as supplementing Rev. A. B. Sherk's excellent article on the Pennsylvania-Germans in Canada:

I rather regret that the name of Abraham Grubb is missing in the list of early settlers in Canada, for he was one of the prominent men in the crowd. His descendants in Canada are legion and, of course, among the best people there.

Pleased with Oldtime Accounts

My dear Mr. Editor:

The last number of the little magazine was of particular interest to me, and I desire through you to thank the gentleman who published those extracts from his *Grossdadi's* account-book.

Sincerely yours,

M. E. J.

This correspondent can not fail to be interested in the following extract from a letter by Bishop N. B. Grubb:

A Still Older Daybook of John Potts

I have one of John Potts's Daybooks of 1738, fourteen years earlier than the one from which you quoted in the latest issue of THE PENNSYLVANIA-GERMAN. It has some very interesting charges against Antes, Frey and others.

We know Bishop Grubb to be an unselfish soul and feel confident he will let us and our readers share the enjoyment of those "interesting charges" some day.

Would Be an Excellent Idea

A reader in the District of Columbia makes this suggestion:

Would it not be a good idea to have some of the old soldiers relate their war experiences—that is, the camp-life of some of the "Pennsylvania-Dutch" companies? Many a company, I know, was composed almost exclusively of "Dutchmen." I imagine those old veterans could tell some very interesting tales. "The York Riflemen" was an excellent article.

Surely, your suggestion would be a very good idea. We have a tentative promise of reminiscential articles by an ex-army-officer who holds a prominent position in Pennsylvania to-day. As we have said before, contributions along this line will be welcome.

Atlases of Lehigh and Montgomery Wanted

A friend desires to get the Atlases of Lehigh and Montgomery county that were published in large book-form about forty years ago. They contain separate maps of each township, giving the roads, names of inhabitants, etc., with much descriptive matter. Readers wishing to sell either of these atlases will please write to the publisher of this magazine.

Genealogical Notes and Queries

This department is open to all our subscribers. Contributors will please state their questions and information as clearly and briefly as possible, being particularly careful in writing names and dates. For the benefit of readers generally it is desired that answers to the questions under this head be addressed to the editor of this magazine.

XVIII.

Ressler, Roessler, Raesly

In Rupp's Thirty Thousand Names it is stated that on the ship *Priscilla*, William Wilson, captain, which arrived Sept. 12, 1750, from Rotterdam, were the following persons: Daniel Ressler, Joh. Henrich Rössler, Joh. Georg Rössler and Conrad Rössler. I have reason to believe that these were the progenitors of the present Raesly family. Tradition says they came from Switzerland and settled in Forks township, Northampton county, Pa. I would be pleased to receive information on this subject from any person having such at hand.

GEORGE J. RAESLY.

Hazleton, Pa.

XIX.

Communication Requested

I would like to communicate with any descendant of Martin Sensenderfer, whose name appears in the tax-lists of Philadelphia county, 1780-3. Or, with any descendant of any Briner or Breiner, who served in the Revolution, either in the regular line or in the militia; es-

pecially those from Albany township, Berks county. I think Montgomery's History of Berks County mentions the name several times, though I have no means of verifying it here.

W. W. NEIFERT,

Room 738, Conn. Mutual Building,
Hartford, Conn.

XX.

Inquiry About Earnest (Ernst) Family

I have traced the Earnests (formerly Ernst) of Bedford county, Pa., back to about 1758. They lived then near Fort Bedford. About 1765 the father, Henry Earnest, was shot and scalped by the Indians in his home, and his wife, Eve Earnest and her two boys, Mike and Henry, were captured. Nine years after this they returned from Fort Detroit to their old home. I would like to get the ancestors of this Henry Earnest, if possible. Any information of their sons Mike and Henry will also be appreciated. Henry, after his return, settled near Greensburg, Pa., Mike further west.

MRS. EMMA A. REPLOGLE,

Coopersville, Mich.

XXI.

Dunkers, Stutesmans and Singers

Information is desired regarding the settlement of Dunkers or Dunkards, i. e. German Baptists, prior to 1730 (it is thought), in or near Hagerstown, Md., whence they removed to Pennsylvania, near Reading, and from there, between 1814 and 1820, to Ohio, near Dayton; especially about the Stutesman and allied families.

Was Johann Jacob Stutesman, one of the Palatines who came from Rotterdam in the ship *Adventurer* and took the oath in Philadelphia, October 2, 1727, the father of Abraham Stutesman (wife Mary —, both born in Durkheim on the Rhine), who had three sons—Jacob, Abraham and David—all probably born near Hagerstown, Md., between 1730 and 1740? Nicholas, son of this David Stutesman, was born in Montgomery or Lancaster county, Pa. His first wife was Mary (?) Kountz or Kuntz, his second Anna Nesbit. These Stutesman descendants married into the Moyer, Millman, Koch, Deal, Stonebarger, Vance, Singer, Walker, Myers, Snyder, Bowder or Boyer, Covert, Deveree, Goodman and other families. Data as to births, marriages and deaths, as well as incidents historic and traditional, relating to the Stutesmans will be greatly appreciated.

I also desire information about the parentage and ancestry of John Michael Singer, born 1756 in Lebanon township, Lancaster county, Pa., and of his wife, Hannah Schaeffer. He was a surveyor, mathematician and astronomer, built mills, made calculations for the almanac, etc. He was in Ohio when his wife died. Later he removed all his family thither, settling in Butler county, near Mechanicsburg (now Westchester). In 1814 he sold his Pennsylvania property—his residence, still, farm, town lots, etc., in Halifax, Dauphin county, and

lots in Liverpool, Cumberland (now Perry) county. He was a soldier of the Revolution and the Captain Michael Singer of the county-militia, 1790-93.

CORA C. CURRY,
P. O. Box 2294, Station G, Washington, D. C.

XXII.

Gilbert, Alspach, Ditzler

I desire information about my ancestry and invite correspondence to this effect. My great-grandfather, Conrad Gilbert, a school-teacher, and his wife Elizabeth (called Betty), a redemptioner, lived near Orwigsburg, Pa. Their daughter married Peter Alspach, my maternal grandfather. My paternal grandfather was John Ditzler, of Pinegrove, Pa.

HANNAH DITZLER ALSPAUGH,
Naperville, Ill.

REPLY TO QUERY NO. XIII.

Weiser Descendants

The names of Benjamin, Philip and Samuel Weiser may be found in the depreciation payroll of Revolutionary soldiers, Pennsylvania Archives, Vol. XIII, page 239.

According to muster-roll dated at South Amboy, August 26, 1776, Conrad Weiser was first lieutenant in Captain Michael Wolf's company of Berks county militia. P. A., Vol. XIV, page 259.

Conrad Weiser was commissioned, May 17, 1777, captain of Fourth company, Sixth battalion of Berks county militia. P. A., Vol. XIV, page 286.

Conrad Weiser, captain in Sixth battalion of Berks county militia, in 1778. P. A., Vol. XIV, page 291.

Muster-roll of Captain Benjamin Weiser's company, of Cumberland county militia, at Philadelphia, Jan. 30, 1777, in P. A., Vol. XIV, page 347.

WILLIAM SUMMERS.
Conshohocken, Pa.

Our Book-Table

Any book or pamphlet reviewed in these columns will be sent to any address by the Manager of The Pennsylvania-German on receipt of the publisher's price. Postage must be added when it is mentioned separately. Any other book wanted by our readers may be ordered through us at the publisher's price. Inquiries will be promptly and cheerfully answered.

Conversion and Religious Experience. By Rev.

Oscar S. Kriebel, A. M. Being the Development of three Sermons preached by the Pastor to his People and published by Request. Pennsburg, Pa. 171 pages 12mo. Price in paper covers, 35 cents, clothbound, 70 cents.

As stated in the preface, this treatise is the outgrowth of a special sermon preached about two years ago on the general subject of salvation and religious experience. Since the proper object of all preaching is to bring men unto salvation, it will be generally conceded that, of all theological themes, this general subject is of paramount practical importance. The book before us is well systematized and written

in a lucid and attractive style. It is divided into three parts: 1. Conversion as a Radical Change; 2. Conversion through Christian Culture; 3. Religious Experience in Conversion. Each of these parts is appropriately subdivided into several heads. We consider the book a plain, dispassionate, rational, scripturally well fortified discussion of a theme of abiding interest and moment, and well worthy of wide and attentive reading.

A History of the Fragment of the Clan Linn and a Genealogy of the Linn and Related Families. By Dr. George Wilds Linn. 1905. Price \$2.50.

This book contains more than 200 pages, also a twelve-page family-record on ledger paper.

It is well printed and neatly and strongly bound, bearing a side-stamp with title in gold.

Part I contains matter of general interest bearing on the nationality and ancestry of the Linn family, their emigration, pioneer life, religion and dispersion. Part II contains the genealogical details and Part III more than 40 biographical sketches.

For Home and Country. Address to a graduating class at the Philadelphia School for Nurses, by Major George G. Groff, M.D., late Brigade Surgeon, U. S. V., Professor of Anatomy and Physiology in Bucknell University. An interesting pamphlet of 34 pages on the general subjects of Nurses and Nursing.

Journal of the Presbyterian Historical Society. Louis F. Benson, D.D., Editor. Published quarterly at 518-522 Witherspoon Building, Philadelphia. Price, \$2 a year.

The issue of this journal for March 1907 is the first of Vol. IV. It comprises fifty octavo pages and is finely illustrated. Its leading articles are: A Great Year of Presbyterian Church Building in New York City, with seven full-page pictures of new churches; Historical Sketch of the Christian Reformed Church; Records of Accomac County, Va., Relating to Francis Makemie; Rev. John Peacock, D.D., sketch with portrait, etc.

Deutsch-Amerikanische Zeitschrift fuer Theologie und Kirche. Issued bi-monthly by the faculty of the Nast Theological Seminary, Berea, O., assisted by ministers of various Protestant denominations. Price, \$1 a year. The March-April number comprises 64 pages

and contains discussions of the Mormon question, the dogmatics of Martin Kähler, Christianity and culture, a homiletical department, etc.

Mitteilungen des Deutschen Pionier-Vereins von Philadelphia. Drittes Heft. The contents of this issue are: *Das deutsche Lied*, Michael Hillegas, *Gründung des Deutschen Hospitals*, Joseph Martin Reichard, *Friedrich Wischan*, *Bücherschau*, etc. Among the officers of this *Pionier-Verein* are Ex-Gov. Pennypacker, Major Rosengarten, Gen. Louis Wagner, Rudolph Blankenburg, Dr. J. F. Sachse and others. We bespeak for this interesting historical publication the hearty support of our readers.

Deutsche Erde. Zeitschrift für Deutschkunde. Beiträge zur Kenntnis deutschen Volkstums allerorten und allerzeiten. Unter Mitwirkung der Centralkommission für wissenschaftliche Landeskunde und vieler Fachmänner herausgegeben von Paul Langhans. Gotha: Justus Perthes. Published bi-monthly at 8 mark a year (about \$2.25 for the U. S.).

This magazine, as indicated by the title, is devoted to the scientific study of the German people, their fatherland and colonies, their language, institutions and civilization. The closing number of last year's volume, which is the fifth of its series, contains among other things an article on Germany's Part in the Exploration of Africa, by Friedrich Hahn, accompanied by a special map; The Study of Local Names as a Basis for the Historic Study of Nations, by Julius Koblischke, a very interesting linguistic essay, etc.

Calendar of Pennsylvania History

MARCH, 1907

3. Hon. William H. Sowden, ex-Congressman, dies at Allentown.

4. Rapid transit railroad opened in Philadelphia with 40,000 passengers.

5. Destructive dynamite explosion in a colliery at Mount Carmel; thirty injured.

8. Pennsylvania Sugar Refining Co. of Philadelphia sues Sugar Trust for \$30,000,000 damages.

10. Snowstorm in eastern Pennsylvania.

11. Legislative inquiry into Capitol contracts and furnishings begins at Harrisburg.—State Supreme Court decides in favor of consolidating Pittsburgh and Allegheny City.

12. Pennsylvania Railroad directors vote an issue of \$200,000,000 in stocks and bonds.—Fourth annual meeting of American Road-makers' Association in Pittsburgh.

13. Death of Fritz Scheel, director of Philadelphia Orchestra.

13, 14. Destructive floods with loss of life along the Allegheny and at Pittsburgh.

15. Big fire in Pittsburgh.

18. Death of Dr. John H. Brinton, surgeon, at Jefferson Hospital, and Rear-Admiral Ben-

jamin F. Tilley, commander of League Island Navy Yard, Philadelphia.

19. U. S. Supreme Court sustains exceptions to the consolidation of Pittsburgh and Allegheny City.

20. Strike of 3,000 miners of Kingston Coal Company at Wilkes-Barre.—Thirty-ninth annual session of Central Pennsylvania Conference of Methodist Church opens in Tyrone.—Sixteenth annual meeting of Pennsylvania branch of Society of Colonial Dames of America in Independence Hall.

22-23. Record-breaking hot wave throughout State.

25. Mr. Craven's local option bill defeated in the House.

26. Two-cent railroad-fare bill passes finally in Senate.

29. Another record-breaking hot wave.—Nineteenth annual meeting of Penna. Association of New Church in Lancaster.—Tenth meeting of Lehigh Valley Epworth League at Bethlehem.

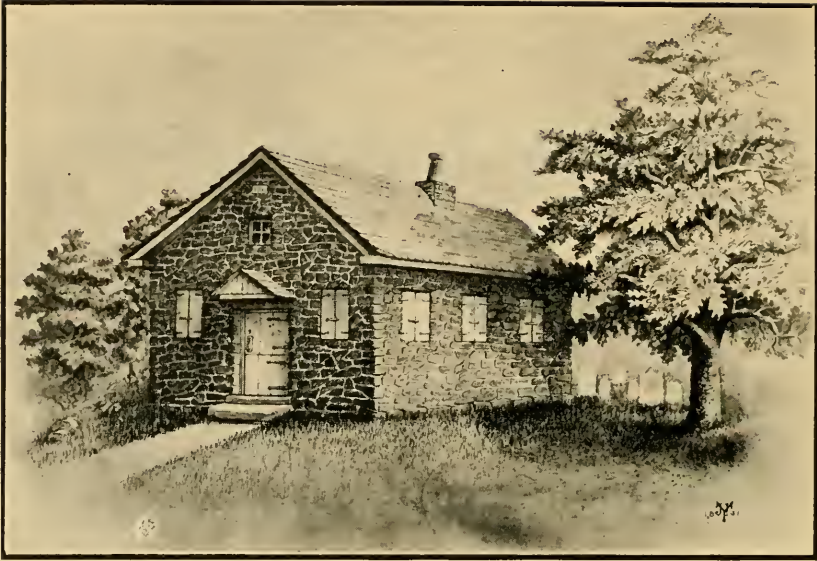
31. Hon. Galusha A. Grow, ex-Speaker of Congress, dies at Glenwood.

The Pennsylvania-German

JUNE, 1907

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ORIGINAL STONE STRUCTURE, ERECTED IN 1740.

From a drawing made by J. Irwin Yost, of Center Square, Pa., following directions given by Jonas Detweiler, who had seen the original building and approved the drawing as a faithful reproduction.



PRESENT CHURCH-BUILDING, AS REMODELED IN 1903.
THE BOEHM REFORMED CHURCH AT BLUEBELL, MONTGOMERY COUNTY, PA.

The Pennsylvania-German

Vol. VIII

JUNE, 1907

No. 6

Reverend John Philip Boehm Pioneer Reformed Preacher in Pennsylvania

SKETCH READ AT THE SESQUICENTENNIAL ANNIVERSARY OF BOEHM'S CHURCH IN
WHITPAIN, MONTGOMERY COUNTY, PA., SEPT. 11, 1890, BY THE LATE
HENRY S. DOTTERER, OF PHILADELPHIA.

JOHAN PHILIP BOEHM came to Pennsylvania not later than 1720, bearing testimonials that he had been a faithful master of the parish-school and precentor of the Reformed church at Worms, Germany, for seven years and had been driven thence by the persecutions of the Catholics. Soon after his arrival some of the Reformed people who since 1710 had been coming from Germany and other parts of Europe, as well as from neighboring settlements in New York and New Jersey, desired him to lead them in their religious meetings by reading sermons and the Bible. As no minister of the gospel was at hand, he complied and for five years ministered to them acceptably in things spiritual, without compensation, supporting his family by the labor of his hands.

An Unordained Minister by Request

In 1725 the Reformed people of Pennsylvania, who had now formed three congregations, entreated Reader Boehm to assume and exercise among them all the functions of a minister of the Word. They regarded him as a man of more than ordinary doctrinal knowledge, of praiseworthy life and of exemplary zeal in resisting error and guarding the ignorant against it. He explained to them that, according to the order of the Reformed church, he could not be their minister without being ordained to this office. They continued their appeals, however, protesting that he could not justify before God his refusal of so nec-

essary a work, and considered their unanimous request "as lawful a call as was ever made upon any one." They were settled on the frontier, scattered over a wide range of wilderness; their white neighbors held all sorts of religious views, and the treacherous savages in the forests beyond still walked in heathen darkness; they were far removed from any Reformed church-authority that could confer ordination.

The pious reader was at length persuaded to take the yoke upon himself and became the pastor of the three congregations, numbering fifty heads of families and located at Falkner's Swamp, Skippack and Whitemarsh, all within the present limits of Montgomery county. His salary was to consist of such voluntary contributions as the poor pioneers could make.

Boehm now drew up a system of government, which was approved by the consistories, read before the congregations and subscribed by the individual members. From 1725 to 1728 he diligently maintained services in the three congregations. During this period he baptized more than two hundred children, also various adults who came over from sects that did not believe in baptism.

Opposition Silenced by Holland Classis

But now murmurings arose. September 21, 1727, George Michael Weiss, a regularly ordained clergyman, arrived from Germany and was chosen pastor of the Reformed church in Philadelphia.

Before the end of the year some of the congregation at Skippack began to oppose Pastor Boehm because of his lack of ordination. They organized a new congregation, choosing Weiss as their pastor.

The irregular assumption of the sacred office by Boehm now claimed thoughtful consideration, and pastor and people joined in efforts to remedy the defect. Boehm and William DeWees were sent to confer with the Reformed authorities in neighboring provinces and on May 16, 1728, laid the case before the ministers of New York City, who recommended that the matter be referred to the classis at Amsterdam, Holland. Accordingly in July the consistories of the three congregations addressed a lengthy letter to the Amsterdam classis, setting forth the exigency that induced Boehm to assume the office of minister irregularly and praying that he might now be ordained and his past ministerial acts be made valid. June 20, 1729, the classis replied that "all transactions of the said Boehm, even his administrations of baptism and the Lord's Supper and the members received, must be deemed lawful." The minister of the Low Dutch congregation at New York was authorized to ordain Boehm, which was done on Sunday afternoon, November 23, 1729. Thus the three congregations before named were identified with and subordinated to the Reformed Church of Holland.

Agreement Between Boehm and Weiss

The day following Boehm's ordination a reconciliation was effected at New York between him and Weiss, by means of a document signed by them and three commissioners, the two dominies promising to forgive and forget their past differences. Boehm was to be pastor of the three congregations that had first called him, and Weiss of the congregations at Philadelphia and Germantown. One article of their agreement reads thus:

That Do. Weiss recognizes Do. Boehm for the lawful, ordained, regular minister of the three aforesaid congregations; that Do. Weiss will stay away from Schipback, and will declare to the congregations that he leaves that and the other two congregations entirely to

Do. Boehm as their lawful minister that he may pursue his work in peace among the three.

The commissioners present at these proceedings were Fred Antes of Falkner Swamp, Gabriel Schuler of Skippack, and William De Wees of White-marsh.

Growing Labors—Ministerial Help

The next decade of our subject was without conspicuous events. His field was large, laborious and constantly widening, as immigrants flowed in from Europe. From occasional glimpses into the history of that primitive period we know that he was always at his post, zealously performing his duties to his flocks and sharing the hardships of the early settlers.

Boehm needed help in caring for the people of the Reformed confession. In 1730 John Peter Miller, a finely educated student of theology at Heidelberg, came and took charge of a congregation formed at Tulpehocken. In 1731 Rev. John Rieger came from Germany and took the Reformed congregation at Lancaster. He organized several congregations in the neighborhood, but his labors were not very successful.

In 1740 a small stone church was erected on the spot where Boehm's church now stands.

During the period of 1730 to 1740, while tranquility reigned in the Reformed communion, an intense agitation was going on among the various denominations of the province. The principle of religious toleration which Penn had incorporated in his government, brought hither people of all kinds of faith, and, strange to say, doctrinal dissensions became violent. "Pennsylvania is a complete Babel," said one. Fanaticism, proselytism, confusion and schism were abroad in the land. An ominous cloud hung over the church of Christ.

Zinzendorf's Scheme of Church Union

Pastor Boehm went quietly on with his work. Suddenly in 1741 a bolt from the overarching gloom descended upon the Reformed church, threatening it with destruction. November 24 of that year Count Zinzendorf came from Germany to Philadelphia and soon became the

head of a scheme to bring about a union of the various religious denominations in Pennsylvania.

Zinzendorf had entered the Lutheran ministry in 1734 and been consecrated as a Moravian bishop in 1737. He came as a Lutheran minister. But the times were not ripe for the union he advocated. Even in the fuller light of our own day we sigh in vain for a melting into one of the many branches of the Christian church, on the basis of the simple doctrines essential to salvation, as taught by the lips of Jesus.

Pastor Boehm at once took measures to protect his church. He came into collision at the very start and under peculiar circumstances.

Troubles in the Philadelphia Church

Then and until the end of 1741 the Lutheran and Reformed congregations in Philadelphia worshiped in a frame building on Mulberry (Arch) street, above Fifth, adjoining the Friends' burying-ground. They used the building on alternate Sundays. On Christmas, 1741, Friday, the Reformed people held their usual services there, and as they were entitled to the use of the church on the following Sunday, Pastor Boehm did not go to his home in Whitpain, but remained in town. A responsible member of the Lutheran church fixed upon Saturday for a Lutheran service, and at his request Mr. Boehm consented to read a sermon and conduct these Lutheran services. When Boehm and some of his elders came to the church next day, they were surprised to see a crowd, containing many members of both congregations, in the street. Upon inquiry they learned that the commotion was due to an announcement that Zinzendorf was going to preach there. As the matter did not concern the Reformed people, Boehm and his elders remained silent until several of the Lutherans asked him what he had to say to this. He replied: "I think I have more information in regard to these things than you all, and hence will protest against any one saying that consent was given by the Reformed side to let Count Zinzendorf preach at this time or place. If you do anything against yourselves, we will

have no part in what may grow out of it." The Count, however, remained away and preached that evening and on Sunday in his own house.

Boehm was unjustly charged with being the cause of this disturbance. He suspected that the Count's coming as a Lutheran preacher was a false pretense, that at heart he was a Moravian. The Lutherans in Philadelphia were without a pastor and anxious to have one; but Boehm felt that Zinzendorf was not the person they would choose, if they were fully informed of his antecedents. This he intimated to them as plainly as the circumstances permitted.

The incident just related caused a considerable stir. It was the beginning of a series of misunderstandings. The worshipers in the joint-church building were divided into three parties—Zinzendorf Lutherans, anti-Zinzendorf Lutherans and Reformed.

May 19, 1742, a considerable portion of the Lutheran congregation accepted Count Zinzendorf as their pastor, and as the Count proposed to devote much of his time to developing the union-movement in the interior and to missionary-work among the Indians, John Christopher Pyrlaeus was chosen assistant pastor.

January 1, 1742, an agreement had been made by which the Lutherans were to have the use of the church three fourths, the Reformed people one fourth of the time. Sunday, January 10, being the Lutheran day, the Count preached for them. Before doing so, he addressed a letter to Boehm—for what reason is not clear—asking whether he had any objection. Boehm replied in the same words that he had used December 26 in speaking to the Lutherans on the subject.

Pastor Ejected—Polemical Pamphlets

A number of incidents followed in Philadelphia and in the country which increased the friction between Boehm and Zinzendorf. The most serious encounter between the contending parties in the Philadelphia meeting-house took place on Sunday, July 18, 1742, when assistant pastor Pyrlaeus was ejected from the building by two ruffians. This

created great excitement in the community and resulted in one or more lawsuits.

About this time appeared a German pamphlet entitled *Authentische Relation*, giving the official proceedings of the several conferences—seven in number—held by Zinzendorf and his friends to further the union-movement. Boehm followed August 23, 1742, with a letter of warning—*Getreuer Warnungs Brief*—addressed to the Reformed congregations of Pennsylvania. He had visited the churches at Falkner Swamp, Skip-pack, Whitemarsh, Philadelphia, Oley and Tulpehocken, and found their officers standing steadfast by him. The language of his pamphlet was vigorous and incisive. He criticised unsparingly the acts of the conferences, exposed Zinzendorf's past history, denounced Moravianism, mourned the defection of Henry Antes and upbraided Bechtel and the other Reformed followers of Zinzendorf.

George Neisser, schoolmaster at Bethlehem, replied to this *Warnungs Brief* in terms more passionate than polite. May 19, 1743, Boehm issued a broadside (*Abermahlige Treue Warnung*), directed particularly against Jacob Lischy, John Bechtel and Henry Antes, who had been ordained as ministers of Reformed members of the "Church of God in the Spirit."

Boehm was especially grieved by the course of Henry Antes, whose pastor he had known in the Palatinate and who was one of those who, in 1725, had with their tears persuaded him (Boehm) to assume the pastoral office. February 2, 1726, he had officiated at the marriage of Antes and Christina Elizabeth De Wees at Whitemarsh. There was a warm intimacy between the two men until about 1737, when Antes became acquainted with Spangenberg and thro' him with Zinzendorf. Altho' Boehm, in his *Warnungs Brief*, could not find words to express his astonishment at Antes, and altho' he had been deeply wounded by him, he would never cease to beseech the Almighty in his prayers to bring him, together with all the erring ones, thro' the power of the Holy Ghost, back to the right.

Boehm's trenchant pamphlet stemmed the tide of secession from the Reformed church. The congregations took courage, the wavering came back and the members were again knit firmly together. The unity-movement, being assaulted from many sides, weakened. From the beginning the Moravian influence in it had been strong; gradually it became distinctly Moravian, its individual adherents from other denominations ceasing to claim membership in the churches they had forsaken.

The Coming of Muhlenberg and Schlatter

November 25, 1742, Rev. Henry Melchior Muhlenberg, sent by the Lutherans of Germany, arrived at Philadelphia. Before the end of the year he had collected most of the scattered fragments of the Lutheran congregation in that city and gained control over it. December 31, 1742, Zinzendorf delivered his farewell-sermon in Philadelphia and immediately took his departure, sailing January 9, 1743, from New York for Europe.

The storm was over. Pastor Boehm again performed his ministerial duties in peace. He was old now and the work was growing, yet he did not complain. When five years more had passed, help came. September 6, 1746, Rev. Michael Schlatter arrived at Philadelphia, having been sent by the Reformed church authorities in Holland to superintend the work in Pennsylvania. The following day he came out to Whitpain to visit the aged servant of the Lord. They conferred earnestly on the state of the church and its pressing needs. Pastor Boehm acquainted the young superintendent with all the details, and soon his tired shoulders were relieved of a part of the burden.

Schlatter himself assumed charge of the Philadelphia and Germantown congregations. In 1746 George Michael Weiss came back from New York state and became pastor at Old Goshenhoppen, New Goshenhoppen and Great Swamp. In 1748 John Philip Leidich came from Holland and at the earnest request of Father Boehm was put in charge of the Falkner Swamp and Providence congregations.

Pastor Boehm continued to preach in the church bearing his name and consented to care for the congregations at Macungie and Egypt. He was secretary at the formation of the Synod of the German Reformed Church in Philadelphia, and its president during the year 1748-'49.

Boehm's Sudden Death—Pioneer Labors

Rev. John Philip Boehm died suddenly during the night of April 29, 1749. The previous day he held services preparatory for Holy Communion at Egypt. Mr. Schlatter at that time was absent on a missionary-trip. As no Reformed minister was at hand, Martin Kolb, a worthy neighbor and religious teacher of the Mennonite persuasion, was called in to preach Boehm's funeral sermon. Thus, in the fullness of years, while yet in the harness, passed away this true disciple of Christ.

The labors of John Philip Boehm extended over a period of nearly thirty years. His parish was Pennsylvania. When he began in 1720, the Indians were yet numerous, having been little disturbed by the sprinkling of white settlers in these parts. To these children of the forest the man of God going about was a familiar figure. He was doing his work here seven years before Weiser came down from Schoharie to Tulpelocken; thirteen years before John Casper Stoever organized the Lutheran churches of Philadelphia, Trappe and New Hanover; fourteen years before the Schwenkfelders came, and twenty-two before Muhlenberg.

At that time few public roads had been laid out, and he had to thread his toilsome way on horseback thro' the deep forest, over hills and across streams, along rough and tortuous paths. At intervals of miles he would come upon the clearing made by some hardy settler, sheltered in a newly made log hut. At these rude firesides the pastor was a welcome guest. Here he comforted the afflicted and the homesick. Here for many years he baptized the children, catechized the youth, married the young and buried the old. The record of his pastoral work, could we read it, would tell a thrilling tale, and throw a flood of

light upon the family and general history of primitive Pennsylvania.

His Piety, Courage and Devotion

The prominent traits of Father Boehm's character were sincere piety, unwavering courage and stern devotion to duty. His rugged nature was in tune with his environment. His stalwart services must be judged from the standpoint of his time.

A noble exhibition of practical, self-denying Christianity was his readiness to give religious instruction gratuitously to thousands of German settlers. When besought to become the minister of these poor people, he calmly weighed his duty to God against the demands of ecclesiastic formalities and boldly decided to do the Master's work in this far-away region. The Amsterdam classis gave him a perfect vindication. In their letter, dated June 20, 1729, they wrote:

The call to the work of the ministry made upon you by the brethren in Pennsylvania is lawful, because the congregation desired you. Wherefore you have done well to fulfill therein their earnest desire. Further, reverend brother, we from our hearts invoke all desirable blessings upon your person and work. The Father of light enlighten you by his Spirit in the knowledge of Him, that you also may enlighten others. The God of strength gird you with all might that, like a hero round about Solomon's bed, you may be armed and expert against a cry in the night. The God of grace endow you with every holy ornament and make you an example to the flock in life and faith, in love and purity.

During the eventful period that followed, see the patience with which he, alone in a vast field, unaided and uncouraged, performed his high duties. When our church was confronted by schism, how instantly he sprang to preserve its integrity! He met the peril single-handed, and his fealty was crowned with victory.

The time has come for us to realize the magnitude of his work. The Reformed church owes him an unacknowledged debt. John Philip Boehm was the instrument of God that saved our Reformed Zion in America.

Boehm's Family and Descendants

John Philip Boehm, a son of Pastor Philip Ludwig Boehm, was born at Hochstadt, in Hanau, Germany, Nov. 25, 1683. He appears

to have been twice married. His first wife was Anna Maria Stehler, with whom, while living at Worms, he had four children, as follows:

- I. Johanna Sabina, born May 5, 1709.
- II. Francis Louis, b. July 24, 1711.
- III. John Christopher, b. May 4, 1713.
- IV. Anthony William, b. April 27, 1714.

Of these one or more presumably died young. In the court-records of Northampton county, Pa., Anthony William Boehm is mentioned as the oldest surviving son of Rev. Boehm. He died a well-to-do land-owner and farmer, and was a pastor also.

John Philip Boehm's second wife was Anna Maria Scherer, daughter of Philip Scherer. These additional children of his are mentioned:

- V. Anna Maria, who married Adam Moser.
- VI. Sevinä.
- VII. Elizabeth.
- VIII. Maria Philippina.
- IX. John Philip.

IV. Anthony William Boehm's wife was Phyllis ———. Their only child, Philip, married Barbara ——— and had three children: Anthony, who became a tanner; a daughter, who became the wife of Jacob Ochs, and Philip, who married a daughter of Peter Was-

ser. Philip Boehm, the grandson of the subject of our sketch, was active in furthering the cause of the colonies during the Revolutionary war.

This branch of the family lived in Saucon township, Northampton county, near the present Hellertown. It was at Anthony's house that Father John Philip Boehm died suddenly.

VI. Sevinä Boehm became the wife of Ludwig Bitting, of Lower Milford, now Lehigh county. They had offspring, which intermarried with the Gräbers, Kleins and Leidigs.

VII. Elizabeth Boehm married George Shambok, a weaver of Upper Milford.

VIII. Maria Philippina Boehm married Cornelius DeWees, a cooper.

IX. John Philip Boehm, Jr., married Aug. 2, 1752, Anna Maria Yost of Whitpain. Their children were: 1. Elizabeth, born Sept., 1757, buried Nov. 24, 1765; 2. Philip, b. July 28, 1761, buried Nov. 1, 1765; 3. Daniel, b. March 14, 1764, died Nov. 28, 1765; 4. Mary, married May 25, 1784, to William Peltz; 5. Philip, b. Aug. 13, 1766; 6. Jacob, b. Oct. 29, 1768, buried July 16, 1773; 7. Daniel, b. March 1, 1771, married Dec. 2, 1792, to Catharine Peltz, daughter of William Peltz; 8. Elizabeth, b. March, 1778, buried Oct. 30, 1788.

Some descendants of John Philip Boehm, Jr., now live in Philadelphia.

The Germans in Nova Scotia

BY REV. J. A. SCHEFFER, M.A., ALLENTOWN, PA.

(Continued and concluded)

Increase of Population and an Invasion

NOTWITHSTANDING the large number of deaths among the first settlers in the Lunenburg colony and the many hardships that had to be endured for years, the population gradually increased. At the close of the war for American independence about 20,000 discharged soldiers of the British army and civilian loyalists went from the States to Nova Scotia. The majority of them settled first at Shellburne. In 1784-5 some of these returned to this country and nearly all of the remainder removed to Halifax or Lunenburg. Those of Germanic origin came mostly to the latter place, as that was largely a German colony. From that time on very few of German or any other nationality migrated into Lunenburg county. Nor did many remove from it until within the last fifty years. Hence, as their descendants increased, they located in the dif-

ferent parts of said county, where it was possible to clear and cultivate the land, erect sawmills to cut the timber into merchantable lumber, build sea-going vessels for fishing and carrying their products to the towns along the coast, to the West Indies and other countries, near by and far away.

These sailing-vessels usually brought a return cargo to harbors along the route and such articles or merchandise as was needed at the home port; sometimes also they carried foreign products to countries beyond the Atlantic.

It was stated in a previous sketch that the province of Nova Scotia refused to unite with the others in America against England in 1776. Consequently Yankee privateers sought to capture Nova-Scotian as well as English ships, and occasionally surprised the towns along the coast. These robber-vessels were seen a

number of times in the ocean near Lunenburg, and on July first, 1782, six of them sailed into that harbor and landed armed men and several small cannon. After a brief fight the little fort was captured and the commandant taken on board one of the vessels a prisoner. Then the privateers-men proceeded to rob the store-houses, shops and principal residences of provisions, clothing, fire-arms, ammunition and any valuables they could find and use. As soon as the priva-

teers appeared, information was sent to adjoining settlements and to Halifax. The militia were soon on their way from the former, and a man-of-war from the latter was sent in pursuit, but the enemy had made his escape early in the evening and was not overtaken. Had the militia caught the privateers-men on land, there would have been a battle between nearly equal numbers of men and the town of Lunenburg would have been set on fire.

German and Other Pastors—One of the Loyalists

Rev. Dr. D. L. Roth in his history, "Acadie and the Acadians," states that it was related of Rev. J. G. Schmeisser, the second German pastor of the Lutheran congregation, who had arrived in Lunenburg several months before this invasion, that he tried to persuade these sea-robbers not to loot the homes of the citizens. These rough men, not willing to obey the golden rule expressed in the German, seized him and bound him hand and foot, leaving him to lie helpless on the ground until some of his friends could venture to release the well meaning but ill treated young pastor.

Rev. Johann Gottlob Schmeisser was born March 22, 1751, at Weissenfels, Saxony, and baptized in the church of his native place. He was an industrious, well-behaved boy and highly respected by the citizens and teachers where he attended school, winning the favor of students and professors at the Halle and Leipsic universities. He received excellent testimonials from both those institutions, also from the ecclesiastical authorities, as to his character and scholarship. After his ordination to the gospel ministry he went by way of London, arriving in Lunenburg May first, 1782. His traveling and lodging expenses at that time amounted to nearly \$500, for the journey by land and the voyage across the ocean.

The records of his work verify the recommendations Rev. Mr. Schmeisser had received in Germany when a young man. There is abundant evidence that he was a faithful pastor, edifying the congregation both by the faithful preaching of the

gospel and his blameless, pious life. He was called from his arduous labors to his heavenly rest December 21, 1806.

His successor, Reverend Ferdinand Conrad Temme, Ph.D., arrived from Lüneburg, in the dukedom of Brunswick, April 28, 1808, *via* Philadelphia. As during his predecessor's pastorate in Nova Scotia, so during his, the congregation grew in membership and in love to God and their fellowmen. Like Rev. Mr. Schmeisser, he also had the supervision of the German parochial school and did some of the teaching, especially giving moral and religious instruction. Some of his pupils and catechumens remembered him as a strict disciplinarian.

Rev. Dr. Temme prepared and published two books, one for the use of the German congregations, the other for schools and catechetical classes, as also for German-speaking families. These volumes were printed in Philadelphia in 1816. He was a well known contributor to German periodicals in his day. Helmstädt and Göttingen were the universities in which he received a classical and theological education. Ordained in 1787 he supplied vacant churches in connection with the profession of teaching. Later the reigning duke gave him permission to found an academy for the education of the noblemen's sons. In 1806 Napoleon invaded that part of Europe, French troops were quartered in the town, and the students and Professor Temme had to flee for safety. The government granted him leave to spend two years in Switzerland and the United States. When Bonaparte's army evacuat-

ed the town in February, 1808, Rev. Dr. Temme intended to return to his native country, but unexpectedly an embargo prevented American vessels from entering Germany's ports for seven years, and he was obliged to accept a call to the church at Lunenburg, N. S. This he did reluctantly, writing that he then considered it a voyage to the "Siberia of America." After a laborious and successful pastorate of twenty-four years he was called to his eternal reward, aged nearly seventy years.

The fourth German Lutheran minister was Karl Ernst Cossmann, D.D. He was born March first, 1806, in Sachsenberg, Thuringia. The influence of a pious mother led him to become a true minister. When he was twelve years old he went to the Latin school at Frankenhäusen, and later attended the college at Görlitz in Silesia, from which he entered the Halle University. Having finished his educational course he taught in the "*Realschule*" at Halle. Being convinced that it was his duty to accept the call to the Church in Nova Scotia, he was ordained September 16, 1834. When he asked the advice of his aged father as to leaving his native land, where he was offered a good position in a flourishing institution, Coblenz, then one of the finest locations and cities along the beautiful river Rhine, his father replied: "If you think you can do good to the people, go in the Lord's name." He wrote that he "gave up excellent prospects for the future at home and went to serve his brethren in the then dreary Nova Scotia." Rev. Dr. Cossmann had such professors at the gymnasium (German college) as Dr. Anton, the author of a series of Latin and Greek text-books; Dr. Gesenius, an authority on the Hebrew language, and Dr. Tholuck, the noted theologian. Himself was a good linguist and assisted Professor Gesenius in preparing a book in Hebrew.

He landed in Lunenburg in January, 1835. He not only preached in the town-church, but organized congregations in different parts of the county. Thus the membership increased more rapidly than during any previous period of twenty

years. In 1855 Rev. W. W. Bowers, born in Montgomery county, Pa., was called to become Rev. Dr. Cossmann's assistant, to preach in English for those who could understand that language better than the German. Later other ministers came from Pennsylvania, Virginia, North and South Carolina and Ohio. Some of these were genuine descendants of Pennsylvania-Germans. The services in all the Lutheran congregations are now in English, and there are upwards of twenty in Lunenburg county. Father Cossmann, as the venerable pastor was affectionately called, rejoiced to see the church prosper, having endured and suffered much and been much hindered in the ministerial work, not only by a few ungrateful people, but also by several would-be pastors that went to Nova Scotia at various times from 1860 to 1868. Rev. Dr. C. E. Cossmann from 1876 on preached wherever German was required in that province, receiving a pension jointly from the Nova Scotia Lutheran Conference and the Pittsburg Synod. He was taken into the Church triumphant in 1897 in his ninety-second year, to live in the presence of the Redeemer whom he devoutly served in the Church militant.

During the pastorates of Rev. Schmeisser, Drs. Temme and Cossmann, three German Reformed pastors also labored in Lunenburg county. But the writer does not have any of their records at hand, so as to be able to give further information about them.

Johanni P. Aulenbach, born at Göttingen, Hanover, in 1755, was trumpet-major for the Hessian troops during the Revolutionary War. After his discharge he went to Shellburne, N. S., with others, and two years later to Lunenburg. There he was chosen teacher of the German parochial school and leader of the music or *Vorsinger* in the Lutheran church. In his autobiography, translated by the author of this series of articles, he states that he frequently conducted the funeral services when the Lutheran and Reformed pastors were unable to do so, in all one hundred and forty-three, from 1785 to 1819.

Descendants of the Pioneers—Present Population

Many of the descendants of the aforementioned German pastors, Aulenbach, Andreas Jung (Young) and others named in these articles, live in Nova Scotia and some of them in the United States, also in other countries. The pastors of whom a brief sketch has been given, were men of natural and acquired ability, of Christian character and of much influence in the community. As a result of their giving old and young good intellectual and religious instruction by precept and example, many of the descendants of those hardy German pioneers have become useful, virtuous citizens and not a few have held and still occupy honorable positions.

Quite a number of those Nova-Scotians whose ancestors were of Dutch, German and Swiss origin have held the highest offices, both civil and military, in Lunenburg county. A number have been members of the provincial legislature, both in the Assembly and Council or

Senate, and several have been in the lower and upper houses of the Dominion Parliament. A considerable number have been and are teachers in the public and higher schools; some have become lawyers, physicians, missionaries to the heathen and ministers of the gospel of Christ. The majority of them are among the best farmers, mechanics, ship-builders, navigators and seamen.

The estimated population of Lunenburg county at present is about 34,000, of which probably more than one half is of Germanic ancestry. Out of a population of about 550,000 in the entire province over 50,000 are of the same origin. The Scotch are the most numerous in Nova Scotia—New Scotland; next in order are the English and Irish, while the German and French are nearly equal in numbers.

NOTE.—The writer of these historical sketches had his home at Mahone Bay, Lunenburg county, N. S., from July, 1876, till the summer of 1885.

DIE MACHT DER FRAU

(Angeblich äthiopischen Ursprungs)

So stark auch das Eisen, das Feuer besiegt es;
Das Feuer ist stark, doch dem Nass unterliegt es.
Das Wasser, das starke, die Sonne schlürft ein,
Doch das Dunkel der Wolke verlöscht ihren Schein.

Die Wolke ist stark, doch im Sturme verfliegt sie.
Die kräftige Windsbraut, die Erde besiegt sie.
Die Erde, die Riesin, der Mann, er bezähmt sie.
Die Männer sind stark, doch der Kummer, er lähmt sie.

Der mächtigste Kummer, dem Wein unterliegt er.
Der Wein ist zwar stark, doch im Schläfe verfliegt er.
Was da ist, muss sich beugen, wohin ich auch schau';
Doch Eins bündigt alles, und das ist die Frau.

WOMAN THE STRONGEST FORCE

(Said to be of Ethiopic Origin)

Tho' iron is strong, fire always can fuse it;
And fire has a master, for water subdues it.
The sun drinks the water, as greater in might,
Till the clouds, ever growing, extinguish his light.

The stormwind the masses of cloud quickly scatters,
But the earth in his fury still vainly he batters.
This solid old earth pays tribute to man,
Whom grief will disable, if nothing else can.

The wine-cup the keenest of sorrows will banish,
But the strength of the wine in slumber will vanish.
Each force in succession must yield and fall;
But Woman, forsooth, is the victor of all.

A Short History of Selinsgrove

BY REV. G. W. GENSZLER, SELINGROVE, PA.

(Concluded)

Vain Appeals to the Governor

THE colonists appealed in vain to the Governor for aid; for some reason the Governor suppressed their appeals and reports of these outrages. He no doubt was waiting for instruction from the proprietors and was afraid that, if he should advise the Assembly of the actual state of affairs on the frontier, they might make a move not in accord with the wishes of the proprietors and he would have to bear the blame. What the actual state of affairs was, we can learn from a letter sent by Richard Peters to Conrad Weiser, which reads as follows:

Oct. 18th, 1755.

This is a private letter to tell you that we all blame the Governor very much for not laying before the Assembly all the Indian news. Your letter of the 4th of October, and Croghan's information to Charles Swaine.* But as he is determined not to say anything more to the Assembly till he hears from the King's ——— I am put under intolerable difficulties.

By advise of Mr. Allen I showed the Speaker, in confidence, George Croghan's letter to Charles Swaine, and likewise your letter of the 4th of October, 'tis last I did as I told him, to be informed of what ——— and ——— was come to respecting the Indians, but ——— said I had no orders from the Governor to show to him. This is certainly disagreeable work, but I could not rest until (the) contents of your letter and Swaine's was somehow made known to them, that they may take ——— measures ——— out of the Governor ——— for the lives of people are not to be played with, not thrown away because the two parts of the Legislature differ, at least I am determined not to be accessory to such a step. I moved (?) (leave it) to you whether in this unhappy difference you should not write to the Speaker as well as to the Governor, at least all the news. Pity me dear Conrad and take off from my mind all that you can. Give full accounts, give full and clear advise, say everything you shall judge proper and notwithstanding public differences, make known to both sides all the particulars that are absolutely necessary.

I am yours ft.

(This is private)†

R. PETERS.

* Pennsylvania Colonial Records, Vol. VI. pp. 640-642.

† From the manuscript collection of Conrad Weiser's correspondence, in possession of the Pennsylvania Historical Society.

Avengers Soon Disbanded—Fort Augusta

The Indians, emboldened by their first success, kept the frontier in terror by their outrages. Harris upon his return at once informed the Governor of the state of affairs and urged prompt action. When the news reached Conrad Weiser, he without delay sent out a general alarm, calling upon the neighbors to rally to the defense of their countrymen. Five hundred responded to the call and when told what had taken place declared with one voice that they would follow where Weiser would lead and avenge this foul deed.

Before they reached Harrisburg, however, they, for some reason, disbanded and returned to their homes. It was about this time that the Indians abandoned their headquarters at the forks of the Susquehanna, burned their town, Shamokin, and withdrew from this region. The fact that they burned their town shows that they never intended to return; they had learned by experience that when the white man once lays his hand upon anything he never will let go.

Soon after this the Governor, for the protection of the remaining whites and as a barrier to keep the red men from floating down the river and falling upon the settlers farther down the stream, gave orders that a fort should be erected at the point where the North and West Branches meet, on the site of the old Indian camping-ground. This was known as Fort Augusta.

The building of this fort afforded the needed protection to those who wished to take possession of the newly purchased territory. Soon large numbers flocked to this region and began to build their homes in the trackless forests.

The Pioneers of Selinsgrove

A draft made in 1762 shows only one house on the ground now embraced within the borough-limits of Selinsgrove—that of John McCauken. An old record states that George Gabriel also had a



SUSQUEHANNA UNIVERSITY AT SELINGSGROVE, PA.

house on the ground, but where it stood I have not been able to discover. Among others who came here at an early date were John Adam and Jacob Adam Fischer, who purchased the lower part of the Isle of Que from the heirs of Conrad Weiser. Their descendants still own this land and live there. Benjamin Weiser, a son of the interpreter, built himself a cabin a little north of the Fischer estate, near where the old log grocery stood. He was of a very retiring disposition. It is said that his house was so surrounded by brush that it was invisible until you stood at the very door.

Another early pioneer was Conrad Weiser, a grandson of the interpreter, who made his home on the mainland and laid out a town called Weisersburg. It began where the opera-house now stands and extended south along Market street; it is now embraced by the borough-limits of Selinsgrove. To this day the older people sometimes refer to it as Weisersburg.

Some historians claim that John Snyder, a brother to Simon Snyder, the Governor, laid out the first town, but before he had time to dispose of any of the lots he was thrown from a fractious horse and killed. Whether this is true and, if so, what he intended to call the town I have not been able to discover. From several old deeds that I have examined I am persuaded that those historians are in the wrong; these deeds show that all

the ground upon which Selinsgrove stands was owned by the heirs of Conrad Weiser, and in the transfer no mention is made of Snyder.

Laying Out the Town—Lots Drawn by Lot

Anton Selin, a Swiss Catholic, came to these parts soon after the Revolution. That he took an active part in this war we infer from the fact that he was honored with a captain's commission. He was also a member of the Society of the Cincinnati, and his certificate of membership, signed by George Washington, is now in the possession of Mr. H. D. Schnure, one of his many descendants.

After coming here he married the sister of John and Simon Snyder, purchased the ground north of the Conrad Weiser tract, had it surveyed and laid out in lots and made an attempt to dispose of them. This was the original town of Selin's Grove, beginning, on the south, at a point near where the opera-house now stands and running north along the public highway leading from Harrisburg to Northumberland, now known as Market street.

The manner in which Selin disposed of the lots will no doubt prove of interest to the reader. It was as follows:

Plans and Conditions of Selinsgrove.

The lots are fifty feet front and sixty feet deep, except the lots from number one to eight, which are one hundred and fifty feet deep. Conditions for purchase are as follows: As soon as eighty lots are sold, the lot of each purchaser shall be determined by draw-

ing, under the inspection of chosen, honest men, who shall be appointed judges to superintend the drawing, so that each purchaser shall have the lot coming out against his name, a book of which shall be kept, and lodged with the judges for that purpose; that the proprietor engages, as soon as the drawing is completed, to convey to each purchaser a clear and indisputable title, free from ground-rent forever, to his lot or lots, with all privileges set forth in the plan, the purchaser to be at the expense of said title.

Lots shall be reserved for the use of religious societies.

The proprietor reserves the lots Nos. 2, 55, 57, 54 and 41.

Each purchaser shall receive a ticket for a lot, and have his name enrolled in a book to be kept for that purpose, on paying the sum of five pounds.

Ticket.

.....
Northumberland County.

Selin's Grove.

(No.)

This ticket entitles the bearer to such lot as shall be drawn against its number, free from ground-rent forever, agreeable to the conditions of the plan of said town.

First House and First Business-Place

John Kern, a watch-maker, is reported to have built the first house in the newly laid out town. It stood on the corner of Pine street and Strawberry alley, half-way between Market street and the creek. When asked why he did not build up in the town, he answered that there never would be a town there. He had good grounds for saying this; most of the people preferred to live nearer to the river, since this was the natural highway and almost all the traveling was done by boat and raft. Besides, another town had been laid out by a certain Charles Drumm on the Isle of Que. This town was known as Charlestown and was later added to Selin's Grove.

The house built by Kern stood until 1870, when it was torn down and replaced by a brick structure, now owned and occupied by A. B. Keck, Esq., our justice of the peace.

The first place of business of which we have any record was a tavern, opened by Anton Selin in 1784. In 1802, the year the first church was built, there were at least three taverns here. That the people in those days were heavy drinkers, we learn from the fact that in

1820 at least six taverns and four distilleries were in the town and only one church. At present there are four taverns and five churches.

The building of the Pennsylvania Canal gave an impetus to the town; many families moved here and made this their permanent home. Selinsgrove became the market for the whole of Snyder county and the other counties lying to the west. Some of the stores employed from ten to fifteen clerks.

Selinsgrove a Borough—Two Bad Fires

As early as 1827 Selinsgrove, by an act of the Legislature, was incorporated into a borough; but the opposition of the citizens of Penn's township was so strenuous that the next Legislature (1828) repealed the act. It was not till Sept. 24, 1853, that the court of Union county decreed that Selinsgrove should be a borough. George Schnure, one of the leading citizens, was elected the first burgess.

On the night of February 21, 1872, Selinsgrove was visited by a great conflagration. Before the fire could be got under control much valuable property was destroyed. Hardly had the people recovered from their fright and begun to build when, on the evening of October 30, 1874, another fire broke out. In this fire the best part of the town was reduced to ashes. This calamity aroused the people to the need of better means for fighting fires in future; so they organized a fire-company and purchased a fire-engine and two hose carriages. Soon afterwards a hook and ladder truck was added and a hook and ladder company organized. The water-supply being insufficient, after considerable agitation, which resulted in a law-suit, a charter was granted to Peter Herdic and others to supply the town with sufficient water. January 9, 1886, water was pumped into the pipes and the first stream thrown from the water-plugs.

The water is taken from Penn's creek, one of the purest streams in the Commonwealth. Typhoid fever is a thing unknown in Selinsgrove. At present the water-works are owned and operated by Judge H. M. McClure.



HON. SIMON P. SNYDER,
Governor of Pennsylvania, 1808-1817.

Growth Retarded—Electric Illumination

The building of the Lewistown and Sunbury Railroad and the abandoning of the Pennsylvania Canal was a severe blow to the prosperity of Selinsgrove, as it diverted trade from the town. Instead of the farmers coming to town to sell the products of their farms and returning with provisions to last them through the winter, small towns sprang up along the railroad, and general stores were established throughout the county. At present, however, the town has received a new impetus. During the last six months J. Murray Africa, in behalf of some unknown company, has been purchasing all the land between Selinsgrove and Sunbury, having already secured over three thousand acres. In 1906 another company secured a charter under the title of the Middle Creek Electric Company, erected a dam across the creek a few miles below town and installed an electric plant. The town entered into a contract with this company to illuminate the streets of the borough. The terms

of the contract are that the company is to furnish twenty two-thousand-candle-power arc-lights, for which it is to receive twelve hundred dollars annually.

On January 19, 1907, these lights were turned on for the first time.

A Church Turned into a School

When Anton Selin drew up his plans for Selin's Grove he did not ignore the need of places of worship, as this clause in the "Plans and Conditions" already mentioned: "Lots shall be reserved for the use of religious societies," plainly shows.

As early as 1780 the members of the German Reformed Church took advantage of this provision and secured a lot on the corner of Pine and High streets, the lot upon which the public school-house now stands, and began the erection of a place of worship. Jacob Gemberling, Francis Rhode and Conrad Hahne superintended the building. For some reason the building was never completed, although at one time it was ready for the roof. The whole project was later abandoned and the lot reverted to the town; afterward it was completed and used for school-purposes. This, however, was not the first movement made in this neighborhood to erect a church. As early as 1766 the Lutherans of this vicinity made application for a warrant to secure a tract of land to be used for school- and church-purposes. On April fourth of the same year the proprietors of Pennsylvania issued a warrant for a tract of ninety-two acres in trust of the Lutherans for church- and school-purposes. This tract lay about two miles west of the town, where Salem now is.

In 1775 a regular organization was effected and the warrant was regularly taken out by Melchior Stock and others, in trust of the Lutherans and Reformed.

We have no positive records when the first church in Selinsgrove was built, but the supposition is that it was about the same time that the Reformed people began building in town. May we not believe that the Reformed people of Selinsgrove united with their brethren



GOV. SNYDER'S MANSION AT SELINGSGROVE, PA.
Built in 1815. Now owned by Horace Alleman

at Salem and for this reason abandoned the work here?

First Lutheran Service in this Region

That this church at Salem was at first intended for all the Lutherans west of the Susquehanna is evident; but those living along the river do not seem to have joined heartily in the movement, for I find only a few names from this vicinity on the list of subscribers. The first Lutheran service in this locality of which we have any record was held a short distance below town, on the Isle of Que, June 29, 1771, by Rev. Frederic A. Muhlenberg, who was a son of Henry Melchior Muhlenberg and at this time pastor of the Lutheran church at Tulpehocken. In company with Conrad Weiser he made a trip to the place which afterwards became Selinsgrove. He arrived at the home of Benjamin Weiser, on the Isle of Que, June 27. Confessional services were to be held on the 28th, but owing to the heavy rains and the high water no one was able to come. The next day, the weather being fair, a large crowd gathered, coming from up and down the river, who reported that, owing to the swollen condition of the river, half the people that had intended to come were compelled to stay at home.

In order that we may understand how the people living in that day amidst the savage wilds hungered and thirsted for the Bread of Life, I will here insert what Muhlenberg says of the occasion.

On the 30th a great crowd of people, mostly Lutherans, gradually assembled. They all came in canoes, from up and down the Susquehanna. I did not know what to do, as so many had arrived. Both the house and the barn were too small. It was therefore decided that I should stand within the door-space, on a platform. In the meanwhile they (the people) would bring some twenty saplings and set them up to afford shade, so that the people could hold out during the heat. This was done and I must say that every thing passed off well. I stood on the platform between two trees, whose shade protected me. The people occupied rails, logs and the green-sward in the yard. During the singing and prayer everybody stood up reverently. During the sermon they rested under the shade of the trees. Methinks I never saw a more solemn occasion.

Before the sermon I baptized eighteen children, all in a row. But there would have been more if it had not rained yesterday.

In the introduction I referred to the fact that they had invited me to declare the counsel of God concerning their salvation, and that I would now do this at their earnest solicitation. My text was Acts 16:30 ff: "What must I do to be saved?" etc.

The people were unusually attentive. Would that we might consider what a privilege it is to have the Word of God in hand and hear it proclaimed so frequently! But before the sermon I held a confessional service, and now sixty persons partook of the Lord's Supper. God grant that it may redound unto life and salvation to them. At first I would have been willing to preach the second time, but it was three o'clock already. The people had endured the heat; they were hungry and thirsty and were far from home. Therefore it could not be done.

Since it is an established fact that Muhlenberg preached here and not at Salem, as the earlier historians claimed, may we not surmise that other services were held here occasionally by such visiting pastors as Enderlein, Walters and others? We are led to believe this from the fact that Rev. Janensky (1790), who succeeded Enderlein, the regular pastor of Salem and Freeburg, preached here occasionally, and that in 1802 Rev. John Herbst, who was the regular pastor here, was at the same time pastor of Salem.

The Building of Sharon Union Church

The first distinct record that has fallen into our hands is a subscription-list bearing date January 1, 1801. This list seems to indicate that at a congregational meeting resolutions were adopted to

erect a new church. The heading of this list reads as follows:

We, the undersigned, promise to pay to the building-committee who shall be hereafter elected, to build a Union Church, Lutheran and Reformed, in Selins Grove, in such a manner as shall be determined by the united vote of both congregations. The correct sum, which we have written over against our names, shall be ordered and paid at such time and in such a manner as shall be decided by the united vote of both congregations.

On this list 148 pounds and 22 shillings were subscribed. The writer has in hand several other lists, all in German, making the total amount 471 pounds, 18 shillings and 3 pence, or \$2284.22.

The ground upon which the church was to be erected was donated by Conrad Weiser, Jr., who also gave another lot for school-purposes and one for a burial-ground. Work was now begun on the church. The corner-stone was laid June 7, 1802. The dedication took place the following year. The church was 40 by 38 feet, built of fine pine logs, and stood until 1885, when it was torn down and the present structure built in its place. The church is now known as the First Evangelical Lutheran; in the earlier days, it was called *die Sarons-Kirche*.

Other Churches of Selinsgrove

The Lutherans and Reformed worshiped here in harmony until the year 1855, when the Reformed members, under the leadership of Rev. Clement Z. Weiser, late of East Greenville, decided to erect their own place of worship. The separation was made in a peaceful manner, the Lutherans paying \$1000 for the interests of the Reformed.

The Reformed erected their new place of worship at the north end of the town, a short distance beyond the railroad, where they have been worshiping ever since.

In 1843, Rev. J. P. Schindel, the Lutheran pastor, attempted to introduce into the congregation the new revival measures. The better element in the congregation seriously opposed this movement as being foreign to the doctrine of the Lutheran Church. But when Mr. Schindel, backed by the vestry, persisted

beginning a revival and introducing the mourners' bench, the conservative element of the church elected a new council and locked the doors upon the pastor.

Thereupon he and his followers, among whom were the wealthiest and most influential members of the community, organized themselves into a new congregation and erected a new place of worship, on the opposite side of the street, a short distance further north. The new church was called Trinity Evangelical Lutheran church.

That the First church was saved to the General Council is chiefly due to the Fishers and Ulrichs. More than two hundred members withdrew and joined Trinity, while only about one hundred remained.

At present the membership of the First church is 350, and Trinity reports 300.

In 1848 the Methodist Episcopal congregation erected a place of worship on Water street, above Pine. This building



Photo by R. L. Ulrich
MONUMENT TO GOV. SIMON SNYDER AT
SELINSGROVE, PA.

was destroyed in the fire of 1875. The following year the present building was erected. At one time this was a strong and influential congregation, but having no material to draw from, as the surrounding country is strongly Lutheran—55.5 per cent. of all the people in Snyder county being Lutherans—the membership has dwindled until at present they have less than one hundred.

The Baptists had built a church here in 1860, which was destroyed by fire in 1872, and was never rebuilt. At present no Baptist people are living here.

Mary Snyder, a descendant of Governor Snyder, a short time before her death (1900) began the erection of an Episcopal Church; but before it was completed she died. By her will it was discovered that she had bequeathed, not only the church, but all her property, to the Central Diocese of Pennsylvania. This was a unique church—a church without any members, as there were at the time only a few Episcopalians in the whole county.

First Schoolhouse—Susquehanna University

The Lutheran and Reformed congregation, in the early part of the last century, began the erection of a schoolhouse on the lot donated by Conrad Weiser, Jr. A subscription circulated for this purpose is in the hands of the writer.

This schoolhouse was built in the form of an eight-sided polygon and was known as "the Pepper-Box." The present opera-house occupies the site.

A log schoolhouse was also built upon the site where the present schoolhouse stands. This was at first intended as a Reformed church. In 1870 this was torn down and a two-story brick building erected. The fire of 1874 destroyed this building and the present one took its place in 1876.

Another school-building was erected on the Isle of Que in 1830 and rebuilt in 1876. Several years ago it was abandoned for school-purposes, the scholars being transferred to the town-school. At present this building is used as the town-almshouse.

The chief boast of the town is Susquehanna University. This school, known at first as Missionary Institute, was founded by Rev. Benjamin Kurtz, D.D., in 1858. Selinsgrove was selected as the site because it offered the best inducements, subscribing the sum of \$15,112 for this purpose. The object of the school was to train young men for the gospel ministry of the Lutheran Church.

The school, however, soon outgrew the expectations of its founders, and the need of a wider scope of education was felt by all.

In 1893 a charter was granted to the institution, authorizing the trustees to change the name to Susquehanna University. The college course was changed from two years to four and new buildings were added from time to time. New courses were introduced and the faculty was increased, until at present it is one of the leading institutions of learning in this part of the State.

The Susquehanna Female College, founded in 1858, was at one time a flourishing school, but has been abandoned for some time.

Governor Snyder—Industries of Selinsgrove

The chief person of whom Selinsgrove boasts is Simon Snyder, who arose from the humble rank of tanner to the exalted position of Governor of Pennsylvania. This office he held for three consecutive terms. He also served in the Legislature, was elected Speaker of the House, and later became a member of the State Senate.

His house, known as the Snyder Mansion, is still in a good state of preservation and at present owned and occupied by Horace Alleman, Esq. The Governor's remains rest in the Lutheran cemetery behind the First Evangelical Lutheran church, and the State has erected a suitable monument over them.

Selinsgrove at present numbers about seventeen hundred inhabitants. It boasts of five churches, eight general stores, one planing mill, four hotels, one shoe-factory, two shirt-factories, two drug-stores, one undertaker, two hardware-stores, five doctors and twelve ministers.

The Hartman Family

BY PROF. W. L. HARTMAN, PERKIOMEN SEMINARY, PENNSBURG, PA.

(Concluded from April Number)

Elizabeth Hartman (4) and Descendants

ELIZABETH HARTMAN (4), daughter of Michael Hartman (3), was born September 18, 1813. She was married at Orwigsburg, Pa., to Samuel Weiser, and died at Port Clinton in 1854. Mrs. Weiser's family consisted of thirteen children, as follows: John (5), Samuel (5), Frank (5), Henry (5), George (5), Morgan (5), Michael (5), Charles (5), Amanda (5), Anna (5), Lucretia (5), Priscilla (5) and Elizabeth (5). Of these, seven died in childhood—George, Morgan, Michael, Charles, Amanda, Anna and Lucretia.

John Weiser (5) was never married. He served as a soldier in the Civil War, but never returned. Samuel Hartman Weiser (5) also served in the Civil War, and was an officer in a Pennsylvania company. After his return from the war, he was married in 1867 to Catherine Smaile. He left Pennsylvania in 1872 to settle in Kansas, where he died June 2, 1889. His family consists of eight children: Samuel (6), John (6), Phoebe (6), Willis (6), Curtis (6), Pearl (6), Esther (6) and Ida (6). Samuel Weiser (6) is married to Nancy Hall and resides in Iowa. Their family consists of four children: Ward (7), Elwood (7), Nora (7) and Margaret (7). John Weiser (6) is married to Rosa Jones and lives at Harlan, Kansas. He is the father of one son, Elgin (7). Phoebe Weiser (6) resides at Fairbury, Neb., and is married to Philip Bloyd. They are the parents of two children, Eva (7) and Goldie (7). Willis (6) is married to Jennie Teeple and lives at Harlan, Kansas. He has no children. Curtis (6) is married to Pearl Courtner and their home is at Man-kato, Kansas. They also have no children. Pearl (6) is married to John St. Clair, of Portis, Kansas. They have one daughter, Beulah May (7). Esther (6) died in childhood, in 1894. Ida (6) is single and employed as teacher in the schools of Harlan, Kansas.

Frank Weiser (5) was never married. He is now in a hospital undergoing treatment for a wound received a number of years ago. Henry Weiser (5) was also a soldier in the Civil War and was afterward married in Pennsylvania to Anna Betts. He also migrated to the West, though his wife died while he was still living in Pennsylvania. Their children are Henrietta (6) and Matilda (6), who is married to a Mr. Robinson of Selden, Kansas. Priscilla Weiser (5) is married to John Kershner and resides in Delano, Pa. Their family consists of about eight children. Elizabeth Weiser (5) was married to John Crawford, in Reading, Pa., in 1867, and now resides in Osborne City, Kansas. Her family consists of five children: Minnie (6), Charles F. (6), Harry J. (6), Samuel W. (6) and Lotta Hartman (6). Charles, Harry and Samuel are single, and living at home; Minnie is married to L. M. Northway and mother of two children, Frank Earl (7) and Venda Lucille (7). Lotta Hartman (6) is married to L. W. Powers and has one daughter, Gwendolin Mildred (7). Both Minnie and Lotta reside in Portis, Kansas.

Rebecca Hartman (4) and Descendants

Rebecca Hartman (4), daughter of Michael Hartman (3), was born September 2, 1820. She is still living and a grand old lady, having attained to the age of almost 87 years. She was married to David Schantz, who died a number of years ago, and resides with her daughter, Annie, at 332 Lombard Street, Reading. Mrs. Schantz is the mother of seven children: William H. (5), Jacob (5), John (5), Catherine (5), Mary (5), Annie (5) and Sarah (5). William H. Schantz (5) lives at 1958 N. Patton Street, Philadelphia. He is employed as clerk at the St. James Hotel, in that city. He has four children: Carolyn (6), Sara Rebecca (6), Clarence A. (6) and Harry Raymond (6). Carolyn (6) was mar-

ried to Charles E. Rahter, deceased, of Baltimore, and is the mother of one son, Charles A. (7). Sara Rebecca (6) is married to Lewis Hoffman and also mother of a son, Howard (7). Clarence A. (6) is living at home. In a Fourth of July celebration some years ago he received severe injuries from which he has never recovered, and he is now an invalid. Harry R. (6) died in 1903 at the age of about 30 years, unmarried.

Jacob Schantz (5) is father of one son, Harry (6), who is living in California. John Schantz (5) is single and lives in Reading, Pa. Mary Schantz (5) is deceased; she was unmarried. Catherine Schantz (5) is married to a Mr. Reeves, who lives in Media, Delaware county, Pa. She is mother of one son, Christian (6). Anna Schantz (5) was married to a Mr. Fields and resides at 332 Lombard Street, Reading, Pa. She also has one son, Roy (6). Sarah Schantz (5) is the wife of Henry Hinner-shitz of 956 N. Twelfth Street, Reading. Her family consists of nine children: Harry (6), Rosa (6), Amelia (6), William J. (6), Calvin S. (6), Charles R. (6), Annie (6), George (6) and Raymond (6). Harry (6) is married to Lizzie Melener, but has no children. Rosa (6) is the wife of Harry Templin and lives at Tenth and Amity Streets, Reading, Pa. They also are childless. Amelia (6), who died Jan. 9, 1902, was the wife of John F. Schlegel. Her children are: William F. (7) (deceased), Margaret M. (7), Annie S. (7), and Florence M. (7) (deceased). William J. (6) is married to Agnes Haas and father of two children, Ralph (7) and Esther (7). Calvin S. (6) is a carpenter, employed in the Reading car-shops. He is married to Emma Rhoads and has a daughter, Edna (7). Charles R. (6) is also a carpenter. His wife was Nora Seiders, and they too have a daughter, Ruth (7). Annie, George and Raymond Hinner-shitz (6) are still single and living at home.

Phoebe Hartman (4) and Descendants

The daughter of Michael Hartman (3) generally known by the other members of the family as Phoebe, but whose name

is recorded in the old family-Bible as Christina, was married to Elijah Lemon, of Fishing Creek, Columbia county, Pa. Way back in the forties they moved to Illinois, where Mr. Lemon engaged in farming near a village called Hamlet. Mrs. Phoebe Lemon died in 1904, residing then near Good Hope, McDonough county, Ill. The family of Elijah and Phoebe Lemon consists of six children: James Harvey (5), Elisha H. (5), Charles W. (5), Amanda (5), Martha (5) and Clarissa A. (5). James Harvey Lemon (5) is married to Emily Kautz. He served three years in the war of the Rebellion and participated in many hard battles. After the war he engaged in teaching and did some farming in connection with his professional work. He now resides near Burlington Junction, Mo., where he has a farm of more than a thousand acres, and is extensively engaged in stock-raising. For a number of years he has been a member of the General Assembly of Missouri. He has always been an advocate of progress and education, and three of his children hold normal certificates of their native State. His children are: William P. (6), Charles W. (6), Harvey A. (6), Nellie J. (6), Sadie K. (6) and L. Amy (6). William P. (6) is married to Etta Pence; he is father of a son, William (7), and another child, who is deceased. Charles W. (6) is married to a Miss Patterson, and has no children. Harvey A. (6) is single and resides at home. He is engaged in teaching and farming. Nellie J. (6) is married to Edward Jones, of New Jersey, and has no children. Sadie K. (6) is the wife of Dr. Horace S. Dowell and the mother of a son, Donald H. (7). L. Amy (6) is single and lives at home.

Elisha H. Lemon (5) is a retired farmer residing at Lordsburg, Cal., and married to Cora Dean. They have one daughter, Bernice (6). Charles W. Lemon (5) is married to Jennie Moore and has no children. Amanda Lemon (5) is the wife of Frank Simpson, of Good Hope, Illinois. Their family consists of James (6), Frank (6), Eva (6), Alice (6), Martha (6) and Benton (6). James (6) resides at Colorado Springs,

Colorado, and has three children. Frank (6) lives in Kansas. Eva (6) is married to a Mr. Moore of La Junta, Col.; they have three children. Alice (6) is the wife of a Mr. Turrentine, a newspaper-editor of Wetmore, Kansas; she too is the mother of three children. Martha (6) is married to Lemuel Lindsey and has one child. Benton (6) is single and lives in California. Martha Lemon (5) was the wife of Van Dyke Cruser, deceased, and by him had a daughter, Elsie (6), also deceased. She is now married to Herman Kyser, but no children have been born to this union. Clarissa A. Lemon (5) was married to Everett Ingals and is the mother of three children: Laura (6), Charles (6) and Luella (6). Laura (6) and Charles (6) are both married, and the latter has two children.

(Besides Mrs. Rebecca Hartman Schantz (4), mentioned above, there is one son of Michael Hartman (3) still living. He, however, is the issue of a second marriage and therefore a step-brother to the other members of the third generation of the Hartman family. He was born August 23, 1832, and is now living in Easton, Pa. He was never married.)

Isaac Hartman (3) and Descendants

The second son of Michael Hartman (2) was Isaac Hartman (3). He was married to Catherine Luckenbill and settled near Benton, Columbia county, Pa. Both he and his wife are buried there. His children were: Mary (4), Abraham (4), Isaac (4), John (4) and Daniel (4). Mary (4) was the wife of John Stiles, who lived at Berwick, Pa. The children of this union were: Katie (5), Frank (5), Ida (5), Lewis (5), Maggie (5) and Eva (5). Katie Stiles (5) is married to a Mr. Bishline. Their children are: Harry (6), Atta (6), Ada (6), Walter (6), Mary (6), Ralph (6), Guy (6) and Lillian (6). Harry (6) is single. Atta (6) is married to Roy Smoyer and is the mother of three children: Martha (7), Helen (7) and Madeline (7). Ada (6) is the wife of a Mr. Hagenbuch and has two children, Paul (7) and Helen (7). Mary (6) is married to Harry Mil-

ler, but has no children. Walter (6) and Guy (6) are also married, while Ralph (6) and Lillian (6) are still single. Frank Stiles (5) emigrated to Oklahoma and was married there. He has three sons. Ida Stiles (5) is married to Matthew Gearhart and mother of two children, Helen (6) and Lester (6). Lester is married and has two children. Lewis Stiles (5) (deceased) married Annie Chamberlain and had no children. Maggie Stiles (5) is the wife of a Mr. Clark and mother of several children. Eva Stiles (5) is single and resides at Berwick, Pa.

Abraham Hartman (4) married Cecilia Rantz, and was the father of two sons, Isaac Alfred (5) and Jonas (5) deceased. The former is married to Alverna Siegfried and has one daughter, Ada (6). Jonas was married to Maggie Knouse and has a son, A. J. (6). Isaac Hartman (4), who resides at 1311 S. Frazer Street, Philadelphia, is father of the following family: Della (5), Eva (5), Lulu (5) and Charles (5). Della (5) is the wife of Nelson Bennett and has no children. Eva (5) is married to William Barker and has one son, James (6). Lulu (5) and Charles (5) are single. Both John (4) and Daniel (4) have no children. John is married to Hannah Gibson; Daniel's wife was Elmira McHenry.

George Hartman (3) and Descendants

George Hartman (3), third son of Michael Hartman (2), settled at Benton, Pa., as did his brother, Daniel, and his sister, Mary (Polly), besides Michael (3) and Isaac (3), previously mentioned. The family of George Hartman (3), who was married to Polly Rishell, consisted of no less than eleven children: Charles (4), Samuel (4), Hannah (4), Michael (4), William (4), Thomas (4), John (4), Daniel (4), Clinton (4), Maggie (4) and Katie (4).

Charles Hartman (4) is married to Sarah Fritz; they have no children. The wife of Samuel Hartman (4) was Catherine Kline and they are the parents of eleven children: Mary (5), Jane (5), William (5), John (5), Rose (5), Ben-

ton (5), George (5), Thomas (5), Della (5), Alice (5), Byron (5). Of these, George and Della are deceased. Mary (5) is the wife of William P. Robbins and mother of two children, Ella (6) and George (6). Jane (5) is married to William Fritz, but has no children. William (5) is married to a Miss Bower and has three children, whose names are unknown to the writer. Rose (5) is the wife of Hiram Kline and mother of two children. John's (5) wife is Elizabeth Lewis and they have six children. Benton (5) is married to Lena Cocher and has one child. Thomas (5) is married to Stella Kile and has three children. Alice (5) is the wife of Bruce Sutliff and they have one child. Byron (5) is married to Ina Heacock and has no children.

Hannah Hartman (4) is married to Phineas Remley and mother of four children: Alice (5), Albert (5), Boyd (5) and Ella (5). Alice (5) is the wife of George McHenry and mother of seven children; Charles (6), K. P. (6), Mayme (6), Minnie (6), Pearl (6), Mearl (6) and Luella (6). Of this generation, five are married: Charles (6), to Katie Hess; K. P. (6), to Chrolinda Keeler; Mayme (6), to Ray —; Minnie (6), to a Mr. Laubach, and Pearl (6), to a Mr. Kline. Albert Remley (5) is married to Maggie Gould, and father of seven children: Ernest (6), Opal (6), Austa (6), Boyd (6), Flora (6), Dwight (6) and Viola (6). Boyd Remley (5) is married to Alice Eckrote and has one daughter, Irma (6). Ella Remley (5) is the wife of C. J. Savage and has no children.

Michael Hartman (4), son of George Hartman (3), is married to Lydia Fritz. His family consists of these children: Clinton (5), Elwood (5), Mazie (5), Emma (5) and Bruce (5). Clinton (5) is married to Rebecca Remley and father of several children, whose names are unknown to the writer. Elwood (5) is married to a Miss Kiesler and has two children, Donald (6) and Grace (6). Mazie (5) is the wife of Wilson Robberts and mother of one child. Emma (5) is married to William Hostler and has three

children: Frank (6), Frederic (6) and Marie (6). Bruce (5) is not married.

William Hartman (4) is married to a Miss Hess and father of several children. Thomas Hartman (4) was also married to a Miss Hess. Both he and his wife died rather suddenly in January, 1907. They have one son, Ernest (5), who is married and father of one child. John Hartman (4) has no children. His wife was also a Miss Hess.

Daniel Hartman (4) is married to Elizabeth Keefer and has eight children: William (5), Samuel (5), Fries (5), Charles (5), Annie (5), George (5), Isaiah (5) and Edwin (5). William (5) is married to a Miss Gigger and has three children: May (6), Ada (6) and William (6). May (6) is the wife of a Mr. Correll and has two children. Samuel (5) is married to Hannah Wallizer, and has two children, William (6) and Clark (6). Fries (5) is married to Annie Knouse and has one son, Daniel (6), who is married to Catherine Hunderbust. Charles (5) is married to Bertha Triage and has two children, Harry (6) and Annie (6). Annie (5) is the wife of Elwood Knouse and mother of two daughters, Helen (6) and May (6). George (5) is married to Minnie Ash and has no children. Isaiah (5) is married to Margaret Swartwood and has two children, Frederic (6) and Ruth (6). Edwin (5) is still single.

Clinton Hartman (4) is married to Catherine Welliver and has five children: Bertha (5), Frank (5), Hurley (5), Ethel (5) and Elizabeth (5). Bertha (5) is the wife of Attila Lemon; Frank (5) is married to Bessie Connor, and Hurley (5) to Bessie Rhone. All are without issue. Ethel (5) and Elizabeth (5) are single.

Maggie Hartman (4) is married to a Mr. Sile. She is the mother of two sons. Katie Hartman (4) is the wife of Perry Knouse. They have no children.

Other Children of Michael Hartman (2)

Of the remaining children of Michael Hartman (2), Susan (3) was married to John Bowen. This family settled in Schuylkill Haven, Pa., or vicinity, but

the writer is not informed concerning its later generations. Neither John (3), nor Daniel (3), nor Mary (Polly) (3) was ever married. John died when he was still a young man, but both Daniel and Mary lived to a good, old age. Daniel in his youth was disappointed in love and suffered mentally from his disappointment, but he recovered fully from the shock and later in life was postmaster at Fishing Creek, Columbia county, Pa. Mary lived with her brother Daniel and kept house for him.

The Daughters of Pioneer Hartman

As was mentioned in the first article of this series, John Hartman (1) was the father of five children: two sons, John and Michael, to the tracing of whose families the preceding part of this history has been devoted, and three daughters: Catherine and two whose Christian names the writer has been unable to learn. One of these daughters, however, was married to Harry Silvis, while the other became the wife of a Mr. Wells. Of the family of Mrs. Wells very little information is available, but during the War of 1812 there was a young officer in the United States navy by the name of Michael Hartman Wells, who presumably was a descendant of this branch of the Hartman family.

Mrs. Harry Silvis (2) and Descendants

The Silvis family settled in the vicinity of Reading, Pa. Mr. and Mrs. Silvis were the parents of two children, a son, William, and a daughter, Justina.

William Silvis (3) was married to Elizabeth Keiper and father of six children: Rosa (4), Ellen (4), John (4), William (4), Daniel (4) and George (4). Rosa Silvis (4) became the wife of Jacob C. Hoff, of Reading, and also reared a family of six children: Augustus W. (5), John S. (5), Charles (5), Howard L. (5), Louise (5) and Harry C. (5). The first three of the sons named are prominent hardware-dealers in Reading, trading under the firm-name of Hoff & Brother. Augustus W. (5) is married to Florence Wootten and has no children. John S. (5) is married to

Elizabeth K. Bushong and has two children: Robert B. (6), a graduate of Princeton University, class of 1904, and Ruth B. (6). Charles (5) is married to Elizabeth Ferguson and has four children: Valeria F. (6), Elizabeth F. (6), Dorothy D. (6) and W. Ferguson (6). Howard L. (5) is married to Rose Barbey and is the father of a son, John B. (6). Louise (5) is the wife of Frazier Wootten and has no children. Harry C. (5) is married to Mary Bishop and has two children, Catherine (6) and Fred-eric (6).

Ellen Silvis (4) is the wife of George Welsh, of Reading. They are the parents of two sons, George (5), deceased, and William S. (5). John and William Silvis (4) both died single. Daniel Silvis (4) is married to Catherine Souder and father of three children: Benton (5), James (5) and Margaret (5), deceased. George Silvis (4) is married to Emily Richards and has these children: Richard (5), deceased, Emily (5), Margaret (5) and Caroline (5).

Justina Silvis (3) became the wife of William Ermentrout, also of Reading. Her family consisted of nine children, eight sons and a daughter: John (4), William (4), Philip (4), Benjamin (4), Daniel (4), Joseph (4), Samuel (4), James (4) and Mary Elizabeth (4).

John S. Ermentrout (4) was never married. He was a graduate of Franklin and Marshall College and of the Reformed Theological Seminary. He served for three terms (nine years) as superintendent of schools of Berks county. He was the second man to fill this office, being preceded in it by Dr. Good. Afterwards Mr. Ermentrout was employed as professor of Latin and Greek, English literature and mental philosophy in the State Normal School at Kutztown, Pa. He died July 21, 1881, in his fifty-fourth year.

William Ermentrout (4) was married to Ellen Leiss and father of four children: Katie (5), Eugene (5), William Herbert (5) and Gertrude (5). William H. (5) is married to a Miss Shoemaker and father of a son, Carl (6). Gertrude



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(5) is the wife of George B. Beaver and has three children: Herbert (6), George (6) and Gertrude (6). Herbert Beaver (6) is married to Bessie Johnson, and father of two children, Eleanor (7) and an infant (7).

Philip Ermentrout (4) was married to Susan Hoff, of Reading. He was for many years an alderman in Reading and a partner in the real-estate and insurance firm of Ermentrout and Zieber. He has been deceased for a number of years. His children are: Philip (5), Augustus (5), deceased, Percy (5), Jennie (5) and Nettie (5). Of these, Percy (5) only is married and has no children.

Benjamin Franklin Ermentrout (4) was married to Hannah Hain. He was a band-master and for many years served as director of the Ringgold Band of Reading. He has two children, Philip (5) and Justina (5).

Daniel N. Ermentrout (4) was also a graduate of Franklin and Marshall College. When a young man he studied law and was admitted to the bar of Berks county. He took an active part in local and national politics and represented his district, comprising Berks and Lehigh counties, in four Congresses, from

the Forty-seventh to the Fiftieth. He died during his last congressional term. He was married to Adelaide Metzgar and besides his widow left two children: a son, Fitz Daniel (5), and a daughter, Adelaide Martha Washington (5). Fitz Daniel (5) is a graduate of Yale and also member of the Berks county bar. He is married to Katherine S. Mealey.

Joseph Ermentrout (4) is married to Mary Krick. He was for many years a locomotive-engineer for the Reading Railroad Company, but is now retired and resides in Reading. He has seven children: William K. (5), George (5), Frederic (5), Robert (5), Laura (5), Sadie (5) and Maggie (5). All but Frederic and Robert are married. William K. is married to Kate Brumbach, George to Emily Johnson, Laura to Elmer Dietrich, Sadie to William D. Filbert, and Maggie to Solomon Brumbach. Sadie and Maggie have each two children, Sadie's being Joseph (6) and John (6), while Maggie's are Dorothy (6) and Marion (6).

Samuel Ermentrout (4) prepared himself in his youth to take up the medical profession as his life-work. During the Franco-Prussian war he was in the



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service of the Prussian government. He had charge of a general hospital at Metz and at one time had under his care 40,000 French prisoners. He received several medals from the Prussian government during this war in recognition of his excellent services. One of these is the Prussian service-medal, the other the medal of the golden cross. He is also the proud possessor of a letter from the French government, testifying to the efficient services he rendered the French while in charge of the Prussian hospital at Metz. Through a singular coincidence he spent considerable time during his services under the Prussian government in that region from which the pioneer Hartman emigrated, in Erbach, Germany. Dr. Ermentrout also served as a surgeon in our Civil War. He is married to Emma Keppleman and has two children, Robert Lee (5) and Edna Justina (5). Robert Lee Ermentrout (5) is married to Mary Yeitty, and father of one daughter, Dorothy (6).

James N. Ermentrout (4) is also a lawyer and for a number of years has been president judge of the civil courts of Berks county, which comprises the twenty-third judicial district of Pennsyl-

vania. He is now serving his third consecutive term as judge. He read law in his youth in the office of his brother Daniel. He is not married.

Mary Elizabeth Ermentrout (4) was married to Benneville de Bertolette, deceased. Her family consists of these children: Harry (5), Joseph (5), John (5) Elizabeth (5), Hettie (5) and Lottie (5). All these are married, but the writer has no information concerning their families.

Catherine Hartman (2) and Descendants

Catherine Hartman (2), youngest daughter of John Hartman (1), was married in 1803 to Andrew Fichthorn. She was the mother of a family of eleven children: John (3), Daniel (3), George (3), Sara (3), Charles (3), Catherine (3), Susan (3), William (3), Lewis (3), Henry (3) and Andrew (3).

John Fichthorn (3) was born in 1805. He was married and had three children: Mary (4), Rebecca (4) and Emma (4). Mary was the wife of Amos Seidel and had three children: Benjamin (5), John (5) and Rebecca (5). Of these, Benjamin and John are deceased. John died



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at the age of about nineteen, while still single; Benjamin married in the West and died there. Rebecca (5) is the wife of Daniel Heckman and has three children: Mame (6), Florence (6) and Charles (6). Mame (6) is the wife of a Mr. Ludwig and has one daughter. Charles (6) is also married.

Daniel Fichthorn (3) was born in 1806. He was married to Margaret Smith and father of nine children: Andrew (4), Joseph (4), Daniel (4), Jane (4), Charles (4), Lewis (4), William Augustus (4), Ella (4) and Catherine (4). Of these, Andrew died in his youth. Joseph is married to Sophia Huber and has these children: Daniel (5), Andrew S. (5), Sara Huber (5), William W. (5) and Joseph Huber (5). Daniel (5) died in infancy. Andrew S. (5) is a Lutheran clergyman and resides at 3602 Chestnut Street, Philadelphia. He is not married. Sara Huber (5) is the wife of J. I. Quigley and resides at Lewistown, Pa. She has one son, Fenton Richard (6). William W. (5) is married to Mary Couch and is father of two children, James Frew (6) and Susan Willis (6). Joseph H. (5) is married to Carrie M. Mullan and has one daughter, Marion (6).

Daniel Fichthorn (4) is married to Elizabeth Jane Lane and was the father of one child, Lane (5), who died in infancy. Jane and Charles Fichthorn (4) both died in infancy.

Lewis Fichthorn (4) is married to Susan Leitzell and has three children: Joseph (5), Roswell (5) and Lewis (5). Joseph is married to Cora Howard and father of three children: Howard (6), Lewis (6) and Susan (6). Roswell is married to Cora Dunnire and has one daughter: Martha Robinson (6). Lewis (5) is single.

William Augustus Fichthorn (4), deceased, was never married.

Ella Fichthorn (4) is the wife of Daniel Barr and mother of one daughter, Ella Gertrude (5), who is married to James Halfpenny.

Catherine Fichthorn (4) is married to Joseph R. Cordes and has three children:

Frank F. (5), Charles Lewis (5) and Ella Davis (5). Frank F. (5) is married to Ethel Theresa Lomax and is father of three daughters: Catherine Lomax (6), Margaret Hilda (6) and Ethel Gertrude (6). Charles L. (5) is married to Cora Simeral and has one daughter, Eleanor S. (6).

George Fichthorn (3) was born in 1808 and married to a Miss Lutz. He had five children: Clementine (4), Annie (4), Catherine (4), Susan (4) and James (4). Clementine Fichthorn (4) is married to William Call, of Reading; they have no children. Annie (4) is the wife of Daniel Root. Catherine (4) is married to John Miller and has two sons, whose names are unknown to the writer. Susan (4) is single. James (4) is married, but his wife's name is unknown.

Sara Fichthorn (3) was born in 1809, but died in infancy.

Charles Fichthorn (3) was born in 1810 and married to Lydia Henry. He had two children, Andrew (4) and Charles (4). Andrew married Phoebe Souders, but has no children. Charles is married to Kate Swartz and has three children—a son and two daughters, names unknown.

Catherine Fichthorn (3) was born in 1812 and married to Adam Fasig. She was the mother of two sons, Daniel, who died in his youth, and James. James Fasig (4) is married to a Miss Roland, and has five children: Catherine (5), Delilah (5), Adam (5) and two other sons. Catherine (5) is married to Jacob Barbey, but has no children. Delilah (5) also is married and has one child.

Susan Fichthorn (3) was born in 1814 and was the first wife of William Call, of Reading, who after her death married her niece, Clementine (4), daughter of George Fichthorn (3), mentioned above. Susan Fichthorn Call (3) was mother of two daughters: Kate (4), who is married to Edward Scull, and another, who died in her youth.

William Fichthorn (3) was born in 1816, and married to Julia Setley. They were the parents of ten children: Caro-

line (4), Mary (4), Emma (4), Louisa (4), Ellen (4), Kate (4), Clara (4), William (4) and two other sons, who died in childhood. Caroline (4) is the wife of George Hays and mother of two sons and a daughter, who is deceased. Mary (4) is married to William Eisenhauer, and has three children: Laura (5) and two sons, one deceased. Emma (4) is married to a Mr. Dietz and mother of four children—one son and three daughters. One daughter, who is deceased, was married and left a son; one of the surviving daughters is also married. Louisa (4) is the wife of a Mr. Young. They have a son, James (5), who is also married and father of a son. Ellen (4) is married to Lewis Wells, who resides at Sixth and Laurel Streets, Reading, Pa. They are the parents of a son and two daughters, one of whom is deceased. Kate (4) died single, but adult. Clara (4) is still single. William (4) lost his life through an accident, when grown up; he was not married.

Lewis Fichthorn (3) was born in 1818. There is a daughter of his living in Pinegrove, Pa., but her name is unknown to the writer.

Henry Fichthorn (3) was born in 1820, but died in childhood.

Andrew Fichthorn (3) was born in 1822 and died in 1903 at the age of 80 years, 7 months and 3 days. His father had died before he was born, and his mother died when he was only eighteen months old. He reared a family of eight children: Clara C. (4), Andrew (4), George (4), Annie M. (4), Hannah E. (4), Jacob (4), Martha (4) and Walter (4). Clara C. (4) is a maiden lady and resides at 30 South Eighth Street, Reading, Pa. Andrew (4) is married to Miranda Eberley and father of two sons: Kurtz (5), who is married to Kate Immel, and Luke (5), married to Mame Griesamer. George (4) is married to Matilda Wentzel and has eight children: George (5), Harry (5), William (5),

John (5), Ralph (5), Florence (5), Stella (5) and Edith (5). All are single but George, who is married and has two sons. Annie M. (4) is the wife of Dr. C. F. G. Bergner, a druggist who resides on Penn Street, near Eighth, in Reading. They had one son, John (5), who died in infancy. Hannah E. (4) was never married. She died several years ago. During the greater part of her lifetime she served as teacher in the public schools of Reading. Jacob (4) is married to Rebecca Crillman and father of two children, Grace (5) and Clarence (5), both single. Martha (4) is the wife of Samuel Yocum, and resides on Forty-ninth Street, Philadelphia. She is the mother of two children, Samuel and Clara. Samuel Yocum (5) is married to Lillie Faust and has two children, Catherine (6) and Grace (6); Clara Yocum (5) is prominently known in Philadelphia and vicinity as a vocalist. Walter (4) is married to Rosa Selig and father of two daughters, Emma and Mary (5), both single.

Conclusion

The history of the Hartman family has here been followed as closely as the data which the writer could obtain permitted. To be sure, it does not include all individuals in the country, or even in this section of the State, who bear the name of Hartman. It is impossible and would be absurd even to attempt to trace all the Hartmans in America to one pioneer, for upon investigation it was found that there were at least twenty-eight pioneer Hartmans who came to America from Germany and landed at the single port of Philadelphia, between the years 1740 and 1770. It has been the purpose of the writer to put into tangible form the records of the descendants of at least one of the Hartman pioneers, and it is to those who belong to this kin that these efforts are dedicated.

Hon. Henry A. Buchtel, D.D., LL.D.

Governor of Colorado

BY FREDERIC D. YEAKEL, DENVER, COL.

HENRY A. BUCHTEL, D.D., LL.D., Governor of Colorado, chancellor of the University of Denver (an institution of the Methodist Episcopal church), formerly pastor of Trinity Methodist church, of Denver, is a man of wide reputation for excellent achievement and a splendid integrity.

It was a fortunate day for the leaders of the Republican party in the State when, in the fall of 1906, they persuaded Dr. Buchtel to accept the gubernatorial nomination, after the place had been refused by the regular nominee of the State convention. The man that suggested the name of Dr. Buchtel to the committee whose duty it was to fill the vacancy upon the ticket, made a master-stroke of politics. The voters all over the State instantly fell in with the choice made, so that at the polls in November the result was an astonishing victory for the popular chancellor—and his party.

In the case of New York the nomination of Governor Hughes was compelled by the popular demand for the man, or a man of his stamp, and the party-leaders could not do otherwise. The Colorado politicians found in Dr. Buchtel a unique opportunity.

Here was a man of trained intellect; an eloquent, convincing speaker; a man of proven business qualifications, well and favorably known throughout the great Commonwealth; a staunch partisan, outspoken in his approval of his party's achievements for the State, the champion of his predecessors in office in their strong stand for law and order, even to the extent of military enforcement thereof when it had been deemed necessary.

As Governor he has publicly banqueted the most prominent bankers and business men, the pioneers and sons of pioneers of Colorado, who have built up the State, constructed roads over the moun-

tains and railroads into the mountain-parks and mining-camps, the promulgators of great manufacturing and public-utility corporations. Contrary to precedent, he has appointed his staff from among these, rather than from men of military career or predilections.

This extraordinary Governor has in his personal following a threefold constituency. First, the "church-people," from whose ranks he may be said to have stepped and whom he has served faithfully and most efficiently in the past. Second, the people at large, whose votes elected him so triumphantly, who now look for great things from so strong, experienced, fair-minded and assertive a personality; a man who has labored so constantly in the interests of Christian education and civic righteousness will not fail the people as their executive. Third, the more dominant constituency, his political sponsors, the men of financial and corporate consequence, who know their power and who, moreover, are not often overscrupulous in guarding and furthering their advantages over the proletariat.

The days when "the lion shall eat straw like the ox" have not yet come, so that anyone may perceive keen possibilities of conflict present. The party in power has promised legislation upon no less pertinent questions than railway-commissions, local option and the better regulation of private banking-concerns, and the Legislature now assembled is more at one with corporation-interests than with some of the Governor's policies concerning the public welfare and requirements. Despite all these evident incompatibilities, there has been a remarkable display of a hidden mastery of the multilateral situation by some one, who can be none other than Governor Buchtel himself.



Turning to the portrait of the man, a close scrutiny of the impressive features is hardly needed to reveal the many laudable qualities that constitute the Governor's sturdy character. Potency, earnestness, firmness, judgment, the highest degree of intellectuality, fairly radiate from the calm, well controlled countenance. His noteworthy signature is a study, so faithfully does it corroborate much that one traces upon the virile face of him whose hand has formed it.

The conviction results that the Chancellor-Governor has had the training and personal experience essential to the making of a good executive, that he will rise with the utmost readiness to any emergency, as well as to the unprecedented opportunities for the good and the useful that are awaiting him in his present official place.

Henry Augustus Buchtel was born near Akron, O., September 30, 1847. His father was Dr. Jonathan B. Buchtel, his grandfather Solomon Buchtel, his great-grandfather Peter Buchtel, an astronomer and man of progres-

sive ideas, who came from Switzerland to Pennsylvania about 1750. His father's mother was a typical Pennsylvania-German woman, and could not speak English.

• Buchtel College, at Akron, O., was built, equipped and endowed with a half million dollars by John R. Buchtel, cousin to Dr. Jonathan B. Buchtel.

The family removed to Indiana in 1848, residing first at Flkhart and coming in 1853 to South Bend. The Governor's father removed to Iowa in 1867 and practiced in Des Moines, where he and his wife are buried. The Governor's only brother is Dr. William H. Buchtel, who has lived in Denver since 1870.

After attending private schools at South Bend, Ind., Henry A. Buchtel entered Asbury (now De Pauw) University, where he graduated as A. B. in 1872. Later his *alma mater* honored him with the degrees of A. M., D.D. and LL.D.

In 1864 he was foreman in the country-order department of a Chicago wholesale drug-house. In 1867-8 he was partner in a wholesale and retail grocery at South Bend. His pastor, Rev. John Thrush, persuaded him to become a minister, and he returned to college to complete his course.

Immediately after graduation he was sent as a missionary to Bulgaria, and resided at Rusthuk, on the Danube. His other pastorates have been in Indiana, in Denver, and in the most beautiful residence-towns around New York.

Dr. Buchtel's work in Denver began in 1885, and continued five years, during which Trinity church was erected and filled with a growing congregation. In 1891 he returned to the East, and on January 1, 1900, he was recalled to Colorado as chancellor of the University of Denver. This institution was overwhelmed with debts, and he went everywhere in search of money and students. Ten thousand people gave him money; it required \$26,000 to clear the properties of all encumbrances. No such campaign had ever been made in the West.

Dr. Buchtel has always been a builder. In addition to Trinity church in Denver, he built the Locust Street church at Greencastle, Ind., and the Central Avenue church at Indianapolis. In June, 1905, he was urged to return to Indianapolis, but the trustees of the Denver University would not release him. They elected him unanimously and enthusiastically for ten years. As chancellor he traveled about 25,000 miles and spoke about 300 times each year. He is probably acquainted with more people than any other man in Colorado.

Mr. Buchtel was married to Mary Stevenson, of Greencastle, Ind., Feb. 4, 1873. They have four children. Dr. Frost Craft Buchtel is a physician and surgeon at Monte Vista, Col.; Miss Emma Buchtel and little Mary are at home; Henry, Jr., died in 1901.

A Patriot's Fiery Speech

BY REV. A. J. FRETZ, MILTON, N. J.

AMONG the many Funk pioneers that emigrated from Europe to Pennsylvania was Frederic Funk, who came from the Palatinate, in Germany, and landed at Philadelphia September 29, 1733. He left Germany on account of religious persecutions.

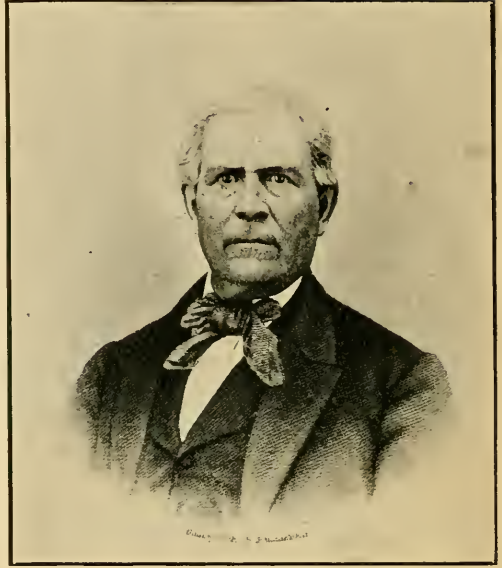
During the voyage across the ocean a son was born to him and named Adam. On landing Frederic Funk placed this son, then seven weeks old, in the care of friends in Philadelphia, went away and was never heard from afterwards.

Adam Funk went with his foster-parents to Shenandoah county, Va., and settled near Strasburg, Va. He married Sarah Long, of Philadelphia, and had a son, Adam, who was the father of the subject of this sketch.

Hon. Isaac Funk was born in Clark county, Ky., Nov. 17, 1797. At the age of ten he moved with his parents to Fayette county, Ohio, where his school-life, all told, was but parts of three winters. In 1823 Mr. Funk went to Illinois, and finally settled at what is now known as Funk's Grove, where he continued to live until his death in 1865.

Mr. Funk engaged in farming and raising live-stock, in which he was very successful and with the profits of which he bought land on a very large scale. During the construction of the Illinois Central and Chicago and Alton railways, in the short space of three or four years, he bought more than 12,000 acres of land and went into debt to the amount of \$80,000. At the time of his death he owned 25,000 acres of land in McLean county, free of debt.

Mr. Funk was a powerful man physically: five feet ten and a half inches in height and weighing 200 pounds. In politics he was a Whig, while that party existed. In 1840 he was elected to the lower house of the State legislature. He was a Republican from the organization of that party, and a great friend of Abraham Lincoln. In 1862 he was elected to the State senate by the Re-



Isaac Funk

publicans of his district, to fill an unexpired term, and re-elected for the next term. It was during this term, in the darkest days of the war of the Rebellion, when the fate of the Union seemed to hang trembling in the balance, that he made his famous speech in the Illinois senate, in favor of an appropriation for the Sanitary Commission. The opponents of the war had a majority in the senate, and were openly and persistently opposing every measure intended to furnish aid and comfort to the armies of the Union. To Mr. Funk their conduct seemed nothing less than treason to the country and government. Though unaccustomed to speaking in public, there came a time when he "could sit in his seat no longer and see men trifling with the interests of his country." It was then that he arose and hurled at the opposition that philippic of philippics which will never be forgotten by those

who heard it. The speech was as follows:

Mr. Speaker: I can sit in my seat no longer and see such boys' play going on. These men are trifling with the best interests of the country. They should have asses' ears to set off their heads, or they are secessionists and traitors at heart. I say there are secessionists and traitors at heart in this senate. Their actions prove it. Their speeches prove it. Their gibes and laughter and cheers here nightly, when their speakers get up in this hall and denounce the war and the administration, prove it.

I can sit here no longer and not tell these traitors what I think of them. And while so telling them, I am responsible for what I say. I stand upon my own bottom. I am ready to meet any man on this floor, in any manner from a pin's point to the mouth of a cannon, upon this charge against these traitors. (Tremendous applause from the galleries.) I am an old man of sixty-five. I came to Illinois a poor boy. I have made a little something for myself and family. I pay \$3,000 a year in taxes. I am willing to pay \$6,000, aye \$12,000 (great cheering, the old gentleman bringing down his fist upon the desk with a blow that would knock down a bullock, and causing the inkstand to bound a half dozen inches into the air). Aye, I am willing to pay my whole fortune and then give my life to save my country from these traitors that are seeking to destroy it. (Tremendous cheers and applause, which the Speaker could not subdue.)

Mr. Speaker, you must excuse me. I could not sit longer in my seat and calmly listen to these traitors. My heart, that feels for my poor country, would not let me. My heart, that cries out for the lives of our brave volunteers in the field, that these traitors at home are destroying by thousands, would not let me. My heart, that bleeds for the widows and orphans at home, would not let me. Yes, these villains and traitors and secessionists in this senate (striking his clenched fist on the desk with a blow that made the house ring again) are killing my neighbors' boys, now fighting in the field. I dare to tell this to the traitors, to their faces, and that I am responsible for what I say to one and all of them. (Cheers.) Let them come on, right here! I am sixty-five years old, and I have made up my mind to risk my life right here, on this floor, for my country.

These men sneered at Colonel Mack, a day or two ago. He is a little man, but I am a large man. I am ready to meet any of them in place of Colonel Mack. I am large enough for them, and I hold myself ready for them now, and at any time. (Cheers from the galleries.)

Mr. Speaker, these traitors on this floor should be provided with hempen collars. They deserve them. They deserve them. They deserve hanging, I say (raising his voice and violently striking the desk)! The country would

be better off to swing them up. I go for hanging them and I dare tell them so right here to their traitors' faces. Traitors should be hung. It would be the salvation of the country to hang them. For that reason I would rejoice at it. (Tremendous cheering.)

Mr. Speaker, I beg pardon of the gentlemen in the senate who are not traitors, but true, loyal men, for what I have said. I only intend it and mean it for secessionists at heart. They are here, in this senate. I see them joke and smirk and grin at a true Union man, but I defy them. I stand here ready for them and dare them to come on. (Great cheering.) What man with the heart of a patriot could stand this treason any longer! (Cheers.) I denounce these men and their aiders and abettors as rank traitors and secessionists. Hell itself could not spew out a more traitorous crew than some of these men that disgrace this legislature, this State and this country. For myself, I protest and denounce their treasonable acts. I have voted against their measures. I will do so to the end. I will denounce them as long as God gives me breath, and I am ready to meet the traitors themselves here or anywhere, and fight them to the death. (Prolonged cheers and shouts.)

I said I paid \$3,000 a year taxes. I do not say it to brag of it. It is my duty—yes, *Mr. Speaker,* my privilege to do it. But some of the traitors here, who are working night and day to get their miserable little bills and claims through the legislature to take money out of the pockets of the people, are talking about high taxes. They are hypocrites as well as traitors. I heard some of them talking about high taxes in this way, who do not pay five dollars to support the government. I denounce them as hypocrites as well as traitors. (Cheers.) The reason they pretend to be afraid of high taxes is that they do not want to vote money for the relief of the soldiers. They want also to embarrass the government and stop the war. They want to aid the secessionists to conquer our boys in the field. They care about taxes? They are picayune men anyhow. They pay no taxes at all, and never did, and never hope to, unless they can manage to plunder the government. (Cheers.) This is an excuse for traitors.

Mr. Speaker, excuse me! I feel for my country in this hour of danger. I feel for her from the tip of my toes to the end of my hair. That is the reason I speak as I do. I can not help it. I am bound to tell these men to their teeth what they are, and what the people, the true loyal people, think of them.

Mr. Speaker, I have had my say. I am no speaker. This is the only speech I have made, and I do not know that it deserves to be called a speech. I could not sit still any longer and see these scoundrels and traitors work out their selfish schemes to destroy the Union. They have my sentiments. Let them one and all make the most of them. I am ready to back up all I say, and repeat it, to meet these

traitors in any manner they may choose, from a pin's point to the mouth of a cannon.

The effect of this speech in the army and among the friends of the Union throughout the whole North can scarcely be measured, coming as it did from the

full heart of a plain man, spontaneously. It aroused a sympathetic echo in hundreds of thousands of breasts that were pained as his was for his country, in the fearful trials through which she was passing.

Two Reminders of Gettysburg

BY E. K.

WHEN, in the month of June, 1863, General Robert E. Lee resolved to carry the war with all its terrors into the North, our entire country, and especially our beloved State, was full of fear and trembling in expectation of what was coming, as indeed it had reason to be. Here and there incidents occurred that were ludicrous and at the same time deeply serious, as every intelligent man was compelled to realize. Two such incidents, which happened in Chambersburg, shall here be told in proof of what has been said.

The dreadful martial procession from the South, which had much more than a spectacular significance, entered Chambersburg and there halted for a short time, to take breath and to look around. The inhabitants came from near and far to view the unusual sight. The attention of an old farmer was drawn to a young Southern soldier, who leaped about in pure joy and loudly and plainly expressed his feelings.

"I feel so peculiar," he cried. "I have a great thirst for Philadelphia beer; I am eager to know how rich it is and how sweet it tastes. Hurrah, we're going to Philadelphia!"

The old farmer carefully mustered the excited youth, so wild with gladness, and silently pondered his remarks. He seemed a miniature impersonation of the enormous host which had turned its back to the South and was boldly marching ahead, confident of victory.

When the heavy three-days battle of Gettysburg was fought and General Lee with what was left of his army had turned his back to the North, the same old farmer came again to Chambersburg, to see the retreat of the Southern war-

rriors. Strangely enough he met again that unforgotten young man, tho' not leaping and shouting as before, but serious and sedate.

The old man thought to himself: "Now it is time for you to say a word." He approached the young hero, reminded him of what he had said in coming hither and then asked:

"How was that Philadelphia beer? Have you been satisfied with it?"

The young man replied: "We got as far as Gettysburg, and there Meade (mead) was given us. This was so strong that we forgot all about the Philadelphia beer!"

Some Confederate officers were standing together, surrounded by a group of citizens who were looking at them and listening to their reports of the war. One of them, addressing an old farmer, asked this question:

"Say, there are many Germans living in this neighborhood, not so?"

"Yes, quite a number," answered the man addressed.

Then the officer asked again: "How far around do those Germans live?"

"How far around? That's really more than I can tell," was the answer.

"Well, just tell us in a general way," the inquirer suggested.

The farmer replied: "They live as far as Gettysburg, and how far on the other side I really can not tell."

Then the farmers laughed, and another officer said to the questioner: "Have you gathered information enough now?"

The officers joined in the laugh and walked away, to find other and more agreeable conversation. They had made an acquaintance not to be forgotten with the Germans at Gettysburg.

The First Wrought-Iron Cannon

Der Deutsche Pionier, June, 1876

THE Germans who served in the Revolutionary army were not only excellent soldiers, they also furnished the best mechanics and engineers. The corps of sappers and miners and the artillery were recruited mainly from the Germans. Probably there are few, however, who know that a German fashioned the first wrought-iron cannon that ever was made.

At the beginning of our war for independence a Westphalian journeyman blacksmith named Wilhelm Döning was employed in the iron-works at Middlesex, Cumberland county, Pa. This man proposed to his employer to make wrought-iron guns for the army, and actually finished two splendid field-guns, one of which fell into the hands of the English at the battle of Brandywine. It is still being preserved in the Tower of London as the first wrought-iron gun ever manufactured. In the Mount Holly

iron-works Döning began to make a third gun of heavier caliber; this, however, remained unfinished because he could find no assistant who was able to endure the heat. It is said the heat was so great that it melted the leaden buttons on his clothes. This unfinished cannon remained for a time in Holly Forge and was afterwards conveyed to the barracks in Carlisle. It is not known what finally became of it.

The English offered a large reward to Döning if he would instruct them in the art of manufacturing these superior guns, but the German blacksmith could not be induced to become disloyal to his adopted country. He and his fellow-journeyman, Michael Engel, joined the "artificers' troop" of Captain Nicholas and served to the end of the war. Döning was pensioned under the law of 1818 and died at Mifflin, Pa., December 19, 1830, aged ninety-four years.

Clippings from Current News

German Writers' Association Growing

The first issue of the *Nachrichten des Verbands deutscher Schriftsteller in Amerika* enumerates one hundred ordinary, two corresponding and twenty-four extraordinary members, a total of one hundred twenty-six. The Association's year-book or almanac is making rapid progress.

Teachers Writing Prize-Essays

Twenty-two Berks county teachers recently contested for a prize by writing essays on the question: "What is best for a Berks county farmer to do to retain his useful help, to meet the competition of farmers in other sections and increase the value of his farm?" Five contestants received prizes. The only lady among the prize-winners is Elizabeth M. Berger, of Upper Bern, who has taught in rural schools for several years and is well acquainted with farm-life. She advises the farmers to let their children have some of the profits of their labor and to provide rational amusements and good reading for them.

Oldest Lady in Berks County

The oldest lady in Berks county is Mrs. David Treichler, who usually lives with one of her children in Maxatawny and occasion-

ally with her daughter, Mrs. W. A. Clemmer, at Clayton. She is ninety-five years old and lived more than half a century with her husband on a little farm near Huff's Church. She distinctly remembers the time, when she and her girl friends used to go to church barefoot, once a month. Her sight and hearing are good, and she is one of the few women still living who can work the spinning-wheel.

A Municipal Flag for Lancaster

The city of Lancaster has adopted a flag which will be sent to the Jamestown Exposition. The body of the flag is a rich blue. In the center is a circular white field, with the legend "Lan-castra, Britannia—Lancaster, Pennsylvania" and the dates 1730 and 1907, the former of which is the year when the town was laid out. The inner circle represents the "red rose of Lancaster," with a shield in the center, showing a Conestoga wagon, to represent transportation, the bar and three globes of the Penn coat-of-arms, and three sheaves of wheat, to represent agriculture. The top and outline of the shield are of gold. Under the white circular field appears a natural red rose with green leaves. The name Lancaster is derived from *Lan-castra*, the (Roman) camp at Lan, in England.

The Home

This department is in charge of Mrs. H. H. Funk, of Springtown, Pa., to whom all communications intended for it should be addressed.

THE USES OF BUTTERMILK.

The general use of buttermilk, so common in every farmer's household years ago, has been lessening gradually with the abandoning of home butter-making until at this day it has become a rarity in many localities and practically unknown to many of the younger generation.

The value of buttermilk, the leavings of cream after the extraction of butter, which too often finds its way to the swill-bucket, can not be too highly estimated, both as a beverage and for use in the kitchen. The housewife who has accustomed herself to using sweet milk and baking-powder where such ingredients are called for, little realizes the superior results that may be obtained and the economy that may be effected, if buttermilk and soda are supplied instead. It is preferable the year around in griddle-cakes, buckwheat-cakes, waffles, corn-breads, ginger-breads, cookies, etc. It makes them more tender, lighter, crisper, and no doubt more wholesome.

Those who object to the baking-soda must remember that the bicarbonate of soda used

to-day is different from the article sold years ago, and when used with an acid like buttermilk it is considered scientifically wholesome.

As to the amount of soda to use no special rule can be given, since the milk varies in degrees of acidity, becoming more acidulous the older it becomes. A general rule is a level teaspoonful to one pint of buttermilk when fresh; after experimenting intelligently the user can soon determine the quantity of soda needed according to the acidity of the milk to be used.

Buttermilk is one of the most desirable articles of habitual food for old people, since, according to one authority, "it prevents the transformation of the cartilaginous tissue which enters into the formation of the tendons, arteries, etc., into bone, thus largely relieving the stiffness to which old age is liable."

As a beverage it is one of the most refreshing and invigorating drinks that can be taken. Well does Grandmother know the medicinal value and beneficial results of buttermilk and inform us that there is nothing for toning up an overworked stomach like buttermilk.

THE FARMER'S GIRLS

(The following poem has been submitted by a reader to this magazine with a request that it be published in this department. This poem very faithfully illustrates the life of the average Pennsylvania-German daughter and places her with her multitudinous labors in striking contrast with those of today.)

Up in the early morning,
Just at the peep of day;
Straining the milk in the dairy,
Turning the cows away;
Sweeping the floor in the kitchen,
Making the beds upstairs;
Washing the breakfast-dishes,
Dusting the parlor chairs.

CHORUS.

Oh! how merry the lay,
As light and gay
We sing of the farmer's girls;
Hurrah! how merry the lay
We carol to-day,
Of the merry farmer's girls!

Brushing the crumbs from the pantry,
Hunting for eggs at the barn;
Cleaning the turnips for dinner,
Spinning the stocking yarn;

Spreading the snow-white linen
Down on the bush below;
Ransacking every meadow
Where the red strawberries grow.

Starching the cotton for Sunday,
Churning the snowy cream;
Rinsing the pails and strainer,
Down in the running stream;
Feeding the geese and poultry,
Making the puddings and pies;
Jogging the little one's cradle,
Driving away the flies.

Grace in every motion,
Music in every tone;
Beauty of form and feature,
Thousands might covet to own.
Cheeks that rival spring-roses,
Teeth the whitest of pearls;
One of the country-maidens is worth
A score of your city-girls.

En jeder Zuwer, gross un klee.
Muss uf seim eegna Boddem schteh.
—"Goethe von Berks."

Wer sucht for'n rechter harter Job,
Der geh un wart sich selwer ab.
—"Goethe von Berks."

Myles Loring:

A Tale of the Tulpehocken

BY REV. ALDEN W. QUIMBY.

CHAPTER VIII.

Grinding a Grist Over Again

THE farmers of old Berks were anxious for rain, but Tuesday morning issued from Aurora's "rosy fingers dropping dew," the type of a perfect day. Myles Loring, like a true philosopher, perfectly content with nature's cloudless mood, determined to avail himself of the opportunity of an excursion on foot in a direction toward which he had often cast a wishful eye, while pursuing his studies in his far away eastern home. Breakfast being concluded by six o'clock, long before seven Myles was on his way up the "Long Hill" toward Host.

The rise in the road did not seem a tithe as steep as formerly, when Myles usually insisted upon being permitted to alight from the carriage during its descent, and walk until its imaginary perils were past. Now, leisurely climbing to the plateau above, he surveyed the scenery in every direction. The view is particularly pleasing from a field to the west, which commands Reading when the atmosphere and illumination are favorable. On the south the Eagle's Head is conspicuous, and northward the *Kau-ta-tin-chunk* dreamily lies athwart the angle of vision.

Every nook and corner of the dusty road had some special attraction. The lanes leading to the right and left recalled some boyish adventure, like barn-climbing or fruit-gathering, on the premises to which they led. Every house, whether stone or brick, and every sign-post at the various crossroads was eloquent with memories. Over the swells in the beautiful valley lightly passed the absorbed traveler. At the foot of the first principal descent lay the little vale

of Mill Creek, and soon he crossed a murmuring brook which is one of the chief tributaries of that little stream. Close to the simple bridge was a frame house, once both the schoolhouse and residence of his beloved teacher. In that day it was but one story in height; now it had aspired to two and a half and was covered with boards placed perpendicularly and painted brown, with white shutters. In front was a little porch adorned with scroll-work. Two large trees stood by the bridge, and the white-washed fence ran close by the road to prevent accidents to teams at night. Over on the left, up a short lane, was a stone house with barn and outhouses, well remembered; a little farther north, where the road took a direct turn to Rehrersburg, stood the well known store of Benneville Breneiser.

Myles could not forego the temptation to enter the store and inquire for the proprietor, who would never have recognized his caller without his help. Mr. Breneiser, with his old-time courtesy, expressed his pleasure at the call, and insisted upon Myles's paying a substantial visit, which was confirmed by the gentle insistence of his wife, whom they disturbed at her household cares with no apprehension of unpleasant results. No thought of provision for the noonday-meal had entered into Myles's calculations, but he perceived the fitness of things in this cordial invitation, and accepted it on condition that he might first accomplish his journey to Batdorf's mill, which was his objective point.

Leaving the Rehrersburg road, proceeding northward and crossing Mill Creek, our pedestrian walked along a

fine road of red shale to Host church, then descended to the grist-mill a half mile below. Perhaps no other feature of his present visit was so fraught with interest to him as the scene which now spread before him. Four buildings of particular interest entered into the foreground of his musings—the mill, the dwelling-house opposite, the barn and a sawmill. From one to the other he gazed as one enchanted. And well he might, for here was the object of another walk, made when he was but ten years of age, in search of work and a home. How plainly he could view himself on that summer day, when, with a little bundle changed frequently from hand to hand, he traversed every mile of the way from Womelsdorf and presented himself at the kitchen-door of that white house! And as if to aid him in the retrospect, a boy of that age, sturdy and brown, with bare feet, was performing some small farm-task near by. How little he seemed! The realities of life are stern indeed when a child is compelled to think of earning its own livelihood, and we may honor the ambition which undertakes it instead of giving way to tears and despair.

On that day, which now seemed so long ago, Myles did not appeal for work in vain. A benign, motherly face met him at that kitchen-door, a pair of black eyes smiled—perhaps a little tearfully—and in the most musical of Pennsylvania-German tones a voice bade him do that most natural thing in a region of splendid hospitality—eat his dinner—before discussing the general subject. The meal had been eaten by the family, and the men were at work in the field, but in such a home of plenty there was an abundance of provision unconsumed, and Myles still remembered the delicious sour-cherry pie which crowned his lunch. When good Mrs. Batdorf referred her diminutive applicant for work to her husband, Myles immediately sought him in the harvest-field, feeling some anxiety to know his fate. He wondered what made the good-hearted man smile, as his wife had done, at the simple mention of work, and why the boys laughed as they listened to the dialog; but to his great joy the farmer assured him that he might remain upon the farm.

A thousand thoughts came dancing into the brain of the visitor. On that front porch he had sat on Sunday morn-



ings enjoying nature undisturbed by toil or traffic. In the parlor he had diligently read in odd hours; upstairs was the little room he had called his own for a few months. In the out-kitchen he had eaten many a savory meal. In the fields back of the house he had helped to catch partridges in the fence-corners when the snow imprisoned them. There was the barn with its memorable associations. Did he not remember the names of the horses: Rock, the fat old patriarch of big frame; Tom, a brown animal, rather awkward of movement; Black Bill and Red Bill—the latter always used for expeditions of gallantry by his young master? Occasionally he rode Rock on an errand to a neighbor's, or in threshing by trampling out the grain on the barn-floor. There were the very mows in which he loved to rest at times, and memory was busy in bringing up the little incidents dimly treasured in a mind which had long been absorbed in other scenes.

The mill clattered on to the familiar tune of other years. The present miller—for the Batdorfs were gone from the homestead—evinced some curiosity when he saw a stranger, but recollected the circumstances when they were explained to him. He took Myles into the mill, showed him the various rooms and bins of grain, and conducted him from top to bottom. It was during the war that Myles had his brief residence upon the farm, and the office was then adorned with pictures from *Harper's Weekly*, which he had colored with a box of cheap pigments of which he was very proud. The Union soldiers were decorated in blue, except the zouaves, who were gorgeous in red and yellow, although it must be confessed that the colors often overran their bounds and became sadly blended. Many a political discussion took place there; the little fellow, who ardently espoused the cause of the Union, bravely bore the banner of the war-party, amid the opposition of men who brought grain to the mill and probably delighted to arouse the spirit of debate in their young antagonist.

In yonder meadow Myles had watched the cows and fed calves with bran early in the morning, while the moonlight lingered in the dells. He was always apprehensive, as he hastily traversed the cold, wet grass, that he would tread upon a snake, but it never occurred. To ride on a log, as the carriage which bore it slowly advanced to meet the saw in the primitive sawmill, was one of his delights. Perhaps he enjoyed the fact that something did the work, for picking stones and potatoes rarely have charms for boys of ten.

Over that tall hill Myles used to go to the shoemaker's; he thought it quite a journey and the woods quite a wilderness. The mill-race brought down in season walnuts and butternuts; and somewhere up its banks, in a piece of woodland, occurred an incident a little more vividly remembered than some others.

During the absence of the other members of the family one Saturday afternoon, the youngest son, Isaac, who was several years the senior of Myles, proposed a gunning-expedition, to which the latter joyfully assented. In the mill hung an ancient fire-arm with a single barrel, operated by a flint-lock. With a fine sense of propriety Myles had never ventured to remove it from its pegs, although his desires to do so were warm indeed. This was the only weapon which might be used by the boys that day. But Myles was compelled to be content with looking at it and accompanying the chief Nimrod on his rambles. The hours wore away without any appearance of game until a small red squirrel was espied on a tree. Isaac fired but missed, and the affrighted creature ran into a hollow stump; whereupon the elder boy determined to prevent his escape, and called upon Myles for his hat, his jacket, and then—just think of it—his pantaloons, for closing the aperture of escape. However, it dawned upon him by and by that, although he might imprison the poor creature, the plan would not succeed in capturing him; he therefore returned the garments to their shivering owner. Then the pair awaited the advent of the squir-

rel, and when it came popping out of its retreat Isaac fired from a very short distance, and the creature was hit. It was a pair of hungry boys that reached home and found no supper, but Isaac built a fire, fried the squirrel and gave the bones and a little gravy to Myles!

Reluctantly Myles bade farewell to these scenes of surpassing interest. But the height of the sun, which was glorifying the valley with its brilliant beams, warned him of his engagement at Breneiser's. As he passed Host church, he dwelt upon the peaceful churchyard, with its rows of white stones, and recalled his Sunday-school experiences there; how the rural youth made fun of his little jacket with big buttons and pulled his hair slyly, until the superintendent took notice of it and restored the peace. He would have been glad to climb the "Summer Hill," and look down on the beautiful valley beyond, but that might not be to-day. Over it he had once gone for wood, to a lot in the township of Upper Tulpehocken, close to the Blue Mountain itself.

When Myles reached the store once more, he found there was but time to refresh himself with a basin of water, before the elegant meal Mrs. Breneiser had prepared was put upon the table. Pleasantly she spoke of him as a child, and told him incidents which had faded away from his memory. After dinner Mr. Breneiser took him into the spring-house, once a favorite spot with Myles, and from the cavern in the stone gave him a glass of pure water.

The conversation with the merchant and his wife, in the cool shade of the yard, was very gratifying to Myles. Nor was he uninterested in the large stock of miscellaneous goods the store contained; not only groceries and dry goods of all sorts, but almost every imaginable article of use in a house or on a farm.

His good hosts would have detained him until tea, but Myles begged to be excused. After cordial farewells he turned his face southward and after an hour's walk once more turned up at the Filbert home. He found the folks in some agitation over a piece of news

communicated to Mr. Filbert an hour before when in Womelsdorf, to the effect that old Mr. Althouse, residing near the Eagle's Head, had been robbed the night before of several hundred dollars, which he had been keeping concealed in a stocking in his garret, for fear of the untrustworthiness of the banks. There was no trace of the thieves, it was said, nor could the old gentleman give the slightest explanation of the occurrence.

It was indeed time to pay some attention to what was becoming a serious matter in the vicinity of Womelsdorf. With no police-arrangements beyond those relating to the service of a constable and without any clue to the perpetrators of mischief, or even the suspicion of any one, the case seemed hopeless.

The early evening brought two callers—one the genial Mr. Dundore, senior member of the firm of Dundore Brothers, engaged in selling general merchandise on High street. Myles was glad to see his sunny face, with its goatee as of old, and to grasp the hand extended with the warmest of greetings and an invitation to visit Mrs. Dundore and spend the day. But Mr. Dundore's business was with Mr. Filbert, and his purpose the organization of an association for ferreting out the depredators who were giving such trouble to the good people of the Lebanon valley. He wished to secure the co-operation of Mr. Filbert, and his attendance upon a meeting soon to be called in the borough.

The other caller was for Myles himself. He was no other than Doctor Marshall, one of the best known residents of the town, and his object was a veritable surprise to Myles, who had never dreamed of such a proposition.

"Mr. Loring," said the doctor, "you remember no doubt the Sunday-school in the little brick building on Bone street—old Mr. Murray, you know, was the superintendent?"

"O, yes," answered Myles, "I remember it as well as any feature of my life; there is good reason why, for that godly man exercised an immense influence upon me."

The doctor smiled, said that he was pleased to find the way opening for a communication he felt it desirable to make, and then remarked: "Perhaps you are aware that for many years the Presbyterians, who are the owners of the building, have not maintained worship in it, and that the church has largely died away."

"Yes," responded Myles, "I made inquiries concerning the state of affairs, and regretted to learn that the Presbyterian service had been discontinued."

"Now, Mr. Loring, your visit to the town has created much comment; your sermon on Sunday has been much talked of, and you will be surprised to hear, perhaps, that we Presbyterians, who are, like the conies, a feeble folk, have discussed the desirability of resuming our regular stated worship, provided we can secure you as the pastor of the flock."

This was truly an unexpected communication; it had not dawned upon Myles during the conversation, yet it was not an unwelcome suggestion. The doctor, seeing the feeling manifested in the young man's countenance, took advantage of it to strengthen his case, and said: "Although our numbers are very small, few of the former members have ever united with the other churches in the town; and I am sure they can be rallied immediately upon the consummation of definite arrangements for the future. I think there is a distinct field for our church to cultivate, and I feel sure that no more suitable selection for that purpose could be made than yourself."

Myles modestly referred to his inexperience and to the fact that "a prophet was not without honor, save in his own country"; but the doctor skilfully parried his objections and, after some serious discussion of the circumstances of the case, remarked that he would secure a meeting of interested persons and advise his *protégé* of the result.

The doctor, when he had taken his leave, permitted no grass to grow under his horse's feet. Sedate though he was and dignified, he made good time to the town, called at once upon the few resident Presbyterians, and issued a summons to meet in his parlor the following afternoon. This was a very proper thing to do, but the matter was practically settled already. The good physician was a man of large influence, whose opinions invariably carried the day; moreover, the chief support of such an enterprise would come from him and his family.

The events of the evening had consumed the little time usually devoted to conversation in the Filbert home, and the friends dispersed to enjoy the rest which "tired Nature's sweet restorer, balmy Sleep," bountifully bestows. Even Myles, who was rarely tired with a walk, felt drowsy under the combined influences of his day's tramp, the heat and the protracted conversation under varied circumstances, and glad to press his pillow.

It was his wont to place his pocket-book under that pillow, and from force of habit he did so on this occasion, although he smiled at the implication of its necessity in that safe retreat. But it was well that he did so. About midnight a figure stole noiselessly about the room, felt in the pockets of Myles's garments, examined the bureau-drawers and, after visiting cautiously every other sleeping-room in the house and gathering a few dollars and some trinkets from one of them, departed as it had come—by an open window over the front porch. Nobody was the wiser until morning, when the disorder in the rooms awakened suspicion and a vain search was made for the articles mentioned.

Although the loss was not heavy, the annoyance was considerable, and Mr. Filbert hastened to town to communicate the fact to Mr. Dundore, who had been elected president of the society constituted for the detection of the criminals.

(To be continued)

Literary Gems

LEAD, KINDLY LIGHT

BY CARDINAL NEWMAN. LAST STANZA BY
EDWARD BICKERSTETH.

Lead, kindly Light, amid th' encircling gloom,
Lead Thou me on!
The night is dark, and I am far from home;
Lead Thou me on!
Keep Thou my feet; I do not ask to see
The distant scene: one step enough for me.

I was not ever thus, nor prayed that Thou
Shouldst lead me on;
I loved to choose and see my path, but now
Lead Thou me on!
I loved the garish day, and spite of fears
Pride ruled my will. Remember not past
years.

So long Thy power hath blest me, sure it still
Will lead me on
O'er moor and fen, o'er crag and torrent, till
The night is gone,
And with the morn those angel faces smile
Which I have loved long since and lost awhile.

Meantime, along the narrow, rugged path
Thyself hast trod,
Lead, Savior, lead me on in childlike faith
Home to my God,
To rest forever after earthly strife
In the calm light of everlasting life.

LEIT', HOLDES LICHT

UEBERSETZUNG VON EHRW. W. F. MORE.
Leit', holdes Licht, durch Finsterniss und
Graus,

Leit' du mich an!
Die Nacht ist dunkel, ich bin fern von Haus;
Leit' du mich an!
Halt' meinen Fuss, nicht Aussicht bitte ich
In weite Fern': ein Schritt genügt für mich.

Ich war nicht immer so, noch bat ich dich:
Leit' du mich an!
Ich wollte wählen, jetzt ergeb' ich mich;
Leit' du mich an!
Ich lieb' des Tages Pracht, trotz Furcht und
Pein
War ich voll Stolz. Lass das vergessen sein.

Die Kraft, die schon so lang geführt, wird
noch
Mich leiten an
Durch Sumpf und Marsch und Flut, auf Ber-
gen hoch,
Bis Tag bricht an.
Am Morgen lächeln Engel hold und schön,
Geliebte, die ich lang nicht mehr geseh'n.

Inzwischen lass den schmalen, rauhen Weg,
Den, Heiland, du
Gewandelt selbst, mir sein des Glaubens Steg.
Der Heimat zu,
Zu ruh'n auf immer nach dem Erdenstreit
Im stillen Licht der sel'gen Ewigkeit.

ES HOFDEHRLE

BY REV. ADAM STUMP, D.D., YORK, PA.

Im Summerwind des Dehrle schwingt
Un greint ah traurig g'nunk dabei.
Dart uf em Baam en gehler Vogel singt
Sei siesses Owet-Lullaby.

Die Bluma schtehn am Wegle her;
Es macht en scheene Avenue.
Des Dehrle schwetzt als wann's lewendig wär.
Mir wella harcha—ich un du.

"Die erschte war en junge Braut,
So frisch wie'n Ros, so siess wie Klee.
For sie hot er des Haus doher gebaut.
Do schteht es sitter, weiss wie Schnee.

Dann sin die Kinner darchgerent
In ihrem Schpiel un Luschtbarkeit.
Sie wara hibsich un froh, ja juschtement;
Sel war ah ihre schenschte Zeit.

Ja, viela Freind sin hi' un her;
Der Feind is ah ebmol beig'schneikt.
Die Fremma, Reicha, Arma gleich—ja, wer
Hot net sich do gar oft vergniet?

Sie kumma awer nimme meh!
Schun siwamol war'n Lad im Weg,
Un viela Herza wara weech un weh.
Der Dood, der macht en raue Schteg!

Schun siwamol die Trauerleit,
Es Doodawäg'le un die Leich!
Dei Hof is karz un eng, du kummscht net weit;
Es Lewa fhirt in's kihle Deich.

Die Braut, die Kinner un der Mann,
Die Bluma, 's Gras, der Vogelsang,
Die Blätter, Summer—alles geht alsdann!"
So singt des Dehrle dagelang.

Es schwingt, es singt im Summerwind;
Es werd ah niemols matt un mied.
Es weint un greint wie en verlornes Kind,
Un jetzt weescht du sei traurig Lied.

Es geht mol uns en Dehrle zu,
Un gar villeicht im Aagablick.
Noh gehna mir vun heem, ja, ich un du,
Un kumma nie, ja, nie zurick.

DER VERLORA GAUL

(En wohre G'schicht)

BY E. M. ESHELMAN, TAKOMA PARK, D. C.

Hoscht du schun g'heert vum Jakey Schmitt,
Vergesslich, bees un grob?
"Wu is mei Brill?" kreischt er, sucht rum
Un—hot sie uf'm Kop!

Villeicht hoscht ab die Shtory g'heert
Vum Jake seim weissa Gaul.
Hoscht net? Dann harch! Ich sag der's gern—
Leit wissa's iwerall.

Der Jake hot mol die Notion krigt,
Sei Schimmelgaul wär fart.
Er hot des Dier vergessa, scheint's,
Wie'r heem is vum der Shtadt.

Nau geht er in die Scheier g'schwind
Un holt da weiss Gaul raus,
Tschumpt uf sei Buckel, kreischt "Giddap!"—
Dann jagt er owa naus.

Die Faula uf der Wertshaus-Portscht,
Die hocka viel dart rum,
Un alles was da Weg geht dart,
Do schwetza sie davun.

"Was schtaabt dart draus wie'n Cyclone?
Guck!"
"Wer kummt dart uf'm Pike?"
"Im Schmitt sei Schimmel, un der Jake
Der reit!" So sagt der Ike.

"Woh!" ruft der Jake. "Ich sag der, woh!"
So geht 'm Schmitt sei Maul:
"Hen ihr nix g'sehna, Buwa, vum
Meim alta weissa Gaul?"

Jetzt hen sie g'lacht! Deel falla um
Un schtehna net grad uf.
Sie gehn schier doot—dann kreischt mol Eens:
"Ei, Jake, du hockscht jo druf!"

EN GLUCKVOLL BIEPLIN

BY DR. E. GRUMBINE, MOUNT ZION, PA.

"Gluck, gluck! Gluck, gluck!" Du lieber
Grund!
Was bischt du doch so bees!
Eefältig's Dier! Ich hab jo gar
Nix gega dich, Gott weess!

's is jetzt schun eenunzwanzig Dag,
Dass d' ruhig sitzscht un fescht
Uf dreizeh Oier, weiss wie Schnee,
Dort in dein warma Nescht.

"Gluck, gluck! Gluck, gluck!" Du Satan, du!
Nau pickscht mich in mei Dauma!
Ei, hei! Nau halt!—Was weech un warm—
En ganze Handvoll Flauma!

"Gluck, gluck! Gluck, gluck!" "Biep, biep!
Biep, biep!"
Ach, was is des en Lewa!

THE LOST NAG

(A True Incident)

TRANSLATED BY "PARSON BULLHOKA, D.D.D."

Say, have you heard of old Jake Smith?
So absent-minded that, 'tis said,
He snarled and cried, "Where are my specs?"
When they were on his head?

No? Then mayhap you've never heard
The tale about his old gray mare.
So, if you wish, I'll tell it you—
'Tis known 'most everywhere.

One day the thought got in his head
His old gray nag was gone and lost;
He had forgot her when in town,
Still fastened to a post!

So out he hurries to the barn
And puts the saddle on the gray;
He mounts her back and cries "Giddap!"—
To town he rides away.

As usual, on the tavern-porch
There loaf and sit a lazy crowd,
Who talk about what comes along
In language coarse and loud.

"What's that?" cries one, "a cyclone, sure—
"The dust that's coming up the pike?"
"Why, that's Jake Smith on his old nag,
"And how he rides!" says Ike.

"Who-ho!" cries Jake, and draws the rein
Before the wond'ring crowd, who stare:
"O, say, you fellows, have you seen
My missing old gray mare?"

You should have heard the laugh! They roared
Until their mugs were almost black.
At last one cried: "Why, Jake, you fool!
You're sitting on her back!"

Du dummes Ding, halt's Maul! Ich will
Jo juscht des wennig hewa.
"Gluck, gluck! Gluck, gluck! Graak, graak!
Graak, graak!"
Nau halt doch mol dei Maul!
Elf Bieplin sin's—en scheene Zahl—
Un juscht zwee Oier faul!

"Graak, graak! Gluck, gluck!" Sei net so
dumm,
Un kreisch net wie die Narra.
Autsch, Dunner, autsch! eb d' widder brietscht,
So fieterscht du da Parra!

"Gluck, gluck!" Jetzt pack dich in dei Shtall!
Du bischt en gute Mudder.
Nau kratz un schärr, un glucks un glucks,
Un ruf dei Bieplin zu der!

UNSERE JUGENDZEIT

BY CHARLES C. MORE, PHILADELPHIA.

Ich war auf der Höh' bei der Mühle, Marie,
 Und schaute in's Thal hinab.
 Der Mühlbach ist still und verschlammt, Marie,
 Die Mühle ist stumm wie das Grab.
 Der Wald am Abhang ist fort, Marie,
 Wo wir so oft uns gefreut.
 's ist öde geworden in Thal, Marie,
 Seit unserer Jugendzeit.

Dort wo die Vögel sich paarten, Marie,
 Wo wir lauschten dem Liebesgesang,
 Wo wir Kränze flochten für dich, Marie,
 Deine Stimme so herrlich mir klang—
 Dort ist's jetzt todt und still, Marie,
 Kein Sang mehr das Herz erfreut;
 's ist alles so anders geworden, Marie,
 Seit unserer Jugendzeit.

Wo sprossen die Veilchen im Hain, Marie,
 In der Sonne die Blene gesummt,
 Dort winkt keine Blume mehr, Marie,
 Dort ist das Lied verstummt.

MONDSCHNEN DER LIEBE

Wenn's immer doch Mondschein blieb'!
 Ich schaute am Abend so gerne
 Den Mond und die glänzenden Sterne,
 Und dächte dabei in die Ferne:
 Gut' Nacht, gut' Nacht, mein Lieb!

Wenn's immer doch Mondschein blieb'!
 Und somm'rige Abendmilde,
 Und im Herzen die schönen Gebilde!
 Wie gern seh' ich über's Gefilde!
 Gut' Nacht, gut' Nacht, mein Lieb!

Wenn's immer doch Mondschein blieb'!
 Wie flimmert's am Himmelsraume!
 Wie schimmert's im Wasserschaume!
 Es wara 'n deel Leit gemenschond, wu des
 Mittel geprowirt hetta, un die wär'n all ihr
 Rumaties sauwer los worra.

EN NEIE CURE FOR DIE RUMATIES

ADAPTED FROM THE "BURLINGTON HAWKEYE MAN"

Die Rumaties is en gaschtige Plog. Sel hot
 der alt Moschkiwler schun lang aus Erfahrung
 gewisst. Er hot ah schun viel gedoktert g'hat
 dafur un Liniment eigeriwa, awer's hot nix
 recht a'schlagla wolla.

Re Dag hot er in der Zeiting gelesa, 'swär
 en schur Cure for die Rumaties, wann mer
 sich schtecha deet lossa vun Ihma. Es Ihma-
 gift deet's Rumatiesgift nutraleisa un doot-
 macha, noh deeta die Schmerza glei nohlossa.
 Es wara 'n deel Leit gemenschond, wu des
 Mittel geprowirt hetta, un die wär'n all ihr
 Rumaties sauwer los worra.

Des Ding hot da Moschkiwler geinterest.
 Er hot sel Schtick deelmols iwer gelesa un
 kunsidert, wie mer so en Mittel a'wenna kennt.

Die Wehmut ergreift mein Herz, Marie.
 Möcht' zurück in die Vergangenheit,
 Mich wieder zu freuen mit dir, Marie,
 Der köstlichen Jugendzeit!

Im Thale ist jetzt ein Ort, Marie,
 Wo schlafen in ewiger Ruh'.
 In stiller Nacht vereint, Marie,
 Die sich freuten wie ich und du.
 Entflohen ist Freund und Lied, Marie,
 Der Tod hat sie zerstreut,
 Und ich schaue mit Thränen zurück, Marie,
 In die schöne Jugendzeit.

Man sagt, ich sei alt und grau, Marie,
 Mein Gang sei müde und schwer.
 Die Zeit habe Furchen gegraben, Marie,
 Mein Leben sei freudenleer.
 Eins aber bleibt mir doch, Marie,
 Bis in alle Ewigkeit—
 Dein Bild und deine Liebe, Marie,
 Aus der seligen Jugendzeit.

LOVERS' MOONLIGHT

O for moonlight all the year!
 I love so to sit here and ponder,
 And gaze at the starry vault yonder,
 And send forth my fancy to wander:
 Good night, good night, my dear!

O for moonlight all the year!
 Around me soft zephyrs are blowing,
 Within me bright visions are glowing,
 And my thoughts are coming and going:
 Good night, good night, my dear!

O for moonlight all the year!
 How brightly the heavens are beaming!
 How softly the waters are gleaming!
 They whisper, half waking, half dreaming:
 Good night, good night, my dear!

Er hot ausgemacht, mer misst en Lot Ihma
 fanga, uf die Placka hocka, wu die Rumaties
 schleckt, un dart nei-schtecha lossa. Sel
 Schtecha deet of cors weh, awer's kennt net
 viel weher duh as die verflixt Rumaties, wann
 alla Gebott so'n Schtich nei'fahrt. Wann's ah
 noch weher deet for'n Weil, wot er's gern
 schtända, wann's juscht noh en Cure wär. Sei
 Conclusion war, er deet's enihau mol prowira.
 's neeckscht hot er sei Buh nausg'schickt for
 Ihma fanga. 's sin plenty draus rum g'floga,
 awer er hot net juscht gewisst, wie mer sie
 lewendig kriga soll. 's het ah net gut gebasst
 for'n alter Mann, draus rum zu schpringa for
 so eppes; in fact, er hot ah net schpringa
 kenna. Er war schur, dass sei Freddie schun

en Weg wisst, for eenig Ihm zu fanga, wann sie noch so schei wär. So hot er'm zeha Cent verschprocha for'n halb Dutzend Ihma, ho'm awer net g'saat for was er sie juhsa will.

Der Freddie is an die Erwet, un wie die Sun umerganga is, kummt er heem mit ra karza, dickhalsige Bottel un ra Lot Ihma drin, grossa un kleena, wu hi' un her gekrattelt sin un gebummt hen for Zorn, wie die Leeb im a Kewig—juseht net ganz so laut.

Der Moschkiwler hot die zeha Cent bezahlt, schteckt die Bottel in da Rocksack un geht in's Haus. 's hot Niemand ausfinna solla, was er im Sinn hot, un er hot sei kleene Menagerie in die Schlofschub verschteckt. Es war em net recht wohl mit seim Experiment; er hot gewünscht, die Ihma deeta net ganz so heess gucka. Er hot 'n paar Droppa Wasser in die Bottel g'schitt, for sie'n bissel abkühlh.

Am Sopperdisch is er wiescht verschrocka. Sei klee Medel hot g'saat, ganz u'schuldig: "Ah! ich riech Ihma. Was en siesser Geruch—"

Weiter is sie net kumma. Ihr Pöp is grad ufg'fahra un hot sie a'gschnarrt: "Ruhig, Annie! Du riechst gar nix." Die Ktee hot'n ganz verschtecht a'guckt, un die Mrs. Moschkiwler hot g'frogt, eb er net gut fihla deet. Der Freddie hot bei sich selwer gelächelt, awer nix g'saat.

Endlich war's Zeit for schlofa geh. Es war en arg heesse Nacht un der Moschkiwler hot sich allerhand Ausred gemacht for ufbleiwa, bis die Annera all im Bett wara. Eb er in's Bett is, hot er's Licht nunner gedreht, bis 's juseht noch'n ganz bissel g'schimmert hot. Er hot sich sachte ausgeduh, awer wie er fertig war, is'm en grosser Seifzer ausg'fahra; er hot so hart an sei Cure gedenkt. Sei Frah is wacker worra un hot g'saat, wann's em so arg Schmerza macha deet for in's Bett geh, deet er villeicht besser im Schockelschuhl schlofa. Der Moschkiwler hot ken Antwort gewa un is in's Bett gekrattelt. Er hot'n Weil ganz schtill gelega, un wie er gemeent hot, die Frah deet widder schlofa, hot er sachte nausgelangt un sei Ihmabottel beig'holt.

Nau is der Truvel a'ganga. Ee Ihm dart raus zu fische aus ma halb Dutzend, in Dunkla, war en kritliche Sach. Er hot's awer geprowirt un hot en kleene Hunnigihm verwischt. Sie hot ken vertel Ounce gewoga, wann mer sie an da Ohra g'howa het, awer er hot sie am a hinna Bee gepackt, un sie war so schwer wie's hinner End vum a Esel. Der Moschkiwler hot gekrechst; er hot's net helfa kenna. Sei Frah is widder halwer wacker worra. "Was fehlt der dann?" hot sie g'frogt.

Der Moschkiwler hot net gewisst, was er saga soll. Sei Temperature war all iwer g'schtiega uf about 105, un am End vun seim Dauma uf about 175. Er hot des Ihmcha rumgedreht un's Bisness-End uf sei Knie gedrickt, wu die Rumaties 's schlimmscht war. Es hot net viel weh geduh; 's hot wirklich gar net weh geduh.

Noh is's'm e'gfalla, dass en Ihm, wann sie epper schlecht, ihr Harpoon for common schecka losst, un dass selle particular Ihm nix meh wert wär for'n Rumaties-Liniment. Er hot sie naus falla lossa uf der Floor; noh hot er rung'fihlt for sei Bottel un gewunnert, wu er sie dann hi'gebrocht het.

Sel het am End nei viel ausgemacht; sei Mistake war der: er hot die erscht Ihm so eilig rausgezoga, dass er vergessa hot, die Bottel widder zuzuschtoppa. Die Prisoners hen natirlich Advantage genumma vun sellem; sie sin raus un, weil ihra Fligel noch nass wara, sin sie all iwer's Leinduch rum schpazirt. Sie hen wul selwer net recht gewisst wuhi'. Der Moschkiwler hot als noch die Bottel g'sucht, do schtosst sei Frah en Briller aus, dass em's Herz schtill g'schtanna un dass 's em in da Ohra geklingelt hot.

"Märder!" hot sie gekrischa. "Märder! O, helf, helf!"

Der Moschkiwler hot sich kerzagrad uf g'setzt, un sei Hoor, wu er noch g'hat hot, hen's seem geduh. "Zum Dunner!" sagt er, "wu sin all sella verdollta Ihma hi' kumma?"

Iwerdem setzt sich eene vun da grossa Ihma—en Hummel, for's recht zu saga—zwischa sei Schultera un rennt sei Schpiess dart nei als wann er saga wot: "Do is mol eene davon."

's war nau em Moschkiwler sei Zeit for johla, un er hot nausgeplärrt, dass die Fenschtra gerappelt hen. "Reiss'n runner!" hot er gekrischa. "Sackermosches nochemol! Reiss'n runner!"

's neeksch is en kleene Ihm, wu ah noch heess war, iwer der Mrs. Moschkiwler ihra fussohl gekrattelt. Sie hot nochamol gekrischa, 's wär'n wahrhaftig Hexa im Bett, noh is sie u'mächtig worra.

Bei dera Zeit wara die Leit im Haus all wacker. Die Annie, der Freddie un die Maad sin in die Schtub nei'gerennt, hen darchenaner gekrischa un all uf emol Questions g'frogt. Der Mann vun Haus hot uf'm Floor rum g'hupst wie wietig un als mit zwee Händ zurück g'schläpt uf da Buckel for grad seller Placka wu er net reecha hot kenna. Iwerdem hot en grosse blooe Weschp, wu der Freddie mitgewa hot for gut Moss, ihr Fligel getrickelt g'hat un is grad darch die Schtub naus g'feiert uf'm Moschkiwler sei blotter Kop. Grad do is der Knecht nei'kumma, un der Moschkiwler glaabt heit noch, der het die Pischtol uf'n losg'schossa, weil er gemeent het, 's wär 'n Raa- wer im Haus.

Well, sie hen endlich's Licht ufgedreht un die Ihma un Hummla ufg'sucht un dootg'schläga, awer 's is nimme viel g'schlofa worra selle Nacht. Der Moschkiwler war actually sei Rumaties los un en paar Dag so supel wie sei kleener Buh. Sie is awer widder kumma, un nau will er gar nix meh heera vun seinra neia Cure. Er werd grad bees, wann mer'n eppes frogt davon.

EDITORIAL DEPARTMENT

"Honest, Reliable and Industrious"

WHILE ill informed and ill disposed newspaper-scribes still indulge now and then in a sneer at the "dumb Dutch," it is gratifying to perceive a growing tendency to judge our people more fairly and more favorably. They are gradually coming by their just deserts and getting credit for the good that is in them.

Recently the head of a prominent business-concern, advertising for help, wrote as follows: "We prefer Americans, if possible, and our experience with the Pennsylvania-German element has been satisfactory, as they are honest, reliable and industrious." This is quite in accord with the remark made to the editor of this magazine by an old gentleman with whom he was traveling in a trolley-car not long ago. The gentleman hailed from New York State and claimed no affiliation with the Pennsylvania-Germans whatever; but he had managed cotton-mills in various places and had had charge of Englishmen, Irishmen and Germans. The English workmen, he told us, are apt to be stubborn and do not always take kindly to instructions; they frequently think they know it all. The Irish are good workers, but quick-tempered and sometimes inclined to give trouble. The Germans he always found steady, reliable, willing to learn, industrious and efficient. They are thrifty and not disposed to give up a fairly good job for any trivial cause. This is the substance of the old gentleman's testimony.

The Gold in American Civilization

"The redeeming virtue of the Pennsylvania-German," says an exchange, "is his ability to show what he can do and to keep on doing it. He has his faults, like the rest of humanity; nevertheless he has his place in history and takes part in education, literature, the arts and the sciences to-day with just as much vigor and discernment as any other American or any foreigner."

A Kansas City correspondent writes to the Reformed Church Herald as follows:

The other evening I had the pleasure of hearing Z. T. Sweeney, ex-consul to Turkey, deliver his celebrated lecture on "American Civilization." It was a rare privilege. I was especially interested in following him while tracing the sturdiness of the American people back to its original heath. Then I joined all Pennsylvanians in the audience in applauding when he said: "The sturdiness of the average American is an ingot of gold contributed to American civilization by the Pennsylvania-Dutchman."

Censurable Unmindfulness of Ancestors

A distinctive, oft-mentioned trait of the Pennsylvania-German's character is his modesty. He is not, as a rule, inclined to boast of his achievements, abilities or ancestry. Now, modesty within proper bounds is surely commendable; but carried too far, as it may be, it becomes a drawback and a serious fault. A proper degree of self-assertion is every true man's prerogative. The modesty of the Pennsylvania-German often tends to effacement of himself and indifference to his ancestry. This weakness is censured in the following remarks quoted from another exchange:

As a people we have not been mindful of those who lived before us, and we have suffered material reminders of our early history to molder and decay. We are far behind the New England Yankees in this particular. A traveler in Massachusetts, for example, has his attention called at almost every turn to some building or some grave hallowed by historical or literary associations. Bronze tablets mark the spots of interest, old buildings are carefully preserved, graveyards are cleaned up and graves of noted personages are tenderly cared for. Too often, however, in Pennsylvania, especially in the matter of old graveyards, where "The rude forefathers of the hamlet sleep," and especially when the church around which those graves were made has been moved to a more convenient spot, there is carelessness that is most irreverent—little short, indeed, of sacrilegious.

The writer then gives several instances to prove the justice of his charge.

A Monument to General Muhlenberg

The German Society of Pennsylvania, now headed by C. J. Hexamer, has resolved to erect a monument to one of its former presidents, that patriotic preacher-soldier, whose strong appeal and valu-

able services in behalf of American liberty are known, or certainly should be, to every student of our country's history—General John Peter Muhlenberg. In a circular asking for contributions it says:

It has frequently been insinuated that the German-Americans neglect to honor the memory of their great men. In front of our City Hall (in Philadelphia) we see the statues of a Puritan, a Frenchman, two generals, and but recently the Irish-Americans appropriated \$10,000 for the erection of a monument to Com-

modore Barry. Shall we German-Americans stand back? It is well enough that we remember and speak of our great fellow-countrymen with pride; but more would be thought of them and of us, if we would show our appreciation by erecting a monument to their memory. Nations who honor their great dead honor themselves.

THE PENNSYLVANIA-GERMAN has been authorized to collect money for this laudable object. We shall be pleased to receive and forward contributions for it.

Clippings from Current News

New Story by Elsie Singmaster

Miss Elsie Singmaster, the well known writer of stories relating to Pennsylvania-Germandom, has contributed a new one, "The Restoration of Melie Ziegler," to the May issue of Everybody's Magazine.

\$100 for Lebanon Historical Society

At the bi-monthly February meeting of the Lebanon County Historical Society Dr. E. Grumbine, of Mount Zion, was elected president in place of Rev. Dr. F. J. F. Schantz, deceased. The Society has been granted an appropriation of \$100 by the county-commissioners, which will enable it to put up shelving and extra glass cases for relics and curios accumulating on the hands of the librarians.

To Mark General Sullivan's Bridge

The Montgomery County Historical Society is collecting contributions from its members for the erection of a granite monument to mark the locality of the bridge erected over the Schuylkill at Fatland Ford, near Valley Forge, during the winter of 1777-8, by General Sullivan. The present marker has been broken and corroded, so that the inscription thereon is almost illegible. The cost of the monument is estimated at \$250.

A Small Gathering of First Defenders

Only 37 of the original 481 Pennsylvania volunteers who responded to President Lincoln's first call for troops at the outbreak of the Civil War partook in the forty-sixth annual reunion of the First Defenders held at Pottsville, April 18. The association wired a resolution to President Roosevelt, pledging themselves to tender again their services to their country in case of need. C. B. Evans, of Pottsville, was elected president for the year. There was no parade, but a banquet served by the sons of the First Defenders living in Pottsville. The survivors of the 481 original members of the five companies were reported as follows: Washington Artillerists, 36; National Light Infantry, 31; Ringgold Light Artillery, 22; Allen Infantry, 13; Logan Guards, 29; total, 131.

To Study Peace and Public Service

At the celebration of Penn Memorial Day at Dickinson College, Carlisle, April 25, President Reed announced that the college intends soon to establish a department of peace and public service in memory of William Penn. The department will be devoted to a comparative study of methods for the practical establishment of peace as a fundamental law of nations, also to law, governmental service, industry, commerce and oratory.

Indian Skeletons Unearthed

While excavating for a road at Williamsport, workmen unearthed several skeletons which are believed to have belonged to Indians and to have been buried sixty years or more. On the finger of one skeleton was found a ring with an engraving representing the thirty-second degree of Scottish rite Free Masons. This ring was probably taken from a white man killed by the Indians.

Closing Sale of Pennypacker Library

The final sale of the 1436 lots of books and pamphlets belonging to Ex-Governor Pennypacker lasted two days and netted \$13,500. Prominent purchasers were the University of Pennsylvania, the City Law Library (of Philadelphia), the Universities of Harvard, Princeton and New York, the Carnegie Institute (of Pittsburg) and the Boston Public Library. Two volumes of London's "Indian Wars," published in 1808, were sold for \$270.

Long Service as Justice of the Peace

A. R. Witmer, of Mount Joy, Lancaster county, who celebrated his eightieth birthday April 21, has been a justice of the peace in Manor township forty-five years. During this time he has written fifteen hundred deeds and mortgages, clerked five hundred sales, written two hundred wills and administered twenty-five estates. He has also served nine years each as county surveyor and deputy coroner. He has traveled in every State except South Dakota, and has also seen the Klondike.

Sent Portrait to French National Library

Miss Lucy F. Bittinger, of Sewickley, Pa., the well known writer on German-American history, recently lectured before the Twentieth Century Club of Pittsburg on the Pennsylvania-Germans—their Character, History and Representation in Literature. By request she has sent her photograph, with some details of her life, to the *Bibliothèque Nationale* in Paris, which is making a collection of portraits, autographs, manuscripts, etc., of women writers all over the world.

A Publisher's Golden Jubilee

Albrecht Kneule, editor of the Norristown Daily Register, on April 22 celebrated the fiftieth anniversary of his starting out as a newspaper-publisher. He landed in Philadelphia in 1852 as a boy of nineteen and walked nearly all the way to Skippack, where he worked five years as a printer on the *Neutralist*. April 22, 1857, he published the first number of the *Pennsburg Demokrat*, which a year later became the *Bauern-Freund und Pennsburg Demokrat*. In 1881 he became the owner of the Daily Register, now a flourishing journal. Under President Cleveland's second administration Mr. Kneule was postmaster of Norristown.

Planting a Historic Tree

A willow-tree from the plot around the tomb of Napoleon I on the island of St. Helena and a sprig of ivy from Westminster Abbey were planted and dedicated with interesting ceremonies, April 26, at the old Revolutionary barracks of the Trenton (N. J.) Barracks Association, near the Statehouse. The tree was given by the widow of Ex-Governor Joseph H. Bedle, the sprig by Mrs. Joseph Millington, of Philadelphia. The association intends to plant its grounds with trees and shrubbery from historic places in all parts of the world.

Opening of the Jamestown Exposition

The Jamestown (Va.) Tercentennial Exposition was officially opened by President

Roosevelt in the presence of the diplomatic, naval and military representatives of thirteen nations and the Governors of a score of States, April 26. The day began with the review of 65 warships anchored in Hampton Roads, whose guns at sunrise boomed a salute to the Nation's head. The review was the largest ever held in the world's history. A hundred thousand visitors thronged the Exposition grounds and cheered the President, who delivered a characteristic address. Harry St. George Tucker, the president of the Exposition, is a descendant of John Rolfe, the English colonist who married Pocahontas, daughter of the Indian king Powhatan. Though the Exposition is still far from being complete, the unfinished condition of buildings and grounds was not allowed to interfere with the opening day's celebration. It will remain open until November 30 next.

OBITUARIES

Alfred D. Yost, M.D., mayor of Allentown, died April 16. He was born August 13, 1870, in South Bethlehem, as a son of Dr. Martin C. Yost, whose grandfather, Joseph Yost, had immigrated from Denmark in the early part of the nineteenth century. He was a graduate of Muhlenberg College and the University of Pennsylvania, having begun practice in 1890. He was elected coroner of Lehigh county in 1893 and 1896, and mayor of Allentown in 1904.

Rev. Thomas M. Yundt, general secretary of the Home-Mission Board of the Reformed Church in the United States, died at Reading, April 19. He was born near Allentown Feb. 10, 1858, and graduated from Muhlenberg College and the Yale Divinity School. He began to preach in 1885. In the spring of 1886 he took charge of Bethany Orphans' Home at Womelsdorf, which he superintended very successfully until Aug. 1, 1904. He was a member of the National Conference of Charities and Correction.

Chat with Correspondents

Schools and Teachers of Schaefferstown

An esteemed correspondent in Philadelphia offers the following criticism on that part of Mr. A. S. Brendle's *Historical Sketch of Schaefferstown* which relates to the schools and leading educators of that place:

I regret very much to say that, when I read the *Historical Sketch of Schaefferstown*, concluded in the April number of *THE PENNSYLVANIA-GERMAN*, I was greatly disappointed to find but a single paragraph devoted to the schools of Schaefferstown and their teachers. It so happened that I was still a resident of the town at the time of which the story treats, and therefore am in a position to know

that there is enough material available to fill several paragraphs with interesting reading concerning the work of the men who really organized and taught for a number of years the only *bona fide* academy Schaefferstown ever had.

As a writer of local history, Mr. Brendle should have presented all the facts, if he touched the subject at all, and not have ignored the most prominent educators and given the credit to others, to whom the honor does not belong. This is the bone of contention; I trust the mistake will be acknowledged and such reparation made as lies in the writer's power.

The writer says that "foremost among

the prominent educators of the town stands Mrs. Emily Pelton Miller," that she was chosen as principal of the local academy and that she filled the position with distinguished ability until the final close of the school. Now, let us see how those statements agree with the facts which my personal knowledge of the situation enables me to corroborate. Mrs. Miller was first brought from Connecticut to take charge of a private or subscription-school, which she taught for some time with more than ordinary success, and when she became principal of the so-called academy, which was really never anything more than a grammar-school, I am quite sure that no attempt was made to teach either Latin or Greek, for the simple reason that she had very little if any classical training. When, however, a number of the leading citizens finally concluded to open a classical school to prepare their sons for college, Mrs. Miller entered heart and soul into the movement, and to her credit be it said that she probably did more than any other individual to make the new school a success, but not as one of its teachers. She

was a woman of fine executive ability, who could be very useful to the cause of higher education. The men who conducted the classical school, Cyrus V. Mays, followed by Jacob Rheinsmith and Carl Wiemer, were all graduates of Franklin and Marshall College, who came to Schaefferstown properly equipped for their work, which, as already remarked, could have been made the topic of very interesting reading by the local historian.

There is no doubt that Mrs. Miller's work in the primary schools, as well as in the grammar-school first taught by Professor Missimer, was much better than that of the teachers who preceded her, and I would be the last person to try to detract from her merits as a teacher. But as she never taught or even claimed any ability to teach either Latin or Greek, which I have always understood to be an indispensable part of the curriculum of every classical school, the prominent position to which the author of the Sketch endeavored to assign her belongs to the men referred to.

Sincerely yours,

GEORGE MAYS.

Genealogical Notes and Queries

This department is open to all our subscribers. Contributors will please state their questions and information as clearly and briefly as possible, being particularly careful in writing names and dates. For the benefit of readers generally it is desired that answers to the questions under this head be addressed to the editor of this magazine.

XXIII.

Desires More Schaeffer Data

I am hoping that the next number of your magazine will have a little more Schaeffer data. I should like to know the names of the children of Peter Schaeffer, son of George Schaeffer, the pioneer, and whether he was the Peter Schaeffer who lived and died in Berks county, Pa., being the husband of the heroine of the Indian cruelties, Catherine Lorrach—the seven-year-old girl who saved the life of her baby sister by carrying her on her back three days and more on her way to captivity with the Indians. CORA C. CURRY.

P. O. Box 2294, Station G, Washington, D. C.

XXIV.

What of John Frey?

My great-great-grandfather, John Frey, born in Germany, served four or five years in the Revolution under Captain Fred Miller. He enlisted from Berks county, Pa. I shall be pleased to obtain the dates of his birth and death, as well as any other information about him. LUCY M. FRY.

Beatrice, Neb.

XXV.

What of Benjamin Newland?

I wish to ascertain the Revolutionary ser-

vices of Benjamin Newland, who went into the American army from York county, Pa., in 1778 or '79, when about sixteen years of age. He had four brothers: Elijah, William, John and James, and one sister, Deborah, who was married to Simon Moon. Benjamin Newland married Hannah Ellison.

JOHN H. STOTSENBURG.

New Albany, Ind.

ANSWER TO QUERY NO. XII.

Gottfried Roth

In reply to an inquiry in the genealogical column concerning Gottfried Roth, I wish to say that he was the son of John Roth and wife, Sophia Dorothea, of Whitehall township, Northampton (now Lehigh) county, and was born in 1759. He died in 1829. His children were John Peter, John, Catharine, Henry, Abraham, George, Magdalena, Christian and Daniel. Gottfried Roth removed from Whitehall to Heidelberg township, where he became a prominent citizen. A stone house built by his father, John Roth, in 1775, still stands in Whitehall township.

CHAS. R. ROBERTS.

Allentown, Pa.

Our Book-Table

Any book or pamphlet reviewed in these columns will be sent to any address by the Publisher of The Pennsylvania-German on receipt of the published price. Postage must be added when it is mentioned separately. Any other book wanted by our readers may be ordered through us at the publisher's price. Inquiries will be promptly and cheerfully answered.

Modern Language Notes. A Magazine devoted to the Academic Study of the English, German and Romance Languages. Published eight times a year, with intermission from July to October. Edited by A. M. Elliott, Baltimore. Price, \$1.50 a year, 25 cts. a copy.

In the higher educational courses of our day the study of the leading modern languages—English, German, French, Italian, Spanish—deservedly occupies a large part of the time formerly devoted to the classic tongues of Greece and Rome. The periodical now before us appears to be very helpful to all students at work in this field. The issue of April, 1907, which is No. 4 of Vol. XXII, contains, among other things, the continuation of an essay on Browning's Dramas, by Caroline L. Sparrow; Studies in Middle French, A Glance at Wordsworth's Reading (continued), Some Disputed Etymologies (offering several pages for the delectation of the philologist), Reviews and Correspondence.

The Woman's Home Companion for May appears with a profusion of baby blossoms, in pink and white, upon its front cover, and rich-

ly stocked, as ever, with choice mind-food inside. On his editorial page Dr. Edward E. Hale talks entertainingly and instructively "about your first visit to Mount Vernon." The Chromatic Ghosts of Thomas is an amusing story, psychological to a degree, in which the proverbial nine lives of a cat are treated as so many souls with the faculty of reappearing after death. The Progress of Women in the Last Fifty Years is considered politically in the first of a series of articles under this heading by Charlotte Perkins Gilman. The campaign against child-labor is continued as a special department, to which A. J. McKelway, assistant secretary of the National Child-Labor Committee, contributes an article on Child-Labor and "Education" in Southern Cotton-Mills. Other articles of special interest are The Home Builders, Europe on Two Dollars a Day, A Page for Serious-Minded Women, For the Girl Who Earns Her Own Living, Talks with Mothers, etc. (By the way, we noticed that the cover-design of the April Companion was by E. A. Ritenour, a name which strongly suggests a Pennsylvania-German origin.)

Calendar of Pennsylvania History

APRIL, 1907

1. Mayor John E. Reyburn of Philadelphia assumes office.

5. First Arbor day.—Gov. Stuart signs two-cent railroad-fare bill.—Andrew Carnegie gives the Carnegie Institute a million in cash and five millions in bonds.—American Oriental Society meets in Philadelphia.

7-9. Golden jubilee of the *Arion Gesangverein* in Philadelphia.

9. Caledonia Club of Philadelphia celebrates forty-eighth anniversary.

11-13. Rededication of Carnegie Institute in Pittsburg.

12. Merger of 30 silkmills with 22 millions capital announced in York.

15. Annual meeting of Orthodox Quakers in Philadelphia.

16. Salus-Grady "press-muzzler" finally repealed.—Death of Mayor A. D. Yost, of Allentown.

17. New library-building of Juniata College dedicated at Huntingdon.

18. Reunion of First Defenders in Pottsville.—Lobbyists driven from the floor of the House.

19. Second Arbor day; snowstorm.—Academy of Political Science meets in Philadelphia.—Rev. Thomas M. Yundt, ex-superinten-

dent of Bethany Orphans' Home, dies at Reading.

21. New First M. E. church dedicated at Altoona.

22. Gov. Stuart signs the McClain-Homsher bill, permitting trolley-companies to carry freight.—House votes down resolution endorsing President Roosevelt for third term.—Trial of Black Hand leaders begins at Wilkes-Barre.

23. Miss Anna T. Jeanes, of Philadelphia, donates a million for elementary negro-schools.

25. Penn Memorial Day at Dickinson College, Carlisle.—Great fire in packing-plant at Allegheny City.

26. Twenty-fourth annual meeting of Pennsylvania Odd Fellows Anniversary Association at Lockhaven.

28-29. Golden jubilee of *Harmonic Männerchor* in Philadelphia.

29. Resolution praising Treasurer Berry for exposing capitol graft fails to pass the House.—Destructive fire in Union City.

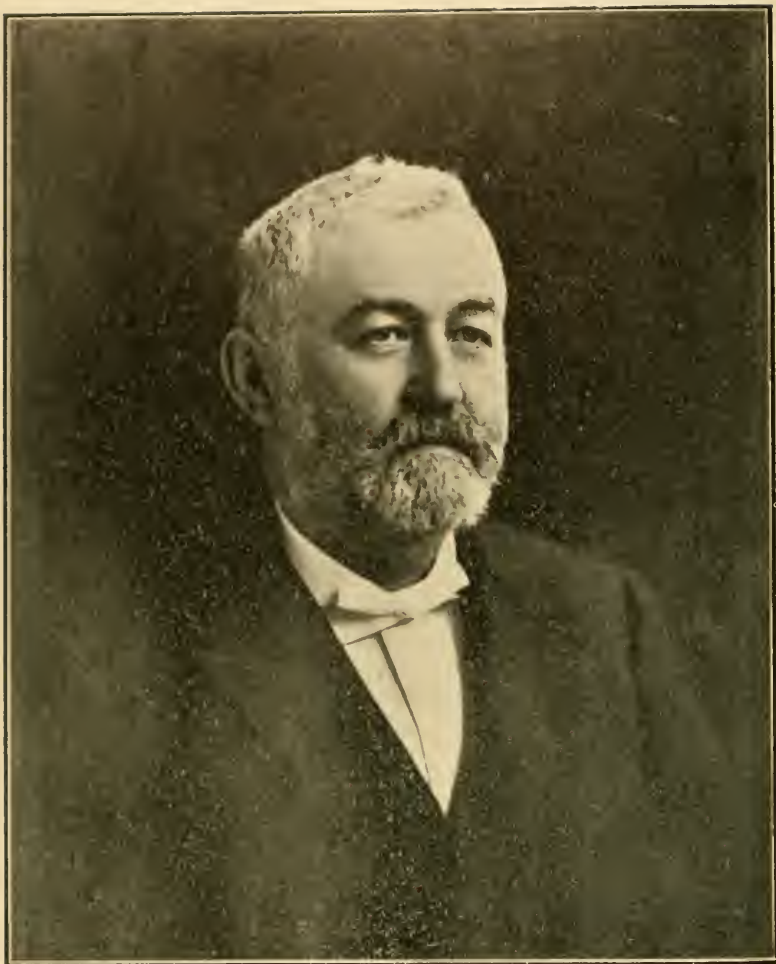
30. Seven workmen rescued from a mine at Foustwell after four days' imprisonment.—Mysterious self-shooting of Henry C. Terry, prominent Philadelphia lawyer.

The Pennsylvania-German

JULY, 1907

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Yours truly
H. E. Schaeffer,

The Pennsylvania-German

Vol. VIII

JULY, 1907

No. 7

The Pennsylvania-German in His Relation to Education

A Symposium of Historical and Descriptive Articles

EDITED BY PROF. L. S. SHIMMELL, PH.D., HARRISBURG, PA.

PROEM

IN THE scheme for this symposium the special editor thereof has planned to prove by the contributions preceding his own—"The Pennsylvania-Germans and the Common School Law of 1834"—that prior to the introduction of the common school system history furnishes no ground for charging the Pennsylvania-Germans with indifference toward, and opposition to, education. In the parts following his own, his purpose is to show that after the common school law of 1834 met its enemies—whoever they may have been—conquered them and made them its friends, the Pennsylvania-Germans were as much interested in the public schools as any other of the numerous classes of people that compose the population of the State. In his own contribution to the symposium, the editor of it, admitting German opposition to the law of 1834, gives the reasons for it, and shows that some of them were peculiarly the Germans' own, and that others were urged against the law with equal vehemence by opponents in general. Further, he makes it appear that the opposition of the Germans was exaggerated—in part willfully, in part unwittingly.

But the proof that the Pennsylvania-German was not opposed to education *per se*, in 1834 and 1835, or upon any other occasion when civil educational movements made him a victim of mis-

representation, is not dependent upon contemporary evidence alone. The proof is involved in the logic of the scheme followed in the symposium. If prior to 1834 the Germans had built schoolhouses by the side of churches and at country cross-roads, had joined in efforts of the Province to propagate knowledge among themselves, had educated the savage Indian, and had established seminaries and colleges; and if again, after the common school had become a verity, they fell into line in supporting, patronizing and improving the new system of education by the State, the only logical deduction is, that their opposition to the common school law of 1834, or to any other form of State education, was not due to a benighted condition in which they could not appreciate the value of education.

The purpose of the symposium in its entirety is to remove every trace of the obloquy that was heaped upon the Germans even in Colonial times and especially at the period of the inauguration of the public school system. The editor and his staff of assistants, as well as the management of this magazine, sincerely hope they may have succeeded in expunging from the records of tradition a charge against the Pennsylvania-Germans which their present state of enlightenment and intelligence refutes more effectually than any proof available to the historian.

L. S. SHIMMELL.

Early German Catholic Parochial Schools

BY REV. J. J. NERZ, ALLENTOWN, PA.

THE broad-minded tolerance of William Penn attracted people of all creeds to this colony. Many of the emigrants came from the Rhine provinces, especially the Palatinate, and of these Catholics formed a large part. Most of the German emigrants were farmers and took up the same occupation in the new country, taking land to the west and northwest of Philadelphia. When they had firmly settled, their first care was, as it has been to this day, to procure a church in their midst and a school.

Traditional Evidence of Parish Schools

There is no documentary proof to show the time of the establishment of the first Catholic schools in Pennsylvania, but there is strong traditional evidence for the belief that they date back to the time of the very first organization of the Church in the various centers of Catholic life. We find, however, in the parish records mention of the schoolmasters. Local traditions indicate that in nearly every instance the organization of a Catholic parish was attended, if not preceded, by the organization of a parish school, the priest himself, in some cases, being the first school-teacher. Mr. Martin I. Griffith, a competent historical authority, here has summed up the result of a thorough investigation of the subject in the statement that, "wherever throughout Pennsylvania prior to 1800 there was a chapel, there was undoubtedly, where there was a number of children, some system of instruction, even though the method was crude and but elementary in its extent.

This conclusion is further supported by the fact that the other religious denominations in the colony, especially those which were German, almost invariably signalized the beginning of church work in a locality by the establishment of schools." This agrees with Mr. Fischer's statement in "*Mei Alte Heemet*":

"Es war, for Alters, so der Weg
In so'me deutsche Eck,—
Der Parre a'h Schulmeschter war
Un's Schulhaus fon der Kerich war
A'h g'wiss net weit eweck."

As a rule the schoolmaster was also choirmaster.

The school was considered an essential part, a fixture of the parish. It was the supporter and feeder for the preservation of the faith, and a guarantee for the permanence of the parish. It was the preserver of their mother-tongue, in which they prayed and sang hymns, which sounded in no other language so hearty and devotional to them.

Missionaries Sent from the Fatherland

In 1741 the German province of the Society of Jesus sent out two priests to minister to the German Catholics in the colony. These were Father Wapeler, who founded the missions of Conewago and Lancaster, and Father Schneider, who took up his residence at Goshenhoppen, in Berks county. Other German Jesuits came later on, one of these being the celebrated Father Farmer, who did missionary and educational work in Lancaster from 1752 to 1758 and later on in St. Mary's church in Philadelphia.

A peculiar interest attaches to the Rev. Theo. Schneider, S. J., both as a missionary and as an educator for, twenty-three years at Goshenhoppen (now Bally, Berks county), dating as far back as 1741, as we see from the subjoined cut, which is taken from the original of his precious church record. We cannot give his educational labors without giving a brief sketch of his life.

The following historical sketch is taken from the unpublished manuscript of *The German Catholic Schools in Colonial Times*, by Father Burns, Trinity College, Washington, D. C.:

Father Schneider's School at Goshenhoppen

The school of Goshenhoppen was eagerly attended by the children of the whole neigh-

Liber
 Baptizatorum
 et
 Matrimonio Copulatorum
 ubi et
 Defunctorum
 Philadelphie, in Goshenhoppen,
 Maxeltani, Magunschi.
 Tulpehaken etc
 Cœptus Anno Domini
 1741.

TITLE-PAGE OF FATHER SCHNEIDER'S CHURCH-BOOK

borhood, Protestant as well as Catholic, it being the only one in the place. Father Schneider, in fact, soon made himself greatly beloved by the members of all denominations, and there is a tradition that when, in 1745, he commenced the work of building a church, the Protestants were not less generous than the Catholics in helping to furnish the necessary material means. It is pleasant to record that the educational zeal of the first schoolmaster at Goshenhoppen was not forgotten by the descendants of the early settlers. More than a

century afterward, the public school authorities of the district showed their appreciation of his work, by an arrangement which provided for the education of the children in the old Goshenhoppen parish school at the public expense.

Under Father Schneider, the work of organizing the parish at Goshenhoppen, as well as the neighboring Catholic missions, progressed rapidly. Before he died, in 1764, he had the satisfaction of seeing the church firmly established in Pennsylvania, and in the

Baptizati
 23. Aug. 1741 in Falkners-Swamp
 in dorho Joannis ulz man Baptizata est
 itlbertina, filia legitima G. Georgii Kohl
 et Barbara conjugum. nata erat 6. Maji
 Patrini Joannes ulz man et itlbertina
 ejus uxor (Catholica) Baptizavit
 Theodorus Schneider, p

A RECORD OF BAPTISM IN FATHER SCHNEIDER'S CHURCH-BOOK

building of churches, schools and mission chapels, together with the increasing influx of Catholic emigrants, he must have discovered the prospect of a much greater and more rapid growth in the future.

For many years, however, the growth of the Church in and around Goshenhoppen was slow, and Father Schneider's school remained small. The French and Indian war came on, and the country became the theatre of the most savage depredations on the part of the Indians. After Braddock's defeat in 1755, Berks county was laid waste with fire and sword, hundreds of houses being burned, and many of the settlers being slain and scalped or dragged away into captivity to undergo a fate worse than death. In 1757 the total number of adult Catholics in the county was only 117.

Yet Father Schneider seems to have kept up his school all this time, and to have gradually increased the number of pupils attending, for in 1763, about the time of the close of the war, we find that the school was large enough to engage the services of a paid school teacher. The baptismal register of Goshenhoppen for that year records the baptism privately of a child when eleven weeks old by "Henry Frederick, the schoolmaster at Conisahoppen."

The Jesuit missionaries in America were men of marked abilities and learning, as a class, men oftentimes, who had occupied places of distinction in the seminaries or universities of the order in the Old World. The German Jesuits who labored in the rough mission fields of Pennsylvania during those early days, were men of this kind. Of Father Wapeler, Bishop Carroll wrote that "he was a man of much learning and unbounded zeal." He referred to Father Schneider as "a person of great dexterity in business, consummate prudence and undaunted magnanimity," and said that "he spread the faith of Christ far and near." An old Jesuit catalogue refers to the founder of the Goshenhoppen mission as, "*Th. Schneider, qui docuit Philos. et contror. Lodi, et fuit rector magnif. Universi. Heidelbergensis*"* (who taught philosophy and polemics at Liege and was regent of the University of Heidelberg).

A University-Regent Turns Schoolmaster

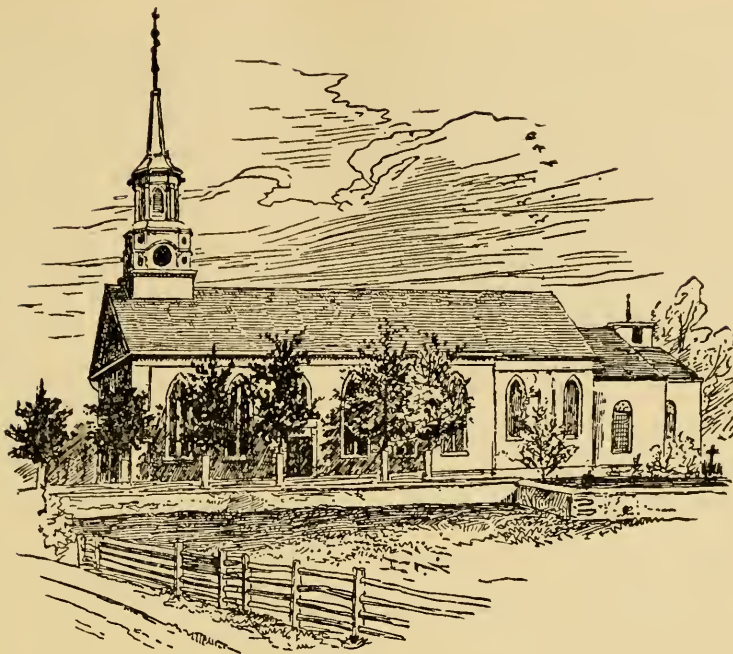
Father Schneider was born in Germany in the year 1700. He entered the Jesuit order while still young, and his superior talents caused him to be sent after ordination to teach in the famous

Jesuit seminary at Liege, in Belgium. Here he taught both philosophy and theology. Subsequently, he was sent to Heidelberg to teach in the college established by the Jesuits in connection with the University. Heidelberg was a Catholic University then, and the custom was for the various faculties to furnish a rector to the University in their turn. In this way, Father Schneider was chosen and installed as rector in December, 1738, his term of office lasting until December of the following year. It was a high distinction to have come to one comparatively so young, a fine tribute to his talents as well as to his popularity, and it opened up a prospect of a brilliant career. But a nobler and holier fire than that of intellectual ambition burned in the soul of Father Schneider. He turned aside from the shining heights of academic fame, to devote himself, as a poor and humble missionary, to the ministry of souls.

It is interesting to contemplate the brilliant young priest, fresh from the honors and experience gained while fulfilling the office of *Rector Magnificus* of Heidelberg University, gathering the poor German children of Goshenhoppen and vicinity about him in his little room to teach them, along with the simple catechism, the rudiments of a brief pioneer education. There can be no doubt that he took up the work of teaching himself soon after his arrival in 1741. Reading, writing and spelling were about all that was taught at that early period in the schools that were being started everywhere in the colony. Little if any attention was given to what is now called arithmetic. The term of schooling was brief, the pupils were few and of all ages. There was no church in Goshenhoppen as yet, divine services being held in one of the farmers' houses. Father Schneider took up his residence in a two-storied frame house, the largest probably in the vicinity, and here, according to traditions, he began his school.

A schoolhouse, too, apparently had been built. From this time on, there are frequent references to the schoolmasters in the parish records.

*This inscription is found on a slab in the chapel of the church at Bally, where Father Schneider is buried.



CHURCH OF THE MOST BLESSED SACRAMENT AT BALLY, PA.

The rear part of this church is the original chapel where Father Schneider is buried.
The present church was built independent of the old chapel.

Three Other Schoolmasters—Haycock

Three schoolmasters are mentioned in the parish registers between 1763 and 1796. Henry Fredder, Breitenbach and John Lawrence Gubernator. Breitenbach seems to have stayed only a short time, as we have only a single mention of him as standing sponsor for a child with "his wife Susan," in 1768. He was preceded by Henry Fredder, who is mentioned occasionally between 1763 and 1768. There is an interval then of sixteen years, during which we have no means of knowing who the schoolmaster was, for if his name is given in the registers as it probably is, the title of his office is not subjoined. John Lawrence Gubernator, the most distinguished of the Goshenhoppen schoolmasters, and the ancestor of the numerous families of Pennsylvania who have borne that name, appears first on the parish registers in 1784. He was born in Oppenheim, Germany, in 1735, served as an officer in the army of the Allies in the Seven Years' War, and

came to America during the Revolutionary War. He landed in Philadelphia, and made his way to Goshenhoppen, where he was engaged by Father Ritter, then the pastor, to take charge of the school. He was a finely educated man and a devoted teacher and rendered great services to the cause of Catholic education in Pennsylvania during a period of twenty-five years. Not long after coming to Goshenhoppen he was married to a widow named Johanna Durham. It was a gala-day in the old Catholic settlement, and the chronicle of the happy event in the parish records, brief as it is, affords us a pleasant glimpse of the position of social prominence accorded to this distinguished successor of Father Schneider in the Goshenhoppen school. He subsequently taught school at Hanover, returned to Goshenhoppen, and after removing again to Hanover about 1796, finally settled down as a teacher in the newly started preparatory seminary of the Sulpicians at Pigeon

Hills, Pa. His son became a school teacher also, and had charge for a time of the parish school at Conewago.

From the will of John McCarthy we have evidence of the existence of a school at one of the Goshenhoppen missions, at Haycock, in 1766; and again in 1784, the marriage of Ferdinand Wagner, "our schoolmaster at Haycock," is recorded in the Goshenhoppen register. There was thus a Catholic school at Haycock long before there was a Catholic church there in 1798. According to local tradition, mass was said in McCarthy's house, and the school was kept in another building on the premises until the erection of a permanent school building with the church later on.

Sportman's Hall—St. Vincent's Abbey

About 1787 a number of German Catholic families from Goshenhoppen crossed the Alleghenies and settled in Westmoreland county at a place called Sportsman's Hall. Their pastor, Rev. Theodore Browsers, bought a farm of several hundred acres of land, and at his death a few years later he left all his property to the Church. The estate subsequently fell to the Benedictines, and upon it was built St. Vincent's Abbey and College, the motherhouse of the numerous convents, colleges and schools of this religious order in the United States. There was a Catholic school at Sportsman's Hall very early, if not from the very founding of the settlement. When Dominus Boniface Wimmer, the famous Benedictine, at the invitation of Father Lempcke, arrived there in 1846, he found a two-story brick church erected by Father Stillinger in 1835, with a two-story brick house, which, though put up as a pastoral residence, had been an academy of the Sisters of Mercy. Here on the 19th of October, 1846, the community of the Benedictine Fathers was organized in a *schoolhouse*. Father Wimmer from the outset confined his labors to the German missionary and educational work, and received financial aid from the *St. Ludwigs Verein* of Bavaria.

The fact is of special interest as it gives us a thread of connection between

Father Schneider and his educational work in the old Catholic colony of Goshenhoppen and St. Vincent's, the motherhouse of the Benedictine Order, which has had so large a share in Catholic educational development in the United States during the past fifty years.

Schools at Conewago and Brandt's Chapel

Among the German Catholics scattered through the counties farther west from Goshenhoppen a school was started at Conewago by Father Wapeler, also in several of the missions attended from Conewago; chief among them were Paradise, Littletown, Hanover, Tanytown, Westminster and York. About 1787 the school at Hanover was sufficiently developed to engage the paid schoolmaster of Goshenhoppen, for we find him moving there at that time.

Education at Conewago from Catholic Local History, page 79, records: "The first schools in the valley, like those through the country, were mostly private or subscription schools. The missionary fathers combined the primary education of the children with their religious instruction, which was never neglected. Very little definite is known of the early educational interests of Conewago. Joseph Heront taught a school near the Pigeon Hills before 1800, where afterwards the Sulpician Fathers located. Colleges were just then being established and his curriculum may have included a preparatory course in the higher branches for the young men of the valley whose parents were in good circumstances.

Father Leken, S. J., built two schools in the neighborhood of Conewago in 1830. Rev. F. Reudter taught there from 1833 to 1840. Father F. X. Brosius, a learned German priest, who had come to America in 1797, taught such a school in Conewago about 1800.

In the early thirties a parochial school was established in Paradise township, York county, at Brandt's Chapel by Father DeBarth. Both chapel and school were built on a large farm willed to the church by a noble layman.

Pittsburg, Lancaster and Philadelphia

Three German Fathers of the order of the "Holy Redeemer," who came from Austria in 1832, made Pittsburg, Pa., the third of their settlements. Here they bought a factory, situated at the corner of Liberty and Factory (now 14th) street, made a church and school out of it, and used it as such until the new church of St. Philomena was built in 1842. The old church was called the "Factory Church," and was opened together with the school in 1839. In all the schools erected by the Fathers the education was given to the children gratuitously, because the people were too poor to pay for the education of their children. The expenses were in part borne by the people in general and the rest was paid with money received by the Fathers from Europe from benevolent societies. (Parish Record.)

While the Rev. John B. Causse was in charge of the church at Lancaster, he joined in a petition to the State Assembly, asking the establishment of a German charity school at that place; but the project soon took a more ambitious form and on the 10th of March, 1787, Franklin College at Lancaster was incorporated by the Legislature of Pennsylvania. Of this institution the Catholic priest, John B. Causse, was trustee from 1787 to 1793, when he tendered his resignation. (S. M. Sener, in U. S. Catholic History Magazine, citing Register of St. Mary's Church, and the Independent Gazetteer of 1785.)

Father Farmer, whose real name was Steinmeyer, S. J., was a very famous figure in the history of the German Catholic Church in Pennsylvania. He was sent to America after passing through a German university course in 1752. After being six years pastor in Lancaster, he was called to Philadelphia, to minister especially to the Germans there. We have no historical proof of a parochial school erected by him in Lancaster; however, as he worked so zealously for the church and school of St. Mary's church, Philadelphia, we must suppose that he gave attention also to the education in Lancaster. The respect for his learning

was shown by his being elected a member of the board of trustees of the University of Pennsylvania, when that institution was organized, as well as a member of the famous Philosophical Society.

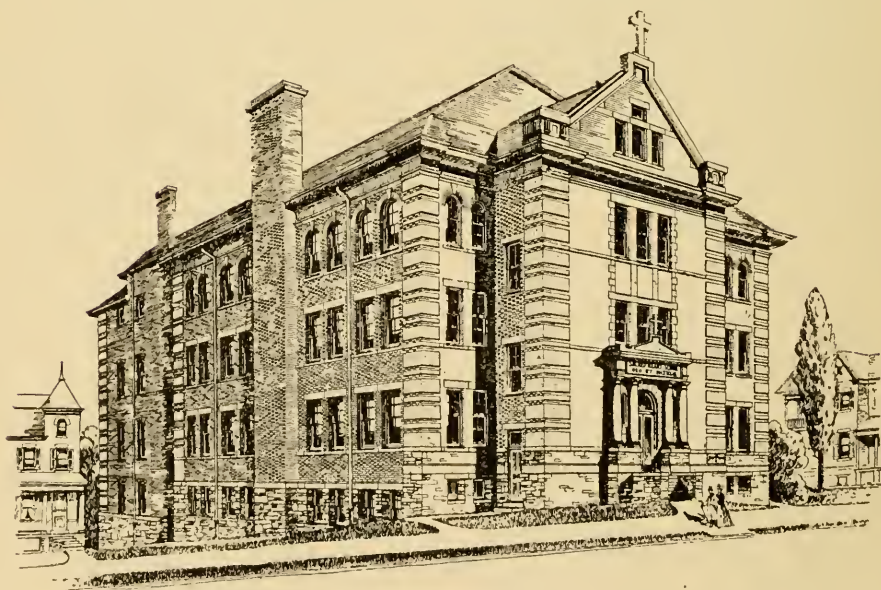
Until the year 1788, November 22, the German Catholics worshiped in common with the Catholics of other nationalities, in St. Mary's church, but in that year they split off from that church, and soon after built a church of their own—Holy Trinity. Provision was immediately made for a parish school. Not being able to found a schoolhouse as yet, the basement of the church was set apart for that purpose, and fitted up as a school-room. The church was described as being "100 feet long and 60 feet broad, and underneath was a comfortable school-room." Father Elling is mentioned as schoolmaster. A few years later, with the rapid growth of the parish, the need of a separate schoolhouse was felt, and the congregation had recourse to a commonly employed means of raising money for charitable purposes at the time, which was a lottery. The sum of \$10,000 was wanted, and the Legislature of Pennsylvania was petitioned for the legal power to create a lottery in that amount. The Act was passed in 1803. The lottery was a grand success. The tickets were sold for \$6.00 apiece. There were 6,274 prizes, amounting to \$8,700.

The Parish-School at Allentown

How solicitous the German Catholic settlers were, and what sacrifices they made to have schools in connection with the parish, can be seen from the fact that there is no parish numbering fifty families which has not its school. For an instance, we may cite the origin of the parish in Allentown. When the Venerable Bishop Neumann, of Philadelphia, blessed the little brick church in the Sixth ward in May, 1857, it numbered about eighty-five families. The collection on that day amounted in the morning service to \$11.20 and in the afternoon to \$6.09, total \$17.29, and still in October the following year a parish school was opened in the frame house of Peter Kochler, with thirty children. The first teacher and organist was Jonas Adam,



SITE OF FIRST CATHOLIC PAROCHIAL SCHOOL AT ALLENTOWN, PA.
Frame house of Peter Koehler at Ridge Road and Liberty Street (446 Ridge Road).



PRESENT CATHOLIC PAROCHIAL SCHOOL AT ALLENTOWN, PA.
Situate on North Fourth Street, opposite Church of the Sacred Heart of Jesus. Dedicated June 24, 1906.

of Goshenhoppen, the second F. X. Gresing; these two remained but a short time, but the third, Mr. Lehmer, remained several years; the children paid 50 cents tuition per month. The parochial school exists to this day; it has sev-

eral times changed its location until in April, 1906, it moved into its new quarters, a stately edifice with twelve classrooms, equipped with all modern requirements and an attendance of 370 scholars. (Parish Record.)

The "Church-Schools" of the Moravians

BY J. MAX HARK, D.D., PRINCIPAL OF THE MORAVIAN SEMINARY FOR YOUNG LADIES.

AN ounce of prevention is worth more than a pound of cure." It is only in comparatively recent times that this principle is being acted upon even in the physical world. In the spiritual its application is still hardly thought of as a possibility. There was a time when the science of medicine concerned itself almost exclusively with trying to cure small-pox, typhoid, yellow fever and kindred ailments. Now its efforts are mainly directed to their prevention, through vaccination, rigid sanitation and destruction of the fever-bearing mosquito. Why is not the same principle recognized more generally in religion? Almost alone among Christian churches the small and obscure Moravian Church centuries ago saw that ignorance is the fruitful mother of sin, and set herself vigorously and persistently to the destruction of ignorance, that so she might the more effectively strike at that worst of human ailments, sin.

The Moravian View of Education

That the Moravian Church should do this was but natural. She grew out of the ashes of the martyred John Hus, the learned and most popular professor and lecturer in Europe, who for years drew tens of thousands of students to the University of Prague to sit at his feet. Her last bishop before she was transplanted from Bohemia and Poland to Germany was the great John Amos Comenius, the "Father of Modern Education," whom kings and parliaments sought after and delighted to honor, and the value of whose educational principles was never more fully appreciated than it is to-day. When, then, not many years after, the Church, in its zeal for the evangelization of the world, sent its pioneers over to

this country, and especially to our State, from 1740 on, it was under leaders who were filled with the same spirit, and who were pre-eminently men of learning and scholarship, men like Peter Boehler, Count Zinzendorf, Spangenberg, Pyrlaeus and many more. How could it be otherwise than that to such settlers the schoolmaster's desk was as essential a part of the Church as was the pulpit? In their minds the two were inseparable. Men, white, black and red, were to be saved, not only from positive badness, but just as much from negative badness, uselessness, emptiness of mind, feebleness of character. It was not enough for them to help men merely to be born again; they wanted to teach and train the new-born ones to become good, useful citizens of God's kingdom, and in every way "meet for the Master's use."

While thus the early Moravians regarded education not only as an aid to religion, but as itself an element in their religion, it is to be noted that for this very reason they never valued learning for its own sake, or exalted it as something to be sought after for itself. Its sole worth lay in its being a means to greater perfection of character, an element of manly and womanly strength. Their schools did not aim at mere scholarship as such. Still less did they strive after merely acquiring skill as money-makers. Their teaching was to develop their God-given powers of body, soul and spirit, and so produce a symmetrical humanity, a restoration as far as might be of the image of God in each man and woman. This was the sole end in view.

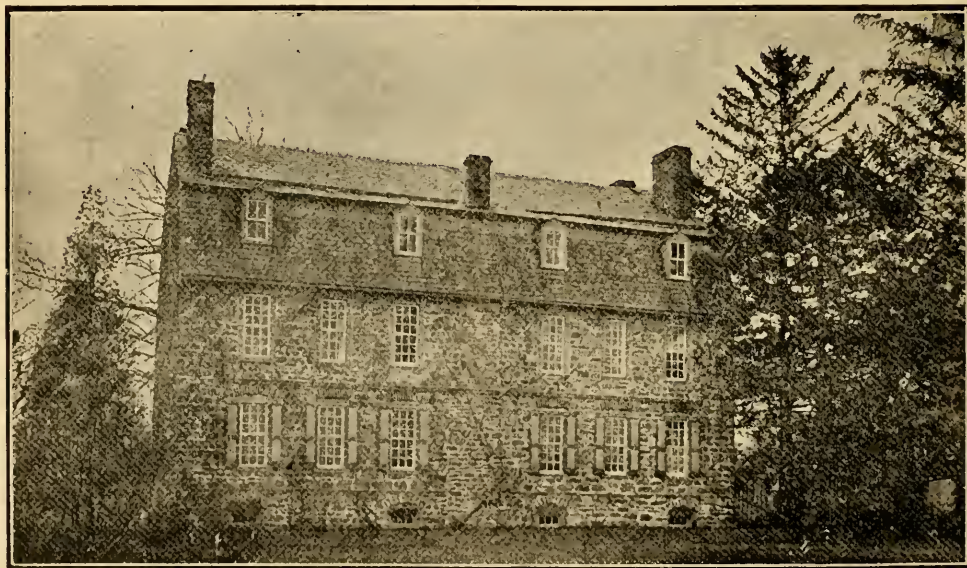
On the other hand, neither did they commit the too common mistake of making a false distinction between so-called

secular and sacred knowledge. Everything was sacred to them. Knowledge of the Bible, the catechism and hymns had its place beside knowledge of history and literature, training in ancient and modern languages, skill in mathematics, in music, and the arts. They had learned from their great Bishop Comenius that true education must be "in all things human," in the "humanities," in whatever helps to make a man such as God intended man to be when He created him in His own image.

These preliminary remarks have been deemed necessary in order that we may properly understand the kind and the extent of the educational attempts made in Pennsylvania by the Moravian Church from the time when the first pioneers arrived at Bethlehem, we may say, up to the present. They were utterly misunderstood by their fellow settlers at the time, often wilfully, because of denominational jealousy and racial suspicion and hatred; and perhaps as often because of an honest lack of comprehension of their motives and the spirit that animated them. Hence their efforts fell short of the large accomplishment that might otherwise have been attained.

General Educational Conference Called

In March of 1742, just one year after the first log cabin had been built and occupied where now the town of Bethlehem stands, and not three months after the arrival of Count Zinzendorf from Herrnhut, in Saxony, at a general conference he had called of all German evangelical Christians in Pennsylvania, held in Germantown, he brought up for consideration the matter of education for the hosts of neglected children in the province. It was then and there decided to invite the parents in the different townships to meet in Germantown on the following April 17th for consultation on the subject. The invitation was published as widely as possible, both by word of mouth and by printed circulars which were distributed. The day for the meeting arrived. The place was ready. But only a few parents came, and they exclusively from Germantown itself. The reason may have been indifference in some; lack of time and facilities for travel in more; but suspicion of the "Herrnhuter," misinterpretation of their motives, and fear of proselyting on their part, were undoubtedly the chief reasons for the failure of this first attempt to devise some



WHITEFIELD HOUSE, NAZARETH, PA.
Occupied as a Church-School as early as 1745



FIRST PERMANENT CHURCH-SCHOOL BUILDING AT BETHLEHEM, PA.
Erected in 1749

kind of a school system for the province.

Another attempt was made on June 5th, when a meeting was called, and widely published, for June 24th at Bethlehem. To this there was no response at all. Then it was decided to make a personal canvass, and so gradually awaken the interest of the settlers "in the townships" in the matter of education. Finally the subject was again discussed at a session of the Synod held in October at Fredericktown; and it was there resolved to establish two boarding schools, one for boys, in Philadelphia, and one for girls, in Germantown. But again, while there was considerable interest aroused by the personal canvass, through the jealousy of certain denominations and calumnies spread by them against the Moravians, the laudable effort was brought to nought.

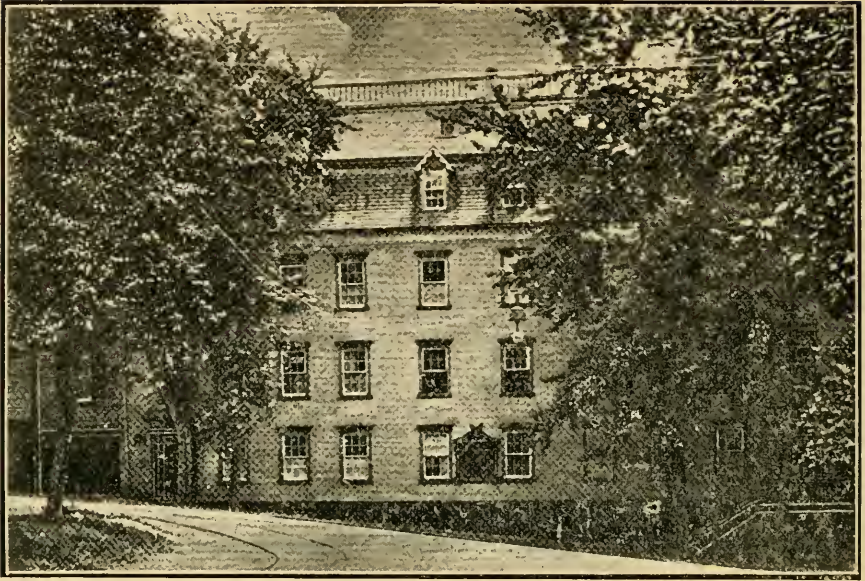
It will be noticed that this was a movement not only to open a few single schools, but to establish an educational system that should embrace all the German settlers in the province, regardless of religious affiliation. It was a large plan; but the times were not ripe for it.

Origin of Notable Young Ladies' Seminary

In the meantime, however, the young Countess Benigna, daughter of Zinzen-

dorf, who had come with her father from Germany, rented a house in Germantown, on the old Germantown Road, and there, assisted by two other women and two men, opened a school with twenty-five girls as the first pupils, on May 4th, 1742. This was the actual beginning of the school work of the Moravian Church in this country. In June of 1743 this school was transferred to Bethlehem, where also the next month a school for boys was organized, as well as the nucleus of another boys' school in one of the two log houses that stood at Nazareth. The next year Bishop Spangenberg still further regulated this work by moving the girls' school into more commodious quarters at Bethlehem, and joining the two boys' schools at Nazareth and Bethlehem into one, which was located on the land of Henry Antes in Fredericktown, who had offered his farm to be used for a large boarding school.

The girls' school was the first church boarding school for girls in America, and only a few years later grew into the famous Moravian Seminary for Young Ladies, an institution which still carries on the work of educating and training young women in the spirit of its founders, and from which have gone forth, in



COLONIAL HALL AT BETHLEHEM, PA.

Erected 1748. Occupied since 1815 as part of Moravian Young Ladies' Seminary

the more than a century and a half of its continuous and uninterrupted existence, more than eight thousand of America's noblest women, the wives and mothers of her greatest soldiers and statesmen, governors of many States, philanthropists and men eminent in every walk of life. For this seminary never closed its doors since 1749 to the present day, during all the exciting scenes of the French and Indian War, the struggle for American independence, and the more recent Civil War. Among its earliest pupils were a niece of Washington himself, the daughters of John Jay, Nathaniel Greene, Chancellor Livingston, and a long list of others bearing names almost equally famous: Lees, Sumpters, Alstons and Hegers from the South; Hiesters, Snyders, Colemans from our State; Lansings, Vanderheydens and Roosevelts from New York, representatives of every State in the Union, and of the West Indies, Sandwich Islands, and many foreign countries as well.

Nazareth Hall and Linden Hall

The boys' school, after various vicissitudes, grew into Nazareth Hall, where since the reorganization in 1785 a similar work has been done for boys, equally important and equally illustrious.

Another girls' boarding school was added to the above when Linden Hall was firmly established at Lititz in 1794. It has since been carried on according to the same plan and in the same spirit as the two older kindred institutions.

It would be most interesting to go further into the history of these three famous schools, in which so much has been done for the enlightenment and spiritual betterment of our commonwealth during their long term of service in the cause of Christian education; but space and the purpose of this article forbid it, and the history of the church boarding schools of the Moravians in Pennsylvania, unique as it is in many respects, must be left here, for a glance at their other church schools, their parochial day-schools.

Boarding-Schools and Day-Schools

While in the boarding schools the studies pursued, even from the very beginning, were more various and advanced, including besides the common school branches also instruction in German, French, Greek and Latin, thorough training in music, vocal and instrumental, and in art, drawing, painting, and art needlework, as well as such sciences as astronomy and botany, the church day-

schools confined themselves more to teaching the common English branches, reading, spelling, writing, arithmetic, geography and history, though music and needlework were never forgotten. Of course there was always study of the Bible, memorizing of hymns, and careful religious instruction, while no little attention was given to the formation of habits of cleanliness, tidiness in dress and politeness of manner.

In the boarding schools, too, the majority of the pupils have always been non-Moravians, who had to pay for their board and tuition; while in the day-schools as a rule only the children of members of the church received their education, and received it at the expense of the church. Still there were always many exceptions to this rule. Children of the community or neighborhood, who were not Moravians, were seldom refused admission, and in some communities, like Lancaster, York, Lebanon, and later also Bethlehem, Nazareth and Lititz, a very considerable number of children of other denominations attended the Moravian schools. Usually, however, these had to pay a small tuition fee.

At first the boarding schools were also

day-schools for the accommodation of such children as lived in the vicinity. Soon, however, the applications for admission from other neighborhoods, States and countries, became so numerous that it was found necessary to open day-schools separate from the boarding schools even in Bethlehem, Lititz and Nazareth. Indeed as early as the middle of the eighteenth century there were as many as three or four different schools in Bethlehem, adapted to different grades of scholars; and one at least specially reserved for unruly boys. While at Nazareth the large stone "Whitefield House" was for a number of years used as a kind of infant school, for the quite young children of Nazareth and Bethlehem. Its membership was quite large. At the same time numerous day-schools were also opened in other places; indeed wherever there was a settlement of Moravians there a school was opened, not only in the larger settlements already named, but in neighborhoods also like Öley, Tulpehocken, Hebron, Heidelberg, Maguntsche or Salisbury, Allemängel, Fredericktown, the "Great Swamp" near Quakertown, and others. In fact it is safe to say that during the second half of the eighteenth



NAZARETH HALL, NAZARETH, PA.
Moravian Boarding-School for Boys, Erected 1755

century several thousand children of the white settlers of Pennsylvania received their education in the boarding or day-schools of the Moravian Church. This number was of course largely increased during the first half of the nineteenth century; after which it decreased considerably with the rise of the public schools. To-day the Moravian schools in this State educate about six hundred boys and girls every year, fully one-half of them children of non-Moravian parents.

That there was no ulterior proselyting motive in the opening and conduct of these schools is proved conclusively by the fact that, as soon as the time came when the public schools were advanced enough in their teaching to approximate at least to the thoroughness of the church schools, the latter were discontinued, and the Moravian children themselves were sent to the former. At present there is only one day-school in this State, the large and excellent one at Bethlehem. All the others have been discontinued. But the church still maintains her boarding schools, because they seem to have a distinctive work to do which is not done anywhere else, the work of character-culture, of making good men and women,

useful citizens of the State and of the kingdom of God.

Theological School—An Educational Church

In the foregoing no mention has been made of the Moravian Church's specific work of training young men for the ministry. During the eighteenth century her ministers were educated in her theological seminaries in Europe, and some of them still are. But since 1807 the church in America has maintained her own theological seminary, an institution now also having a college connected with it, and maintaining a very high standard.

Enough has been said in this sketch, it is hoped, to show that the Moravian Church's share in the work of education in Pennsylvania has been no inconsiderable one. In the early pioneer days she was for a time almost alone in this work. Always she has been a leader in it, both in the extent to which she engaged therein, and in the high order of its quality. Indeed there is truth in the remark that, if the Moravian Church were not so widely known as the Missionary Church, she should be known as the Educational Church. Both titles are equally fitting.

Moravian Influence in Founding the University of Pennsylvania

BY GEORGE E. NITZSCHE, PHILADELPHIA.

ON THE 17th of January, 1906, the Nation celebrated the two-hundredth anniversary of the birth of Benjamin Franklin, the greatest American statesman and philosopher, the inventor of many scientific apparatus and the father of several of our greatest American institutions, among which are the American Philosophical Society and the University of Pennsylvania. These two institutions jointly celebrated the two-hundredth anniversary of their founder on the 17th, 18th, 19th and 20th of April, 1906.

The residents of Nazareth, Bethlehem and other Moravian towns in America will be interested to know that the early Moravians were largely instrumental in

bringing about the founding of the University of Pennsylvania. In the fall of 1739 George Whitefield came from England and conducted evangelistic services in Philadelphia similar to those last year conducted by Torrey and Alexander. For the purpose of accommodating the thousands who wished to attend these services a subscription was started in Philadelphia, with which to erect a permanent building, in which Whitefield and other evangelists and nonsectarian ministers might preach, also to establish a free school for the education of poor children. This free school was the beginning of the University of Pennsylvania, and the building erected at that time was used by the University up to

1802. The building was near Fourth and Arch streets, and was for many years the largest in Philadelphia.

In his history of the founding of the College of the University of Pennsylvania, Prof. Cheney says that "a group of men, several of whom were members of the Moravian congregation in the city, took the initiative in this subscription"—towards the building for the Evangelistic Hall and Charity School. Although Franklin was interested in the movement from the very beginning, it was not until 1743 that he drew up a scheme for a College or Academy and communicated the plans to the Reverend Richard Peters.

Although a number of denominations

were represented among the subscribers to the original building of the University, those of the Moravian faith seem to have predominated, and while they are not the actual founders of the University, the Moravians may at least claim that they were largely instrumental in making it possible. It would seem fair, therefore, in writing up historical sketches of the Moravians and their work in America, to include the University of Pennsylvania among landmarks such as Nazareth Hall, Moravian Seminary and College, and Moravian Seminary for Girls, all of which are among the earliest educational institutions in the United States and of which the Moravians have many reasons to be proud.

The Germans and the Charity-School Movement

BY PROF. S. E. WEBER, PH.D., SUPERINTENDENT OF TRAINING SCHOOL, CORTLAND, N. Y.

UP to 1720 most of the German settlers in Pennsylvania were Menonites, Mystics and Dunkers. The large body of Lutherans and Reformed came later, though these denominations had made a few settlements. The Schwenkfelders and Moravians came over in 1734 and 1741, respectively. The earlier German settlements embraced western Montgomery, northern Chester, eastern Berks and the broad plains of Lancaster and York counties. Later on, they included the counties of Lehigh, Lebanon, Northampton, Dauphin and Adams. Diffenderfer and Kuhns estimate the approximate number of German inhabitants in Pennsylvania, prior to 1727, at 20,000.

So large was the army of Germans entering the province each year that the Pennsylvania Assembly passed an act in 1727 requiring all male ship-passengers above the age of sixteen to take the oath of allegiance to the King of England and to the Proprietor of the province. This, these German immigrants did willingly. The successive lists of oath-takers, together with names appearing on the original ship-registers, make it possible to determine approximately the number

of German inhabitants in Pennsylvania when the "Society for the Propagation of Christian Knowledge among the Poor Germans" began its labors in 1754. Including the 20,000 German inhabitants in Pennsylvania prior to 1727, there were about 80,000 Germans in the province in 1755. Taking Provost Smith's estimate, 250,000, of the total number of inhabitants in Pennsylvania in 1759 as correct, the German population comprised more than one-third of the total number.

Germans Mostly Lovers of Peace

The great body of these Germans were lovers of peace: some, profiting by their direful experiences in the mother country, for economic reasons, and some on religious grounds. About 1750, when it became a question as to whether the Quakers could maintain their former power of keeping the province peaceful in spite of the clamorings of an increasingly strong war party, the Germans, who, up to this time, had taken little interest in governmental affairs, went to the polls and cast their votes on the side of the Quaker party. The man who was most influential in making the Germans acquainted with the actual condition of

things, and who warned them against a possible repetition of their experiences in the mother country where they had been oppressively taxed for war purposes, was Christopher Saur, from whose German press the bulk of German literature read in those days emanated.

This act on the part of the Germans in throwing their influence on the side of the Quakers so incensed the leaders of the war party that they brought all sorts of false charges against them. Provost Smith expresses the fear that the Germans might unite with the French to eject all the English inhabitants. Franklin sees the downfall of the provincial government and the suppression of the English language. Again, the Germans are said by these men to be "utterly ignorant," "those who come here are generally the most stupid of their own nation," "one half of the people are an uncultivated race of Germans, liable to be seduced by every enterprising Jesuit, having almost no Protestant clergy among them to put them on their guard, and warn them against Popery." To maintain the safety of the government and the integrity of the English language, Dr. Smith would educate the Germans to enable them to appreciate their true interests. "Give them faithful Protestant ministers and schoolmasters," says he, "to warn them against the horrors of Popish slavery; to teach them sound principles of government, to instruct their children in the English tongue, and the value of those privileges to which they are born among us." Parliament is advised to pass a law: (1) denying the right of suffrage to the Germans for twenty years, until they have a sufficient knowledge of the English language and the State constitution; (2) making all bonds, contracts, wills and other legal writings void unless in the English tongue; (3) forbidding the printing and circulation of newspapers, almanacs, or any other periodical paper in a foreign language.

One may easily imagine the probable effect that such charges and such schemes to rid them of their language had on the Germans. November 20,

1754, they sent an address to Lieutenant-Governor Morris, reassuring him of their loyalty to the province and the royal government. This address is signed by about three hundred representative German citizens. The charges of disloyalty went unproven. On the contrary, as late as 1748, Governor Thomas pays them this tribute:

"They (the Germans) all take the Oaths of Allegiance to the King of Great Britain in the presence of the Governor before they are permitted to make a settlement, and as far as I am capable of judging from nine years' residence in that Country, are like to continue as true to his Majesty and as useful to the British nation as any of his Majesty's natural born subjects."

Were the Germans so Grossly Illiterate?

An examination of the lists of names on the ship-registers reveals the fact that more than seventy-five per cent. of the males above the age of sixteen could write. When one considers the prevailing illiteracy in Europe at the time, the fact that Germany had been the battle-ground of contending armies for more than a century, and the additional fact that the Protestants emphasized a knowledge of reading rather than of writing, the percentage of literacy is very high. That the Germans could read and took an interest in books is attested to by the fact that they imported many books, such as the Bible, the Catechism, the Testament, the Prayer-Book and the Hymn-Book. These were furnished, for the most part, by societies in Europe. Societies in Switzerland, Holland and Germany supplied those of the Reformed faith. Francke's institution, at Halle, supplied the Lutherans in a similar manner. The Dunker Brethren in Europe raised funds to send a printing press to Pennsylvania to be used for printing religious books and tracts to be distributed gratuitously among the poor Germans. This press, later on, became the famous Saur press, in Germantown.

All of the different denominations represented by these Germans brought with them ministers. In many cases schoolmasters, also, came with them. Where the latter was not the case, the preacher was also the schoolmaster. Along with

the rudiments of religion he taught the three R's. In many instances the settlements were so remote that no congregations could be organized to support a minister, to say nothing of supporting a schoolmaster. It had to follow, of necessity, that the second and third generation of such settlers grew up in ignorance. Their experience was similar to that of settlers belonging to other nationalities. But that the great majority of Germans were interested in the needs of education is evidenced by the number of books they imported, and by the support they gave to the Saur press after its establishment in 1738. The educational conditions which faced the Germans and their attitude toward this problem are clearly set forth in Saur's Almanac of 1752:

"New Comer: A matter that is of very great importance to me is that, in Germany, one is able to send his children to school to have them instructed in reading and writing. Here it is well nigh impossible to get such instruction; especially, where people live so far apart. O, how fortunate are they who have access to a good teacher by whom the children are well taught and trained!

"Inhabitant: It is true. On that account many children living on our frontiers grow up like trees. But since the conditions are such that few people live in cities and villages as they do in Germany, it is natural that one meets with certain inconveniences. Where is there a place in this world where one does not meet with some objectionable features during his natural life?

"New Comer: But this is an exceptional want, for if children are thus brought up in ignorance it is an injury to their soul's welfare,—an eternal injury."

In 1753, Franklin states that "of the six printing-houses in the province, two are entirely German, two half German half English, and but two are entirely English." Constituting less than half of the total population of the State, it is evident that the Germans were as well provided with this means of disseminating knowledge as any other people in the province. Prior to 1754 more than two hundred different publications were issued from the various German printing-presses. Most of these were of a religious order. The most productive German press as well as the most influential was that of Christopher Saur. As early as 1738 there emanated from this press a

German almanac and a German newspaper in 1739, both of which reached so large a circulation that they were said to have been "universally read by the Germans." From this press also emanated three editions of the German Bible before any English press in America issued any edition of the English Bible.

During this period there lived and taught two of the most famous schoolmasters in the province, Ludwig Haecker and Christopher Dock. The former is the real founder of Sunday-schools and the other is the author of America's first book on school management. Of the scholars known to this period the Germans need not be ashamed. Pastorius, Rittenhouse, Schlatter, Muhlenberg, Weiser, Peter Miller, Saur, Zinzendorf and Spangenberg bear comparison with an equal number of scholars among other nationalities in colonial Pennsylvania.

In spite of all of these means provided to disseminate knowledge among the German people there was a considerable number who could not avail themselves of them. Remote settlements and lack of funds were frequently the cause of this. The supply of schoolmasters did not keep pace with the increasing number of immigrants and the natural increase in the resident population. The school-houses built were too small to accommodate the pupils and funds were not forthcoming to build new and larger ones. Men like Muhlenberg wished for "but ten or twenty of the many hundred charity schools of England." When a movement was set on foot to establish such charity schools, Muhlenberg lent every effort to make it a success. The statements in the preceding paragraphs are all based on historical facts and constitute, I believe, a fair setting forth of educational conditions among the Germans in Pennsylvania when the charity-school movement was begun in the early fifties. The Germans' political status would not have been mentioned were it not for the important bearing it has on the success of these charity schools established by the "Society for the Propagation of Christian Knowledge among the Poor Germans in Pennsylvania."

Origin of the Charity-School Movement

In 1746, the Reformed Synod of Amsterdam sent Rev. Michael Schlatter to America as "church visitor." Most of the Reformed people had settled in Pennsylvania, so that Schlatter's efforts were confined most largely to this province. After five years of labor in this appointed field he returned to Holland and reported the condition of the "more than 30,000 of the Reformed household of faith." In this "Appeal to the Synod of Holland" he pleads for the aversion of the future probable condition of his people if means are not provided to remedy present conditions. "If this help is not extended, and hands and hearts are closed against them, they and their children, destitute of the means of grace, without the counsel of those who instruct, direct, exhort, edify and comfort them, must in time sink into pagan blindness and fearful ruin." The "Appeal" solicited the interest of David Thomson, a pastor of one of the English Reformed churches in Amsterdam. He took the aiding of the Pennsylvania-Germans into his own hands, and may properly be regarded the originator of the charity-school movement. In March, 1752, he left his own charge and went to England and Scotland to solicit funds from the various churches to aid this movement. The Church of Scotland ordered a general collection to be made "at the church doors of all the parishes in Scotland." On June 4, 1753, the Moderator of the General Assembly of the Church of Scotland read a letter he had received from Rev. Chandler, of London, in which the latter states that he and several other gentlemen had formed themselves into a board of trustees to conduct and finance this movement. The membership of this society consisted of fifteen of the most prominent men in England: Right Hon. Earl of Shaftesbury, Right Hon. Lord Willoughby, Right Hon. Sir Luke Schaub, Right Sir Josiah Van Neck, Thos. Chiddy, Thos. Fluddyer, Benjamin Amory, James Vernon, John Bance, Robert Ferguson, Nathaniel Paice, Rev. Dr. Birch, Rev. Caspar Weitstein, *Rev. David Thomson*, Rev. Samuel Chandler, Secretary. This

"Society for the Propagation of Christian Knowledge among the Germans in Pennsylvania" proposed to correspond with the Church of Scotland, with that of Holland and of several German states, and with the emigrants in Pennsylvania. In reply to Chandler's letter Prof. Cumming, the Moderator, wrote the following significant lines:

"As the Protestants in Pennsylvania are subjects of Great Britain, it would be necessary in order to make them more so by their learning the British language, to employ there some English school-masters for instructing their youth."

Chandler approved of the proposal and a memorial was presented to the King to secure additional funds for the Society.

On the 1st of December, 1753, Provost Smith, of the College and Academy of the City of Philadelphia (now the University of Pennsylvania), landed in London and soon thereafter addressed a letter to the "Society for the Propagation of the Gospel," in which he commends the society for its plan to send instructors to teach these people the English language for the purpose of assimilating them with the English-speaking inhabitants. This suggestion was in line with Professor Cumming's suggestion already quoted. Schlatter's "Appeal" plead for adequate religious instruction to prevent his people from falling into gross ignorance and paganism. The original aim had now become perverted. Interests of government were to be placed above the interests of religion. To carry out this new plan the London Society appointed the principal state officers of Pennsylvania: The Honorable James Hamilton, Lieutenant-Governor of Pennsylvania; William Allen, Chief Justice; Richard Peters, Secretary of Pennsylvania; Benjamin Franklin, Postmaster-General; Conrad Weiser, Interpreter, and Rev. William Smith, Provost of the College of Philadelphia. These men were known as the trustees-general. At one of their first meetings, August 10, 1754, they passed this resolution:

"That schools should be established at Reading, York, Easton, Lancaster, Hanover and Skippack. That for the better government of these schools, six, eight or

ten of the most reputable persons residing near every particular school should be appointed deputy-trustees, part of whom should be Calvinists, part Lutheran-Germans, and part Englishmen of any profession whatever." Rev. Michael Schlatter was appointed superintendent of these schools at an annual salary of £100 sterling.

The general plan had been carefully submitted to the society in London in a letter to them by Provost Smith. After he had been appointed a member of the trustees-general he formulated a detailed course of procedure which was adopted by the trustees-general. The society in London was to be the financing body and general supervisor of the movement; the trustees-general were to be the more direct general supervisors, with an appointed superintendent as their agent. The communities in which such schools were established were to have their local deputies. The method and purpose of establishing these schools, the course of study, the qualification of teachers, etc., were all set forth in a pamphlet which Dr. Smith submitted for adoption by the trustees-general, December 10, 1754. The pamphlet is entitled "A Brief History of the Rise and Progress of the Charitable Scheme, Carrying on by a Society of Noblemen and Gentlemen in London, for the Relief and Instruction of Poor Germans, and their Descendants, settled in Pennsylvania, etc." Of these pamphlets 2300 were printed for distribution among those interested in this political and religious problem.

Schools Established—Dr. Smith's Labors

To whom would this educational system appeal? We have seen that Muhlenberg, the leader of the Lutherans in Pennsylvania, longed for some of England's charity schools. Hence, the Lutheran element would patronize the newly established schools. Besides, they were represented in the appointment of deputy-trustees. The Reformed or "Calvinists" had similar local representatives. Their religious leader was the superintendent of these schools. The Synod of Holland and the Presbytery of Scotland were the first organized bodies to put

forth efficient efforts to aid their people by sending them money and additional instructors. With these different sources of support the movement was inaugurated. Schools were established as fast as the various communities applied for them. The original intention of the trustees-general was to establish twenty-five schools among the Germans in Pennsylvania. Eighteen petitions were received for schools, but the available records show that not more than twelve were ever established. The report of the society for 1759 gives the number of pupils enrolled:

Place.	No. of scholars (boys).
1. At New Providence, Philadelphia Co., almost all Germans	50
2. At Upper Dublin, Philadelphia Co., one-third Germans	48
3. At Northampton, Bucks Co., all Low Dutch	60
4. At Lancaster, Lancaster Co., nearly one-half Germans	65
5. At York, York Co., more than one-half Germans	66
6. At New Hanover, Berks Co., all Germans	45
7. At Reading, Berks Co., more than one-half Germans	36
8. At Chestnut Leach, Lancaster Co., Presbytery for educating the youth for the ministry	25
Total	395

N. B.—These numbers were taken just after the harvest, when the schools were but thin. In winter the numbers educated in this charity often amount in all to nearly 600, and have amounted to 750, before the schools at Easton and Codorus were broken up by Indian incursions. Upwards of two-thirds are of German parentage.

The maximum number of pupils is further corroborated by one of the recommendations offered by the University of Oxford, March 12, 1759, in conferring the degree of Doctor of Divinity on Dr. Smith.

The latter part of 1756 Schlatter resigned as superintendent of the charity schools and Dr. Smith took upon himself almost entire supervision of these schools, in addition to his duties as Provost of the College and Academy of Philadelphia. The question naturally arises as to what motives impelled him to exert so great effort to make this movement a

success. Let us look for a moment at the existing political, educational and religious conditions which confronted him.

1. It is to be remembered that Provost Smith belonged to the war party, as opposed to the Quaker party. Therefore, the proper education to make the Germans aware of their civic duties would be to instruct them in a way that they would no longer be the tools of the Quakers, as he (Smith) complains of in several instances.
2. Teachers were needed in these schools. Where should they be prepared? Not abroad, for that would hamper the success of the movement from the start by reason of the fact that imported teachers would not understand the full import of the movement nor "the genius of the people." The place most suitable for their preparation would naturally be the College and Academy of the City of Philadelphia, of which Dr. Smith was provost at the time. Teachers prepared in this manner would give the institution a permanent prestige among the German population in the province. Here lay his hope of building up a great state institution. He could not hope to draw students from the Quaker element in the province. They had their schools and were opposed to the principles of Smith's party. He had little more to hope for from the Presbyterians and kindred denominations. They patronized the institutions of learning which grew out of the Log College. Aside from the Germans, the remaining element in the province was that belonging to the Church of England and these constituted a small part of the total population.
3. This movement was secretly intended to promote the interests of the Church of England. This is proven beyond a doubt by citing a letter which Dr. Smith wrote to the Bishop of Oxford, November 1st, 1756, in which he says: "Your Lordship may depend, that they (the charity schools) shall always be conducted with 'a due regard to the interests of the Church of England.'" For this reason, wherever possible, missionaries of the Church of England were to be employed either as schoolmasters or to be named as deputy-trustees and man-

agers of these schools. That this motive was uppermost in the minds of the leaders of the Church of England in Pennsylvania is further substantiated by the letters of Rev. Richard Peters, *treasurer of the German fund*, and Rev. Thos. Barton. Rev. Peters' letter is an introduction of Dr. Charles Magnus Wrangel, the provost of the Swedish churches in America, to the Bishop of London: "Dr. Wrangel wants to take a just advantage of this general antipathy to the Presbyterians, and to unite the great body of Lutherans and Swedes with the Church of England, who, you know, are but few and in mean circumstances in this province, but, were they united with the German Lutherans, we should both become respectable. This Dr. Smith and I think may be done by the means of our academy. We might have a professorship of divinity opened in it wherein German and English youth might be educated, and by having both languages as a part of their education they might preach both in German and English in such places where there is a mixture of both nations." Rev. Thos. Barton goes even farther in his suggestions. In a letter to the Society for the Propagation of Religion in Foreign Parts, 1764, he says:

"The Germans in general are well affected to the Church of England, and might easily be brought over to it. A law obliging them to give their children an English education, which could not be deemed an abridgment of their liberty (as British subjects), would soon have this effect."

Why Did This Movement Fail

At this point the question naturally arises, "Why did this movement, so auspiciously begun, not become a permanent educational system in the province?" The answer may be found by examining the actual condition in the province. Several schools had to be abandoned on account of Indian raids. But this factor could not become a permanent barrier to educational progress. The failure of the movement can not be attributed to lack of interest in education on the part of the Germans. Before they became suspicious of the real motives back of the charity-school movement they patronized these schools gladly. This is evident in

the number of pupils in the schools where such had been established. Again, it has been stated that their patronage of the printing-presses in the colony was almost general. In such places where the various denominations established parochial schools for the education of their parishioners young and old attended them. Muhlenberg says, "The old were not ashamed to sit with the children to learn their letters."

¶ The printing-presses of the Christopher Saur, of Germantown, senior and junior, were undoubtedly responsible for the sudden failure of this movement in 1761. The hostility which this press constantly expressed toward the charity-school movement was in no wise due to its lack of sympathy for any means whose purpose was to bring about the general education of the whole people of the province. Quite to the contrary, as it has been proven conclusively in another treatise, the elder Saur anticipated the establishment of a state system of education ninety years before the first general school law for the State was passed in 1834. There is ample evidence that the younger Saur was equally solicitous for the intellectual and moral improvement of his people. The Saur press was instrumental in turning the Germans against this movement by bringing to their attention, through the writing of private letters and through editorials, the real motives of the movement. The Saur press was identified with the Dunkers, one of the Quietist sects. On the basis of religious principles they were opposed to war. In this they were in harmony with the Quakers, who believed in the same principle. Besides, they had the support of the other Quietist sects, the Mennonites, Moravians and Schwenkfelders. The members of these Quietist sects were not recognized in the appointment of the local deputies. To counteract the influence of the Saur press the trustees-general purchased a printing-press to publish their books, tracts (among which were articles of war), almanacs and newspapers. The Saur press charged the leaders of the movement with concealed motives, one of which, it claimed, was to

further the interests of the war party. Belief in the truth of such statements was sufficient to drive away probable patrons who belonged to any one of the Quietist sects. Among the Lutherans and Calvinists there were many to whom no war meant no tax. Their belief in the statements of the Saur press caused them to oppose the establishment of schools by leaders who were identified with the war party. Saur implicated Schlatter as a party in this attempt to further the interests of the war party. It is very probable that Saur's editorials were responsible for the hostility the Germans manifested toward Schlatter, and caused him to resign as early as 1756.

¶ Another potential cause responsible for the early failure of this movement was the belief which Saur instilled in the minds of his readers that the leaders of the charity school movement sought to rob the Germans of their language. The Germans loved their language. To attempt to rob them of this heritage, which meant so much to them, was not likely to go unopposed. The minutes of the Reformed Coetus, August 24, 1757, show clearly the general impression of the large body of Germans toward the possibility of having their language suppressed: "Now with regard to the schools, we can do but little to promote them, since the directors try to erect nothing but English schools, and care nothing for the German language. Hence, now as before, the Germans themselves ought to look out for their schools, in which their children may be instructed in German."

Adding to these major considerations of increased taxation and suppression of the German language, the memory of the charges which some of the leaders of the charity-school movement had made against the Germans, which still rankled in their minds, and the fact that many of these Germans resented being made the objects of charity, one can find factors sufficiently potent to cause the downfall of this educational system in 1761.

In spite of an existence of barely seven years, during which time the charity school movement finally had to succumb

to public opposition, the system was not without its good effects. To quote from a former treatise on this subject by the writer of this article: "It stimulated the Germans to maintain the integrity of their language and religion, to provide churches and schools for that purpose, to disprove the false charges affecting their

loyalty to the government by the heroic part taken by them in the Revolutionary War." In making the Germans more conscious of their educational needs, "it broke the ground for the establishment of public schools by legislative enactment in 1834."

United Brethren "Church-Schools"

BY REV. C. I. B. BRANE, D.D., READING, PA.

Opposition to Trained Ministers

THE fact that the United Brethren Church, exclusively Germanic in its origin and largely "brought up" in the Keystone State, now owns and operates fourteen institutions of learning in the various sections of the country, including a theological seminary in Ohio and an academy on the west coast of Africa, is a pleasing illustration of the educational interest and enterprise of the Pennsylvania-Germans, whose blood and spirit have found welcome and persuasive utterance in all the counsels of the denomination. This significant achievement in the course of a century is all the more remarkable and gratifying when we reflect that the life of the church found its earliest embodiment in the thought and feeling of a thoroughly rustic class of people, whose environment afforded no inspiration to educational sentiment, and very meager facilities for the acquisition of learning. Moreover, running through the pioneer body of our membership there was a bias, not against education or learning, but in opposition to a *professionally trained ministry*, simply because some of its representatives took no interest in the poor and ignorant classes, while others lacked spiritual concern for the welfare of souls, or became indifferent to the obligations of a holy life. For instance, when the Allegheny Conference established our first institution of learning at Mt. Pleasant, Pa., it put upon record a resolution of censure upon any member who should hinder the collection of funds by opposing the college movement. That action revealed the existence of two facts—the

presence of a slight but silent influence against the college movement, and a fixed purpose on the part of the conference to suppress or destroy it. The silent opposition uncovered by the action of the conference was not to the cause of education, but against the establishment of "preacher-factories," as colleges were called by some who clearly saw and deeply felt the weakness and inefficiency of a merely intellectually trained ministry. In its righteous recoil from excessive trust in theological training, which makes the ministry a mere "profession" instead of a *divine calling*, the pendulum of feeling swung to the other extreme, and thereby registered, not an aversion to education, but a failure to adequately estimate its supplemental value to the Spirit's call and equipment. Many pioneer ministers, able and eloquent expounders of the Word, including those of scholarly attainments, feared the substitution of intellectual equipment for the life and pow-



MOUNT PLEASANT COLLEGE, 1847

er of the Holy Ghost. They all recognized and protected the right of uneducated men to enter the ministry, when they felt divinely called to do so; but urged all such to acquire intellectual knowledge by private study and otherwise. However, the Pennsylvania-German's constitutional love for lore, supported and inspired by a rapidly growing educational sentiment throughout the State, soon removed the prejudice referred to, and paved the way to the highest culture, both of mind and heart, for all who really desire it.

Mount Pleasant College

Our first "church school" for higher education was established at Mount Pleasant, Pa., by the Allegheny Confer-

cate mazes of mathematics and natural science by Prof. S. S. Dillman. Miss Harriet P. Marcy had charge of the ladies' department. Rev. J. L. Homes, Rev. J. B. Resler, David Kiester, David S. Cherry and Samuel Zuck, father of Rev. W. J. Zuck, D.D., a splendid teacher and preacher, constituted the executive committee of the college. They were all strong men in every high sense of the word; and the latter three were ideal representatives of a noble class of laymen whose wisdom and consecration prevented disintegration through the transitional period of our church-life, when the English was substituted for the German language, and inspired an educational campaign which resulted in the



COTTAGE HILL COLLEGE. 1866



REV. DANIEL EBERLY, D.D.

ence in 1847. It was called Mount Pleasant College, and enjoyed a fair degree of prosperity for a period of ten years, when its life and influence became absorbed in a consolidation with Otterbein University, Westerville, Ohio. In a special sense this school was the child of the Pennsylvania-Germans, whose representatives and descendants penetrated the western wilds of the State, and finally invested their prayers and money in Mount Pleasant College, whose hidden life still enjoys their material and spiritual support. The first catalog of that school shows an attendance of one hundred and ten students—seventy-four gentlemen and thirty-six ladies—who were helped to a knowledge of the Latin and Greek languages and literature by Prof. Wm. R. Griffith, A.M., and led through the intri-

establishment of Mount Pleasant College and Otterbein University.

Cottage Hill and Lebanon Valley College

In 1866 the educational pulse of our Pennsylvania people began to beat with higher aims and larger purposes. This awakening resulted in the founding of two more schools—Cottage Hill College, at York, Pa., and Lebanon Valley College, at Annville, Pa. Cottage Hill was for young ladies exclusively. It was originally established by Rev. John F. Hey, from whom it was purchased by Bishop Erb, Christian Eberly and Rev. Daniel Eberly, D.D. The latter became president of the school, and finally bought out the Erb and Eberly interests and became its sole owner. Under Dr. Eberly's management the school enjoyed six prosper-



LADIES' HALL, LEBANON VALLEY COLLEGE

ous years and sent out five classes of graduates, plus many more whom the college placed in the line of promotion to the same goal. Its student body was made up of representatives of many excellent families, not only of the United Brethren Church, from which its patronage mainly came, but also of other denominations, both in Pennsylvania and in Maryland. The buildings were beautifully located in a campus of nine acres on the Codorus creek. The grounds were well laid out and very attractively ornamented with shade trees and shrubbery, as you see by the accompanying cut, which is a good one.

In 1872 Cottage Hill was sold to the Episcopal Church. About this time Dr. Eberly, through whose influence and efforts it had been brought under the United Brethren auspices, was called to the presidency of Otterbein University at Westerville, Ohio. For a period of forty years Dr. Eberly has been prominently associated with the educational work of the church. He is a scholarly man, an able preacher, and one of the best instructors in the State. He is the chaplain of the popular Eighth Regiment, National Guard of Pennsylvania, and the ranking chaplain of the State. He resides at Hanover.

At this juncture of our educational work, when Cottage Hill passed into the hands of another denomination, Lebanon Valley College entered upon the enjoyment of a larger patronage and a more unified co-operation. Many patrons and pupils transferred their interest and attendance from York to Annville, where the educational interest of the Pennsylvania-Germans is now materially embodied in six fine buildings, five of which are fresh from the hands of the architect, and constitute a lovely setting to the handsome campus. Aside from the self-sacrificing efforts of those who founded the institution, and hundreds of others who heroically sustained it from that day to this, Prof. E. Benj. Bierman, who patiently and skilfully perpetuated its life through a financial crisis, and Dr. H. U. Roop, whose toil and tact brought a large student body to the class rooms and new buildings to the grounds, deserve grateful recognition. Moreover, this valuable educational plant is the embodiment of Pennsylvania-German soul and sentiment on this subject. It is *their* plant from start to finish, and that in a certain and significant sense. I simply speak the truth when I say that this school has accomplished a world of good; and the prospect is that, with its splendid student

body, able corps of teachers, fine campus and buildings, worth probably half a million dollars, its future life and labor will multiply increasingly the splendid achievements of the past. Rev. A. P. Funkhouser, A.M., is the president.

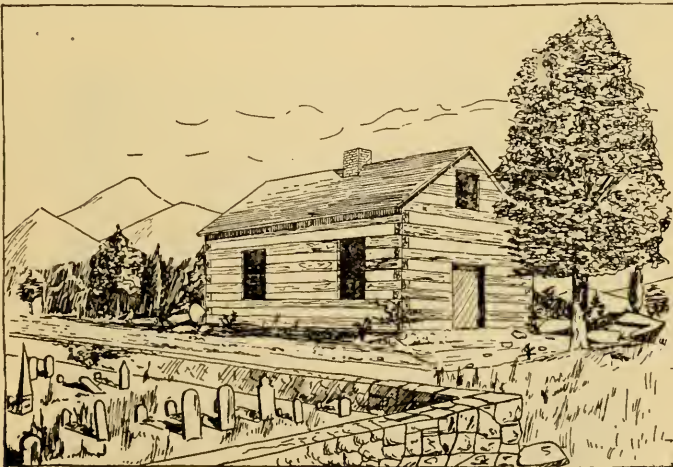
Some Pioneer "Church-Schools"

In tracing the educational acts and instincts of our people we must repair finally to the pioneer period of their existence, when there was no organized expression of thought or feeling on the subject, except as it appeared in the "community school," to which I must allude. Previous to 1847, when Mount Pleasant College was established, we had no church schools for higher education; but I know of instances in Maryland and Pennsylvania where United Brethren, being numerous and influential in the neighborhood, built houses for divine worship and secular education combined. That was the case at the historic Antietam appointment, where the pastor, Rev. George A. Geeting, preached the gospel on Sunday and taught school through the week. Of course, the house was a humble one, as you see, built of logs in 1780. It was the *first church* and the *first school building* that the United Brethren erected; and in its use they wisely united the twin powers of reason and righteousness—a splendid and indispensable combination.

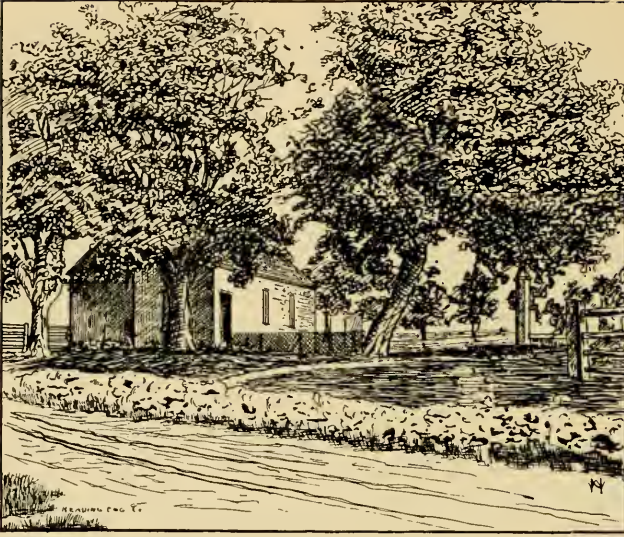
When the society that worshiped at Valentine Doub's, where the general Church was organized in 1800, transferred its services to Rockey Spring schoolhouse, it entered upon the occupancy of a stone structure that was built for school and sanctuary purposes. For more than thirty years it served those two ends, but it is now used for educational purposes exclusively. The house was built largely through the influence of the church, whose members were people of prominence in the community.

Another "communitiy school" established under the auspices of the church, stood on the Monocacy, near Frederick City, Md. It was built about 1830, and was called "Retreat Schoolhouse." It was located at the entrance of a lovely grove, most of which the woodman has failed to spare. Here "Uncle Peter Kemp," as he was affectionately called, taught school and conducted prayer and class meetings for many years. Joshua Doub, Jacob Perry, John Cronise, Peter Kemp and the Neidigs, all prominent people in the community and members of the church, came with their families and neighbors to worship in this place; and through the week, in winter time, their children attended school here.

I will now call attention to a church and school building erected in 1797, near Shiremanstown, Pa., not by our people,



GETTING SCHOOL-AND-MEETING HOUSE, 1780



ROCKEY SPRINGS SCHOOLHOUSE

except in an ancestral sense, but under the auspices of the *Friedenskirche*, a Reformed congregation, of which Rev. Anthony Hautz was the pastor. Under his directing hand the people of the community, Reformed, Lutheran and Mennonites, purchased "John Shopp's old house for a schoolhouse and to hold church therein," for fifteen pounds. John Eberly and Martin Hauser, who gave four and five pounds respectively towards the enterprise, were Mennonite ministers. The former was the grandfather of Rev. Daniel Eberly, D.D. Thus the old log house was purchased from

John Shopp and taken down log by log and erected on a new site about one mile away. The school room or "auditorium" was about thirty by thirty, plus a kitchen and anteroom, the former furnished with an old-fashioned fireplace of huge proportions, where the food was cooked for the hands who put up the stone church for the Friedens congregation in 1798. The schoolhouse, as I said, was a log structure, "chinked and daubed" after the fashion of those early days. About 1846 the house was weather-boarded; and a little later on, sometime in the fifties, the board partitions, fireplace and



THE OLD CHURCH SCHOOLHOUSE, 1797

chimney were torn out and the whole space put into one room. Then the old door at the corner of the building was closed and a new entrance provided in the middle of the front. For a time it was used for church and school purposes; and for many years thereafter exclusively for secular instruction, both being originally in the German language. This was fifteen years before there was a house in what is now called Shiremans-town. In this humble but historic house John Eberly's children, seven sons and four daughters, including the father of Dr. Eberly, attended school, as did also the Shoppes, the Sheelvs, the Martins, the Snavelys and the Rupps. Mr. I. D. Rupp, the historian, was a pupil and afterwards a teacher in this house, which was torn down a few years ago, when a new brick building was erected on the old site.

Some Scholars of the U. B. Church

In conclusion, the Pennsylvania-German has been and still is conspicuous among the scholarly men of the Church, achieving success in various ways, and giving special attention to the cause of education. Among the number I may mention Rev. John Neidig, born in Berks county in 1765; Bishop Henry Kumler, Lebanon, 1801; Bishop Jacob Erb, Lancaster, 1804; Bishop William Hanby, Washington, 1828; Bishop E. B. Kephart, Clearfield, 1834; Rev. Daniel Berger, D.D., Berks, 1832; Rev. Ezekiel Light, D.D., Lebanon, 1834; Rev. Alexander Owen, Franklin, 1834; Rev. J. P. Landis, D.D., Lancaster, 1844; Rev. J. W. Etter, D.D., Dauphin, 1846, and Rev. Daniel Eberly, D.D., of Cumberland. Bishop Hanby's son, Rev. Benjamin R. Hanby, was the author of "Darling Nellie Gray," both words and music.

DREI WOHNUNGEN

Dort auf der Höhe baut
Der ems'gen Löhner Tross
Für einen reichen Grafen
Ein prächtig stolzes Schloss.

Im Thal am Gottesacker
Deckt man zu stiller Ruh'
Die Leiche eines Bettlers
Mit kühler Erde zu.

Und in der engen Gasse,
Dort vor des Schreiners Thür,
Für einen Neugebor'nen
Sieht eine Wieg' herfür.

Drei Wohnungen für Menschen;
Bald ziehen alle ein.
Wer mag von siesen Drefen
Der Glücklichte won sein?

THREE DWELLINGS

On yonder heights the workmen,
A large and busy throng,
Build for a wealthy baron
A castle fair and strong.

Here, close beside the churchyard,
A hasty grave is made,
In which just now a beggar
To his last sleep is laid.

There, in a narrow alley,
Fresh from the joiner's hands,
A cradle for a baby
Before his workshop stands.

Three houses made for mortals;
Soon each in his shall dwell.
Now, of these three the happiest,
Which is he—can you tell?

Amerikanische Redensarten und Volksgebräuche. Mit dem Anhang: Folklorist in Longfellow's "Evangeline." Von Professor Karl Knortz, North Tarrytown, N. Y. Leipzig, Teutonia-Verlag. 82 pages, octavo.

A large mass of interesting information concerning the origin and meaning of familiar words, phrases and proverbs, as well as customs, in vogue among the people of this country and others, is here offered in an attractive

form. To all students of language and folklore this little book will be refreshing and instructive reading. Its only defect, in our judgment, is the want of subdivisions and methodical arrangement, or even an index, which would enable the reader to refer readily to any particular word, phrase, proverb or other subject which he may desire to look up. This criticism does not apply to the second part, which treats of the folklore alluded to in many passages of Longfellow's beautiful "Tale of Acadie."

Our Superintendent of Public Instruction

BY L. S. SHIMMELL, PH.D., HARRISBURG, PA.

(See Frontispiece Portrait and Autograph.)

IT is a happy coincidence that in the year of this symposium on "The Pennsylvania-Germans in Their Relation to Education," one of their number should be Superintendent of Public Instruction in the State. Seven men have held this office since its creation in 1857. One of them was German on the maternal side and others may have had a strain of that blood; but the present incumbent is of pure German ancestry. At the expiration of his present term, in 1909, he will have held the office one year longer than any of his predecessors. When Wickersham's fifteen years' service had closed, no one supposed that there was another man then living that could remain at the head of the educational system of Pennsylvania as long as that. But there was one such. It was Dr. Nathan C. Schaeffer, of Maxatawny, Berks county, than which there is no more unmixed German section in the State, the country, or even the Fatherland itself. He has held the great office, too, when lesser men would have lost it. For, appointed as a Democrat by a Democratic governor, he has been retained for three successive terms under Republican administrations. So great has been the public confidence in Dr. Schaeffer that when Governor Stone wanted a Democrat to put on the Capitol Building Commission, he selected the State Superintendent of Public Instruction.

In the older States of the Union, the predominating class of settlers quite generally became the brand by which all the other people of the State were known

and are known even to this day. The Puritan is the New Englander; the Knickerbocker is the New Yorker; the Cavalier is the Virginian; the Creole is the Louisianian. While the Quaker succeeded in stamping his name upon the Philadelphian, the "Pennsylvania-Dutchman" is the Pennsylvanian. Whatever the speech or descent of a Pennsylvanian may be, outside of the State he is known as a "Pennsylvania-Dutchman."

The Pennsylvania-Germans must have left their mark in other ways than making an X instead of writing their names.

So they have. Rittenhouse and Lick wrote their names as high as the starry heavens, where all the world can see them. Some wrote them on canvas, others in books, and still others in blood. Dr. Schaeffer wrote his on the school-boy's slate. In the field of education he has added new glory to the "Pennsylvania-Dutchman" at home and abroad. His profound and scholarly thoughts have been heard and read throughout the Union. This very month he travels across the continent to preside over the National Educational Association at Los Angeles. He fully measures up to the greatness and importance of the State of whose educational system he is the honored head. While Pennsylvania has second place in the columns of the census, her Superintendent of Public Instruction divides first honors with the greatest of other States. In public school circles, not to know Schaeffer or of Schaeffer, is a confession of ignorance of contemporary educational history.

The Lutheran Quarterly. Conducted by Jas. W. Richard, D.D., LL.D., J. A. Singmaster, D.D., Frederic G. Gotwald, D.D., with special cooperation of other divines. Price, \$2.50 a year in advance.

The April issue, which is No. 2 of Vol. XXXVII of this periodical, comprises 154 pages and contains, among other things, these

articles of special interest: The Old Lutheran Doctrine of Free-Will: A Supplement, by Prof. J. W. Richards, D.D.; Shall we Supplement the Catechism? by Adam Stump, D.D.; The Religion of Palestine at the Time of the Israelitic Conquest, by Henry W. A. Hanson, A. M.; Philosophical Conceptions of God, by Rev. A. E. Dietz; The Miraculous Conception, by Rev. J. B. Thomas, A. M.

Pennsylvania Historical Societies:

Their Aims and Their Work

The encouragement of historic research being logically a part of our designated field of labor, we open herewith a department devoted chiefly though not exclusively to the interests of the societies constituting the Pennsylvania Federation of Historical Societies. This department will give data relating to the work of historical societies—notable meetings, contributions, papers read, etc. As space permits, short sketches of individual societies will be given, telling their history, objects, methods of work and the results achieved. We cordially tender the use of these columns to the societies for the expression and exchange of ideas relating to their work.

The following paper, read before the American Historical Association at Baltimore and Washington, December 26-29, 1905, by Dr. S. P. Heilman, secretary of the Pennsylvania Federation of Historical Societies, is offered as a fitting introduction to this department.—Ed.

The Pennsylvania Federation of Historical Societies as Illustrating a New Phase of Cooperative Activity

BY S. P. HEILMAN, M.D., HEILMANDALE, LEBANON COUNTY, PA.

The Pennsylvania Federation of Historical Societies was organized at Harrisburg, January 5, 1905, for the purpose, as stated in its trial organic law, of encouraging historical research relating to the Commonwealth of Pennsylvania, especially the preparation of check-lists of publication and the collection of material for a complete bibliography of the Commonwealth.

Of course, this is stating it in very general terms, without precision as to methods and underlying possibilities. Owing to the newness of the idea of a federation, and the very short time at that first meeting available for discussion, it was felt as probably the only statement justified at that time. In fact, no one present at that initial meeting a year ago probably had a clear idea as to what should be the ultimate definition of the true and entire scope of a historical federation. It is intended to accomplish this at the first annual meeting of the Pennsylvania Federation, to be held at Harrisburg, January 4, 1906, when and where it is expected to more elaborately define its purpose to formulate plans for widening its scope and for a collective synthesizing, or indexing, of all the splendid work already done by the societies constituting the Federation.

In the meantime, during the current year, our Federation has busied itself only along the line of strengthening itself numerically, so that, beginning with thirteen, it now numbers twenty-four out of thirty-six known historical societies in the State among its members. In the meantime also its members have had time to think it over, and to study the proposition, and now will come to the meeting better prepared to submit and intelligently discuss plans toward accomplishing the true and exact work to be done by the Federation.

We are not here to discuss what an historical society can do, nor to analyze what any one historical society has done, or all combined have done. There are said to be 420 historical societies in this country. It goes without saying that they have been and are, splendid agencies for the collaboration and publication

of local history, historical records and biographical data, and for the collection and preservation of books, pamphlets, newspapers, relics, curios, which shed light, if not on the land, yet on that particular locality. So well recognized is the great utility of local historical societies that the General Assembly of Pennsylvania, by an Act approved May 21, 1901, entitled "An Act to encourage County Historical Societies," empowers the several commissioners of the counties to annually appropriate out of the county-funds the sum of \$200 to the county historical society, if such there be, towards the payment of its expenses and to encourage historical research.

But we are here to discuss, not individual activity, but federated activity, and by federating we mean the voluntary coming together of a number of constituents in whose behalf some good, common to all, is to be accomplished, or accelerated; in other words, to cooperate for the attainment of one or more ends reciprocally helpful to all the several constituents. This is the idea fundamental with us Pennsylvanians in federating our historical societies.

What then is to be the character of this proposed co-operative activity? In other words: Why a State federation of its historical societies? To this we venture in reply:

First. To establish a central body, composed of active men, whereby to encourage, aid and direct historical research, and to foster the formation of local historical societies.

Speaking for my own State, with which I am more familiar, there are sixty-seven counties, some of them quite old, others of more recent organization. But whether old or new, all of them have a duty to perform to posterity in making record of current events, a duty the import of which we of our own generation have often only too poignantly to realize when in search of past lore now almost forgotten, or altogether unrecorded. The mutations of generations are swift, and what in our day may seem trivial to us is nevertheless history for future generations.

Of the sixty-seven counties in our State hardly one-third have historical societies, and in the other two-thirds hardly any historical work is being done. In those counties which have historical societies a vast amount of local historical matter has been gathered and placed for preservation. This will prove of priceless value in proportion as the field whence it is gleaned recedes from the harvester's opportunity, in consequence of the destruction or scattering of private collections and the turning to oblivion of personal reminiscences.

We also have in our State numerous historical societies doing constructive work along distinctively church or denominational lines, constructing denominational church-history. Furthermore, we have a State Historical Society, and a State Library, into which has been gathered and is being gathered a vast quantity of historical matter for preservation.

It will be the province of our State Federation to attempt to bring all these constructive activities into co-operative relationship, towards thoroughly elucidating the history of all and each of the localities of the State, as well as perfecting its own or State history; also to collect data relative to the growth and progress of population, wealth, education, agriculture, arts, manufactures and commerce, to compile its traditions and folk-lore and to acquire and preserve tools, appliances and objects illustrative of past generations, and of their modes of living and doing.

Second. It will be the province of our Federation to induce in the counties of the State the discovery, construction and publication of their bibliography, that is, a history of the literature produced by them, and assembling the same from time to time into a general or State bibliography, for general reference and information. Within quite a recent period several instances have come to my knowledge of a practical kind, showing what can be done along this line. Lancaster county, one of the oldest counties in the State, formed in 1729, has compiled a list of its publications, running up to over 1,550 titles. In Tioga, a younger county, formed in 1804, such a list was compiled, amounting to 145 titles. There may be other counties having lists of publications issued within their territory, but the point sought here to be emphasized is that, even though there exists a list of the publications made in a county, it is an isolated fact and under present conditions must remain such, so that of its bibliography there is absolutely nothing known in a distant part of the State, and quite as likely not even in an adjacent part. In fact, even within the narrow confines of a county its bibliography is often *terra incognita* to its own people. In this mass of published matter no doubt there is a great deal of interest wider than its original confines, of which readers and writers would gladly avail themselves, if they had or could have any knowledge of it. It will be the province of our Federation to induce local

tabulation of all this local literature, whether transient, periodical or permanent, and in turn to assemble the same into a State or general index, for general reference and distribution.

Third. In our State there are many historical societies, all, however, acting independently of each other; the members unacquainted with each other, though interested in the same themes; the work done by them of a miscellaneous character, so that it is impossible to form a correct idea of what has been done, and what remains to be done. The work done by one society, and its publications, be they ever so valuable, are practically unknown even to their neighbors. Many of these publications are ideal specimens of research, of wider than local interest and would, if known, command a wide circle of students and readers; moreover, they would often supply data greatly needed by a searcher in some other section. The truth of this composite proposition could be shown, if required, by proof most abundant. I am tempted, however, to cite one case, and one only, taken at random from a mass of equally meritorious productions. In May of this year the Washington County Historical Society published a paper by Boyd Crumrine, Esq., of that society, on "The Old Virginia Court House at Augusta Town, 1776-1777." This is an exhaustive presentation of a matter of signal interest, not only locally, but of State and even of National bearing; yet how many, aside of a few of the personal friends of the writer and a few libraries, know of this valuable publication? The same can be said of numberless other valuable publications of historical societies.

It will be the province of our Federation somehow, or in some way, to bring these local workers and local activities into co-operative relationship, to bulletin their publications and to foster the communism of purpose. Along this line it will also be the province of the Federation to list the names of historical writers throughout the State, or persons of a historical mind, especially expert students and writers in special lines, to whom to assign certain special work to be done, whether by committee, commission or otherwise, and also to suggest to its component societies certain desired work in their respective localities or field of work.

To summarize, it will be the province of our Pennsylvania Federation:

First. To organize historical activity in every part of the State and to foster it, and to foster that already organized.

Second. To act as a federation-bibliographer for its component societies.

Third. At regular intervals or periods to bulletin the publications of its component societies, and to conduct an exchange of said bulletins, and in all to act in all things historical and for all parts of the State historically, like unto a clearing-house in the field of commerce.

This in short is a statement, possibly somewhat crudely phrased, of the promptings underlying the federating of our historical societies. If the points submitted, and the movement itself, commend themselves to your approbation, other States might be invited and urged to federate their historical societies, and out of these State federations might be formed a National federation, auspiced by this grand American Historical Association, but with a field of operation distinctively its own.

In a letter lately received Dr. Heilman describes the reception of this paper and the work since done by the Pennsylvania Federation of Historical Societies as follows:

That paper brought out a larger discussion than all the others read at that session of the Association. Its contents were both novel and suggestive to the hearers. I was especially interrogated as to the matter of county-commissioners in Pennsylvania annually appropriating \$200 to their historical societies. This was so new to members of the Association that it caused a genuine surprise, and much praise was awarded our State legislature for this provision. I was profusely thanked for the paper, which was read a week later, by request, before the second meeting of our Federation at Harrisburg and adopted as an excellent general exposition of what our Federation aims or should aim to do. It was pub-

lished in full in the Transactions of the American Historical Association and gave our newly born Federation an early introduction to the attention of eminent men.

As far as I know, there is at present no other State with an organization just like ours. There is the Bay State (Mass.) Historical League, with purposes somewhat similar, but that League federates the historical activities of only two counties: Essex and Middlesex. Much inquiry concerning our purposes has come to me from other States, and I know that our example has caused a movement to federate the historical societies of New York State. The Bibliographical Society of America, Washington, D. C., also evinces interest in our work and desires our co-operation.

At our second annual meeting, held Jan. 3, 1907, at Harrisburg, we effected a thorough organization and adopted a constitution along the lines of which we are to work. Standing committees were appointed on (a) bibliography, (b) historical activity, (c) exchanging duplicates, (d) publication of lists, etc., (e) preserving manuscript records, and (f) State legislation. Twenty-eight historical societies are now members of the Federation. The success of this body is largely conditioned upon the work done by the several standing committees, which will make their first reports at our next annual meeting.

German Surnames:

Their Origin, Changes and Signification

BY LEONHARD FELIX FULD, M.A., LL.M., COLUMBIA UNIVERSITY, NEW YORK.

III. DEVELOPMENT OF GERMAN NAMES

HOW very close the Old German names were to the hearts of the Germans is shown by the fact that in spite of many disturbing influences, such as the great migrations, the introduction of Christianity, etc., the Old German names persisted for so many centuries. If we examine a list of the German kings beginning with Charles the Great we shall find that for six centuries the names of the kings are all pure German. *Karl, Ludwig, Konrad, Heinrich, Otto* and *Friedrich* are the most common names in this list. Moreover, if we examine the names of the German archbishops, bishops, monks and abbots of this period, we shall find that even the names of these church officials are mainly German, though we should expect

to see foreign names first introduced among the clerical orders. And not only did the Old German names persist in Germany, but also in France, Spain and Italy. Long after the languages of these countries had been Romanized, the Germanic names remained. We need mention here only the names of leaders of the first Crusade, which are all Germanic: *Gottfried von Bouillon, Robert von der Normandie, Raimund von Toulouse*, etc. The history of France at this time contains more Germanic than Romanic names.

The two principal causes which helped to make the Old Germanic names persist so long were, firstly, the greatly intensified patriotic feeling on the part of the inhabitants of the various petty German States, and secondly, a patriarchal spirit.

Considering first the latter cause we find that among the Germans of former years, as among the Germans of to-day, it was the custom for parents to give to their children their own names or the names of their ancestors or relatives. The influence of the people's patriotism in helping to make the German names persist is likewise apparent even to this day. We find, for example, that in Swabia the names *Friedrich*, *Rudolf* and *Albert* predominate, in Bavaria the names *Luitpold* and *Dietspold*, and among the Rhine Franks, *Heinrich*, *Ludwig* and *Konrad*. We find also the germs of a national patriotism, similar to that which in 1898 caused the United States to have a little baby named George in almost every family. For it is told that on Christmas-eve, in 1171, the young King Henry, son of Henry II of England, gave a feast, from which he ordered every knight whose name was not *Wilhelm* to withdraw. When the royal order had been obeyed, one hundred and seventeen knights all bearing the name of *Wilhelm* remained in the banquet-hall.

With the development of the language we find a most wonderful development of the Old German names. In the first place we find a large number of abbreviations which are due to corruptions of speech. A few examples will serve to explain this class: (1) *Raganhar*, *Reginhar*, *Reginer*, *Reiner*; (2) *Hruodperaht*, *Ruodpreht*, *Hruodbert*, *Ruprecht*, *Rupert*; (3) *Cariovalda*, *Heroald*, *Herold*; (4) *Berlinhard*, *Bernhard*, *Bernd*. In addition to these abbreviations, which are due to corruptions of speech, we have also a far larger class of abbreviated names which are terms of affection, and in these abbreviations it is natural that, since the first syllable is accented in German, it is retained in the abbreviated name, while the second syllable is dropped. In the place of the second syllable so dropped we generally find the letter *o* substituted. Examples: *Kuonrat* = *Kuono*, *Sigbert* = *Sigo*, *Godberaht* = *Godo*. In some names the second syllable was not discarded entirely, but its first letter was retained as in the examples: *Ratpoto* = *Ratpo*, *Sibert* = *Sibo*. It

is not always possible, when given one of these abbreviated names of affection, to determine the original name from which the given name is derived. The abbreviated name *Godo*, for example, is not only the abbreviation for *Godberaht*, but it may also be the abbreviation for any name the first syllable of which is *God*, as, for example, *Godebald*, *Godofrid*, *Godomar*, etc.

The very simplest form of abbreviation which we find is that formed by the addition of the letter *i*, as *Kuni*. It is interesting to note in this connection that this addition of an *i* to the end of a word was the origin of the German *Umlaut*, *Kuni* being later written *Kiin*. But mothers were not satisfied to call their children by a simple term of endearment such as *Godi*. To show their motherly love they added another suffix of affection and made the name *Godilo* or *Godiko*. Nor were they satisfied with these terms of endearment, but frequently added the two suffixes of endearment to the same name, as *Godikilo* or *Godiliko*. This reminds us of the reduplicated suffixes of endearment in Latin and in Spanish. In Latin we have the words *puera*, *puella* and *puellula*, while in Spanish the suffix of endearment *iss* can be added to any word or name as often as the fervor of the writer's emotion may suggest.

We can see from the large number of possible forms of endearment in German, how great was the power of augmentation which the Old German names possessed. Herr Pauli, who, with the exception of Förstermann, has done more than any other German in the field of onomatology, has taken the name *Godeberaht* as an example and has traced six thousand German names to this one name. Beginning with the simple abbreviated form *Godo*, and the compound forms *Godbo*, *Gobbo* and *Gobo*, he has found twenty-one simple names formed from these names by means of the suffixes *-ilo*, *-izo* and *-iko*, and forty-nine compound names, each of which is formed by the addition of two of these suffixes of endearment. We have thus far discovered seventy-five names derived

from the name *Godeberaht*. Each of these seventy-five names has at least one dialectic variation, since *d* may be changed into *t*, *b* into *p*, *z* into *t*, and *k* into *ch*. We thus get seventy-five more names, or a total of one hundred and fifty. *G* and *j* are often interchanged in German names and thus we get one hundred and fifty more names, or a total of three hundred. The Old High German *o* appears in New High German as *o*, *ö* or *ü*. Each of these three hundred names may therefor have four possible variations, which gives us a total of twelve hundred names. Each of these twelve hundred names may form patronymics in one of three ways—by means of the genitive, or by adding *-ing* or *-sen*. We thus derive thirty-six hundred more names or a grand total of six thousand names, all of which are directly or indirectly derived from the name *Godeberaht*.

In spite of the great vitality of the German names, which we have just considered, it was inevitable that foreign names be introduced into Germany. Before the middle of the twelfth century the number of these foreign names was exceedingly small, but after that time the increased intercourse with Italy brought a much larger number of foreign names into the German language. The first foreign names so introduced were those of the Apostles: *Johannes*, *Petrus*, *Paulus*, *Jacobus* and *Philippus*. Soon afterwards the names of the saints, *Christoph*, *Martin* and *Georg* and the name of the archangel *Michael* were introduced into Germany. Many of these names, which bear the external stamp of Christianity, had a perfect heathen connotation for the Old Germans. *Christoph*, for example, who bore the child Christ across the deep river, was to the old Germans simply the god Thor, who carried Oervandil upon his shoulders across the river. Moreover, both Thor and *Christoph* had red hair and were invoked by the people as the patrons who protected all good men from thunder and lightning. *St. Georg* was to the Germans the national hero Siegfried, who in turn was Wuotan clothed in human form. The reader may inquire why *Michael* became such a

popular German name, while the names of the other archangels, *Raphael* and *Gabriel* were hardly used as personal names at all. There are two reasons for this fact: the first is because the name *Michael* sounds so much like the Old German *Michel*, which meant great, while the second reason is because the archangel Michael, who leads the departed souls to Paradise, was so much like the Old German god Wuotan, who led the fallen heroes to Walhalla.

In addition to the foreign names of which we have made mention, there were two other classes of foreign names introduced into Germany at about this time through the influence of the Christian Church. These were the names of the local saints and the names of the patron saints. Among the names of local saints thus introduced we may mention *Gallus* and *Columban* in St. Gallen, *Stephanus* in Austria, *Kilian* in Würzburg, *Martin* in Mainz, and *Florentius* in Holland. Of patron saints those whose names became most common as personal names in Germany were *St. Georg*, who was the patron saint of the knights, because he slew the dragon, and *St. Nicolaus*, the patron saint of merchants, because Italian merchants in the eleventh century saved his remains. The number of foreign names introduced into the German language grew larger and larger, but the high tide of this movement was not reached until the time of the Reformation, in the sixteenth century. The common people were then for the first time enabled to read the Bible in their own language, and after reading it they gave their children almost no names other than those found in the Bible. The Thirty Years' War, which had such a barbarizing influence upon literature and upon the language, tended to have a similar influence upon German names. But this influence was greatly lessened by the fact that in the thirteenth and fourteenth centuries family-names had been introduced. The general introduction of foreign names during the Thirty Years' War accordingly had but little influence and could not work as much havoc as if there had not been any family-names.

Myles Loring:

A Tale of the Tulpehocken

BY REV. ALDEN W. QUIMBY.

CHAPTER IX.

The "Shining Saints"

IN the enumeration of the ecclesiastical sects of Womelsdorf we have hitherto omitted all mention of the "Shining Saints." In strictness of interpretation these pious luminaries can not be included in the catalog of actual churches, for they acknowledged fealty to none, and were not even a churchly law unto themselves; like their predecessors of long ago, "each man did that which was right in his own eyes." They constituted a motley company whose chief stock in trade, besides an ardent admiration of their own spiritual attainments, was the criticism of the religious life—or rather the lack of it—of the membership of the various churches in the town.

Forgetting the impressive portraiture of the Pharisee and the publican, they indulged freely in comment upon the customs of their brethren of the Lutheran and Reformed faith, bewailing their "formal worship" and lack of true godliness, and intimating that those of the Evangelical Association had broken away from their first principles of sober and devout practice. The name which they bore was not a corporate one, but, happening to be conceived in some moment of ecstasy by one of their number, speedily proved attractive and eventually became the accepted title by which they were known.

Having no means to build an edifice for worship, they were fain to throw themselves upon the generosity of the few lingering members of the Presbyterian church, and use the little brick structure which had fallen into the condition naively described by a certain Chief Executive as "innocuous desuetude." Doubtless they would have criticized their benefactors just as merciless-

ly in the direction both of faith and practice, had they been numerous enough to excite their attention.

The "Shining Saints" were not indigent to the soil of old Berks. Some of them indeed were citizens of the county from birth, but there is no community in which some converts can not be gathered to the standard of a new "ism." Blown about by every wind of doctrine, such persons furnish a fair mark for the apostles of spurious religions, and fall an easy prey to the machinations of immoral teachers who wear robes of sanctity. The wildest and most absurd theories are eagerly accepted, and crack-brained enthusiasts find a liberal following.

The leaders of the society had been attracted to the region by the reports of the existence of gold and other precious metals in the leads of the South Mountain. Diligent efforts had been made to discover the auriferous vein, and a company had been formed with a view to profit by the discoveries. The South Mountain Gold Mining Company glittered in the sight of not a few capitalists who read its dazzling prospectus. They did not pause to inquire as to the reputation of its officers, who resided in New York, and, forgetting the wisdom dearly bought a decade and a half before in connection with speculations in oil-wells, they embarked eagerly upon new and perilous waters of venture.

The agent of the company was Captain Timothy Branders, a man of marvelous military deeds, who captured many an old soldier in his mining-net by tales of "the service." He had indeed a military air, but there were two or three quiet heroes of the town who fancied that his service had been confined to the barracks rather than done in the field. To

them and to some others the captain was quite a problem. A man of medium size, with closely cropped whiskers and head slightly bald, he wore an appearance of cunning; but those who studied him attributed it rather to his own opinion of his merit and a certain carelessness about exact honesty, than to a high grade of ability.

But the captain was certainly a very shrewd man in the commercial field, capable of "turning a penny," as he expressed it, and always to his own advantage. His financial acumen was only exceeded by his religious zeal and readiness "in the service of the Lord," as he familiarly put it. Never failing during the day to utilize his laborers to the utmost in his mining-operations, he was equally diligent in conducting religious exercises in the evening gatherings of the "Shining Saints." Yet he was not the real leader of the meeting; that post was held by a self-constituted "preacher" of eccentric manner and expression, although withal most devout in practice.

Reverend Brother Hodges usually presided in the assemblies of the "Saints" and threw into the exercises a personality that at least commanded attention. "Brethren," he would say, as he sat with his limbs crossed, "how are you prospering spiritually? It is good for us to ask each other how we are getting on. Too many, when they meet, say: 'What is the weather, and the weather, and the weather?' instead of inquiring how their souls prosper. Salvation is confined too much to the four walls of a church; what we need is practical Christianity. Now there was Dunstan Dole; he went out riding with a man, and when they passed a fine old oak-tree he said: 'Do you see that old oak-tree, sir?' 'Yes, sir.' 'Well, to-morrow morning at nine o'clock, sir, I'll be under that tree, sir, praying for you, sir.'"

Then Brother Hodges would swing his leg, loosen his artificial teeth and gather up his loins for another exhortation upon the follies of the church. A stranger hearing him for the first time, might regard him as a little erratic in manner, but very much in earnest. But

upon hearing him twice and recognizing to his astonishment the very same exhortation and illustrations, he would be inclined to smile, and afterwards actually to roar, at the oddity of the repetition. But this almost ungovernable propensity would yield in time to the third and fixed stage of apathy, if not of a little disgust, at the monotony.

Brother Hiram Nobble, although not awarded the high position in the ranks of the society to which he aspired, was not in his own estimation less than the least of all saints. It was his well recognized propensity to "lead the meeting" in the absence of Brother Hodges; nor would it far transcend the bounds of charity to remark that he was rather glad to find the worthy brother detained from a gathering, since it permitted him to exercise the important part of leader.

"I will read to you out of General John," he said, one evening, "where he says: 'Take heed that ye do not your alms before men.'" It was one of the few injunctions that he zealously heeded, but he explained the word "alms" as "the money given to the preacher." It was evident that he was referring to the General Epistle of John, although the reference to alms was sadly misplaced—and that he conceived the former "son of thunder" to be a military man. The edification resulting to a promiscuous congregation may be imagined.

Sister Minker's "experience" did not pursue an even tenor, for it varied from raptures to the lowest degree of humiliation. There were occasions when her transports knew no bounds and when, leaping into the air, she ascended so high that Sister Diener felt it incumbent upon her to seize the skirt of her fellow-saint's dress, to prevent an inordinate flight into the upper regions.

Perhaps the chief character, however, was Brother Billy Pickering, a man who seemed capable of extraordinary spiritual insight and experience, combined with singular frailty of flesh. Sometimes, looking disdainfully around upon his brethren, he would remark: "I've seen it! If you only knew the power and depth of this spiritual life, you'd be searching af-

ter it with all your souls. Now you're carnal, but I'm spiritual." And his frame would tremble and his voice take on a mellow pathos, as he half chanted his experience of the "deep things." Unfortunately some grievous habits of his early life would occasionally overcome him; but to the protests of his more consistent fellow-members he only replied: "My soul is feeding on the green grass of the heavenly pastures; it's all right, but my body gets overtaken in a fault. My soul hasn't sinned, it can't sin; it's only my body." Thereby he was merely repeating a theological postulate nearly as old as the hills—at least as old as human nature.

Since the "Shining Saints" were eclectics, they borrowed with characteristic freedom from all denominations. Although they might not have admitted it, they probably considered that they—and it is to be feared, they alone—had been "chosen unto eternal life." They had patterned after several sects in non-belief in "the support of the gospel"; from the Methodists they had selected a certain demonstrativeness and heartiness of expression; from the Baptists they had borrowed their mode of baptism, revised considerably and accompanied by the beautiful but rarely practiced rite of feet-washing.

In the latter service it was presumed that each member of the society would take an active part, but Captain Timothy Branders, who entertained an inexplicable antipathy to this simple symbol of humility, was invariably shrewd enough to evade its performance. Whether an artistic eye was offended or an esthetic sense of propriety wounded, was never known; yet, as it seemed, this truly affecting token of lowliness of mind never successfully impressed one who was proud of his humility.

As therefore a few lingering elements of the carnal mind may be presumed to have slightly shadowed the piety of this eminent "saint," we need not be surprised that others of the society, who sought to obey the injunction "to watch over each other in love," observed this peculiar antipathy, and endeavored to correct it with heroic measures. For even among

these "perfect" disciples the seeds of that ambition which manifested itself among the earliest followers of the Founder of the Gospel showed a vigorous growth. Brother Hodges determined to teach the captain a much needed lesson and, with that plainness which is thought to be obligatory among humble professors of religion, told him that upon the next occasion of feet-washing he must take part in the service.

The captain's manner was certainly marked by cheerful acquiescence, but one who knew him well, both in and out of meeting, might have observed a meaning twinkle in his eye, which slightly negated the apparent promise. Singularly enough, when the rite was again celebrated and the watchful Hodges reminded the worthy captain of this duty, the latter meekly assented, but recommended that Brother Hodges, who could not sing in German, should commence the service, while he led in an appropriate German hymn. When that erratic but sincere man fell into the trap, the diplomatic captain selected the longest hymn he knew and sang it in such slow and dignified measure that it outlasted the feet-washing—the "Saints" being far from numerous.

We must not omit a reference to Brother Bettler, the captain's partner in a little side-business. A store-property in the borough becoming suddenly vacant by the death of the merchant, the captain, who had many irons in the fire, leased it for a limited season and stocked it with very cheap goods, putting out a huge, coarse, red flag with the attractive words "Cheap John." His own attention being engrossed with mining-matters, he introduced Brother Bettler to the community as his "active" associate. Bargains were to be had in second-hand as well as new goods, and in fact the business was so prosperous that the regular merchants of the town exhibited a marked antagonism to the innovation.

Brother Bettler, however, although a constant attendant upon the meetings of the "Saints," seemed not to have determined his course of action relative to some disputed theological and ecclesiastical points; he was therefore content to

listen meekly to the "experiences" of the other disciples, rather than to tell of his own attainments in spiritual things. Being a man of business, he was naturally selected as treasurer of the society, to hold such moneys as were raised by penny-collections for the purchase of oil for the lamps, and fuel.

A more ephemeral and less useful member of the little band of the faithful was Sister Hepsy Barker; ephemeral because she traveled a wide circuit in her visits among her *Freundschaft* and was usually absent from the meeting. Invariably, when she came she arrived late; she attracted attention by dusting the pew in which she sat with a leaf from a dilapidated hymn-book and by her restlessness and change of pew twice or thrice during the meeting.

Sister Barker, who seemed never to have had a parentage and a home, but, like Topsy, merely to have "grewed" and itinerated, was conspicuous for her aversion to anything that savored of work and for her fear of dampness and dust. In those households where even the proverbial Pennsylvania-German hospitality was taxed to its utmost, there was but one method of disposing of her: a vigorous application of the broom and a free use of water upon the floor routed her from the field where her laziness and spiteful criticism had made her unendurable. If only the cracks between the boards were slightly moist, she would don a pair of overshoes and, throwing a

broom upon the floor, walk on the handle, to avoid the dangers of the "damp."

A carriage was ever at her service, even in harvest-time, to take her away, and the meeting-house was ever a convenient place to drop her in, for few cared to take her directly to the houses of friends, lest the sweet bond of friendship might be strained. Wearing her overshoes in the dust of midsummer and using heated sticks of kindling-wood in the carriage in winter, her entry into the church was always somewhat sensational. The shoes were exhibited under the arm, and the wood was dumped behind the stove with a clatter befitting the appearance of so important a member of the society.

In case of Myles Loring's accepting the call of the Presbyterian congregation it would be necessary to divert the little brick edifice from the use to which it had been put in the interim to its original purpose. This would be quite a damper on the "Shining Saints," who, although they had enjoyed the use of the building on the gospel terms, "without money and without price," were likely to criticize their benevolent brethren ungraciously. Besides the query was: Would the "Saints" be inclined to unite, to any extent, with the regular body of Christians? Undoubtedly there was much chaff in the irregulars, yet the curious granary also contained some very fair wheat.

CHAPTER X.

Nectar and Ambrosia

EFFIE FIDLER had emphasized her "Come early!" and early it was on Friday afternoon when the good people of Franklin street observed a couple coming in from the country on their way to the center of the town. It would scarcely have exemplified human nature not to cast another glance at them or, when the inspection had identified them, not to indulge the curious thought expressed by a well known village beauty: "I'll bet they'll make a match, now see if they don't." In that frank, familiar fashion characteristic of country-

towns the fact that the young minister that was to be and Miss Caroline Filbert were visiting the town, was communicated in a few minutes, at least along the northern end of Bone street; and it is safe to aver that their destination was known within a few minutes more.

When they knocked at the door of Dr. Fidler's High street home, they were not detained long; hurrying footsteps were heard in the hall, and in a moment a cordial shake of the hand was given Myles by Effie, and a hug and kiss of no uncertain character bestowed upon Caro-



line, while the young hostess said: "I'm so glad you've come." She escorted the company into the parlor, which was a little darkened and quite cool in contrast with the heat outside, and the cheerful chatting which embraced inquiries about the health of various members of both families and, for that matter, of the entire *Freundschaft*—began with many a pleasant banter. Under the genial influence of such agreeable fellowship sly Effie was disposed to insinuate, in the most delicate manner, that a veil of romance rested upon the occasion, just a little to Caroline's confusion, until an hour later another knock at the portal and a certain something in Effie's appearance and prompt movement led her guests to suspect that the young gentleman now ushered into the parlor was a favored caller upon the fair hostess. Effie's behavior, after introducing Doctor Reed and explaining that she had planned this meeting for the sake of the mutual pleasure of her guests, was a model of Spartan abstinence from teasing; both Myles and Caroline well understood that they would have her at a decided disadvantage, if they cared to retaliate.

Myles soon caught sight of an album and, hoping that it might contain the portraits of old companions, he turned over its pages with evident interest. It chanced that among the art-treasures of

the volume were antiquated photographs of both the girls. These excited considerable merriment, which was heightened when Effie showed a daguerreotype of herself at the age of six; her position was decidedly constrained, owing to her head being seized by a pair of iron nippers to keep it steady during the long exposure necessary in the early days of photography.

It has long been observed that such pleasant hours speed on rapid wings; in fact, the afternoon melted away almost unconsciously. Finally, when Effie became a trifle restless about the preparations for supper, she invited the company to step up into the yard; then Myles remembered that the rear yards of properties in that part of High street were quite elevated and there flashed upon him the vision of the old "seek-no-further" tree in the doctor's yard. Ascending the steps, the famous tree was found, and the garden was examined with its varieties of flowers and its wholesome vegetables, some of which had just been plucked for tea. At the other end of the yard was the barn which sheltered the doctor's horses and vehicles; this barn opened upon the lane on the corner of which and Bone street stood the little church of the Presbyterians.

After a brief outing beneath the trees and a breathing of the sweet air, the company again entered the parlor, where

Doctor Reed proposed that Miss Filbert should sing and play. But Caroline, who was not a singer, declined and the duty was laid upon Myles. He, too, was shy musically, but yielded at last to the urgent entreaty of the doctor and of Effie, who chanced to enter the room. He sang one or two of the latest songs, quite to the gratification of his friends. But, warming up under old recollections, his skilled fingers soon touched familiar chords that awoke responses in the hearts of his auditors. Indeed, carried away for the moment and forgetting the solemn nature of the office to which he would probably soon be ordained, he rattled off with *éclat* the music universally admired by all Berks county, "Fisher's Hornpipe," which tempted the young physician to fling his heels about the room. Caroline sat quiet, not being moved in the same way. However, when another mood came upon the performer and he played "Greenville," singing the words of "Lord, dismiss us with Thy blessing," a casual glance showed tears on her face. It was the dismissal hymn invariably sung in the schoolroom where they had been companions.

The doctor's back was turned toward Caroline, and he did not observe the traces of emotion. Warned by the circumstance, Myles changed to another song associated with those cherished days, but merry in its character, and sang:

I will give you a paper of pins
If you will tell where love begins,
And you will marry me, me, me—and you will
marry me.

Merrily he sang the response:

I'll not accept your paper of pins,
And I'll not tell where love begins;
And I'll not marry you, you, you—and I'll not
marry you.

The doctor clapped his hands—it was new to him—and Myles quoted again:

I will give you a new silk dress,
Trimmed all round with a golden thread.
If you will marry me, me, me—if you will
marry me—

to which the maiden responded as before. Then came the offer:

I will give you the key to my chest,
That you may have gold at your request,
If you will marry me, me, me—if you will
marry me—

with a similar refusal.

But love triumphed in the final stanza:

I will give you the key of my heart,
That you may lock and never part,
If you will marry me, me, me—if you will
marry me.

For the maiden sweetly responded:

I will accept the key of your heart,
That I may lock and never part,
And I will marry you, you, you—and I will
marry you.

The doctor shouted in the excitement of his enjoyment of the rich voice and the tender sentiment, with its amusing expressional features; but Caroline blushed a little, unseen by all but Myles.

Philosophize as you will and prate of conventionalities, that mysterious sentiment we call love has its own laws—and obeys them. Theoretically two or three years of fellowship should be necessary for the growth of genuine affection, but practically there is much "love at first sight." And whether it be of slow development or matures rapidly, like plants in the tropics, there must be a time when its consciousness becomes distinct. Two conditions of our sense-perception are enigmatical, love and homesickness; and these two were beginning to affect our hero.

For several days Myles had watched the figure of Caroline flitting about the house in the performance of her prosaic duties. Somehow he craved her presence, and was at unrest when she was out of his sight. A strange sense of valuation of little things belonging to her possessed him, and a slip of paper containing a memorandum in her handwriting had been carefully put away, that when absent from Womelsdorf he might refresh himself with the memories it would be sure to recall. Alas, that he must go so soon! Well did he remember a spell of homesickness that he experienced upon his first removal from Womelsdorf; now he recognized the premonition of a similar feeling at separation from his restored friends.

Perhaps it was the beauty of nature about him which intensified his tender thought of Caroline. Eden was an ideal place for the evolution of young love, and the Tulpehocken region may well serve as a type of that lost elysium.

But from his reverie, indulged with the possible imputation of bad manners in company, Myles was aroused by the entrance of Effie's "Aunt Fanny," whose skill as a cook was acknowledged in all the vicinity and who had been summoned to the aid of her niece in so important an emergency. The doctor himself was still missing, and as he was frequently late at meals, it was determined to proceed to discuss the tempting viands without him.

When the guests entered the dining-room, they were introduced to Miss Katie Raudenbush, the "maid," and Mr. Jacob Moyer, the "hired man." The solution of the vexed "servant-girl question" has never been necessary in the simple life of *Alt-Berks*; happily the term "servant" is unknown there, where the labor of the maid is as honorable as that of the mistress, who does exactly the same work, but in a leading capacity. The maid is in every respect a member of the family, and entitled to all its privileges and rank, her character and worth being the only factors. Often the maid exhibits such charms of mind and heart to the sons of the thrifty farmer, that one of them carries her off, as a prize, to a new homestead.

In the presence of such distinguished company as the minister and the young doctor, both Katie and Jacob were reluctant to be seated at the table and remained very quiet during the entire meal. Nevertheless they keenly noted the conversation and relished the vivacity of the guests, while Katie occasionally flourished a long "fly-brush" quite ornamentally constructed of brilliant peacock feathers.

It was a "chicken-and-waffle" supper, for which temptation to an epicure's palate the Lebanon valley is justly famous. Aunt Fanny's culinary ability shone forth triumphantly in the toothsome waffles which, buttered and anointed with honey

or bathed in the delicious gravy of the fowl, vanished like wax before the fire. A "tumbler" of preserved strawberries of her own recent putting-up—and Aunt Fanny had no rival in this feature—graced the table and added superlative-ness to the feast.

Among the various dishes—a supper on such an occasion is no meager affair—was *Schmierkäs*, treated so artistically that its texture was almost like sea-foam. Jacob, or "Jek," as he was usually called, was impartial in his attention to every dish that appeared and exhibited a ravenous appetite. The idiom of the "bush," or backwoods, whence Jek sprung, was observable in the few communications he ventured to make during the meal. "Blease bass the jeeze once," he said, referring to the "store-cheese," as the vernacular has it. "Will you gif me once a drink of water?"

As to the *Schmierkäs*, he spread it half an inch thick upon his buttered bread, then poured upon it some syrup—"molasses"—and found a viand fit for the gods!

Aunt Fanny was very much provoked by the untimely knock at the door of a tattered mendicant; and expressed the opinion that he ought to have awaited the conclusion of the meal before disturbing the household. But her sympathies were soon excited in behalf of the wretched, woe-begone creature that appeared to view and in piteous accents asked relief. The beggar feasted upon the same dainties that had proved so attractive to the guests, and departed with many expressions of gratitude and pious desire, mingled with compliments upon Aunt Fanny's kindness, who had placed him at a table in the kitchen.

The good woman, however, was highly excited and alarmed a few moments later, when the beggar returned and insisted upon caressing his benefactress, which he actually accomplished, to her horror. Her screams incontinently broke up the supper-party. The gentlemen rushed to her assistance and were about to wreak summary vengeance upon the impudent intruder, when a slight movement of his revealed to their astonished gaze Doctor

Fidler himself, who had only executed one of his well known freaks for the amusement of the company.

Even Effie had not been able to penetrate his disguise. But she roundly scolded her jocose father for having disturbed the meal, and more particularly for frightening his estimable sister. But the doctor was callous to all such lectures—they were an old story.

Though teasingly declaring that he had no appetite, having had a good supper already, the tricky physician sat down at the table and helped to demolish the desert of custard, cake and jelly. The meal was finished without further incident except occasional bursts of laughter from the young men at the recollection of the audacious pretense, a merriment scarcely restrained by the ruffled countenance of Aunt Fanny.

The doctor being called away again, the young people spent the remaining part of the evening in pleasant converse and music. When the parting-moment came, Effie earnestly besought the chief guest to send her his photograph, at the same time freely transferring one of her own into his keeping. He was also given her album with the request to write therein and return it by Caroline's hands.

The good-byes were spoken with many expressions of pleasure at the meeting and invitations for the future. Then, while Doctor Reed lingered behind for some reason, Myles and Caroline turned their faces toward the Tulpehocken.

It was at first a little difficult to see the way, the streets being unlighted and the foliage thick. But soon Myles's eyes became accustomed to the gloom and, stepping carefully over the curb at the corner, they ascended Bone street to Squire Wambach's. Here they turned down the sidewalk toward the button-woods, and being now out of the shade of the trees, a view of the starry heavens was disclosed.

It was a calm and cloudless night. The pole-star shone high above the Blue Mountain, a trace of which was dimly visible on the horizon. The sinuous Dragon and the Little Bear surmounted the "star of the north." The glittering

chair of queenly Cassiopeia was ascending on the east; the familiar outlines of the "Dipper" in the Great Bear guarded the pole on the west. The great square of Pegasus loomed above the eastern horizon, and Andromeda stretched away in her fascinating line of silver suns. The softly shining constellations of the south were hidden by the background of houses and trees, but the blush of the Milky Way superbly set off the bright stars of the Swan and lustrous first-magnitude Vega, which shone near the meridian.

As they slowly sauntered down the sidewalk, Myles recollected how his foster-mother once held him in her arms, while through the very window now before him the brilliant moonlight streamed, as she sang hymns of deep devotion. All was hushed as they approached the house, except the ceaseless songs of nocturnal insects, for the dwellers in the old weather-boarded houses had gone to rest. Myles leaned for a moment on the old gate, and then softly said to Caroline: "Let us sit down on the porch."

It was a hallowing moment. Caroline's tender, sympathetic spirit easily detected the tide of feeling sweeping over her escort; in silence she gently obeyed his wish and stepped upon the familiar porch, where with many other girls she had often played in childhood. Myles unconsciously, as it seemed, took a place at her side and gave himself up to his memories. If ever his soul was thrilled with religious influence, it was then, and the purpose to consecrate his life to service to his fellowmen received unwonted strength. Men who make no pretensions to religion are often nearer to God than they think, in the impulses of their better nature, just as the love that little children feel is akin to the divine emotion.

Caroline continued her absolute silence. Did she feel that a crisis was approaching in her own life, or merely that Myles was carried away by tender recollections which would subside shortly? Who can tell if she had detected his eager pleasure at her company, or a modulation in his voice in addressing her? But we may be sure that she recalled his abrupt reference, a few evenings before,

to his childish fancy of companionship in the little hut, or playhouse, and—was it a dream?—she felt an arm stealing about her and her hand grasped tremblingly, while a voice husky with emotion whispered: "Caroline, I love you with my whole being, which cries out for you; dare I hope that you will be mine?" And, dark as it was, Caroline knew that his face was wet with a flood of tears.

Caroline never could understand it, although she often pondered upon it; but in the agitation of the moment she did not withdraw her hand, or remove the manly arm. Rather she crept a little closer to Myles (if that were possible) and received the kiss which his quick intuition taught him would not be a trespass—not only received it, but bestowed one in return, the bliss of which seemed to bring the very heavens down to earth.

Blessed be God for the pure love that young men and maidens may feel. Never does the soul entertain holier purposes or more exalted ideas of duty than when the spell of this sweetest passion is upon it. The young man beset by the unavoidable evils of life can have no greater talisman than the consciousness of a noble affection. With this he conquers temptation with ease and esteems the heavy burdens of life but light, for the love of her who has plighted her sweet faith to him forever.

(To be continued.)

The Home

This department is in charge of Mrs. H. H. Funk, of Springtown, Pa., to whom all communications intended for it should be addressed.

PENNSYLVANIA-DUTCH COOKING

Extract from a Pennsylvania woman's letter in the New York Evening Post.

My home was in Dauphin county, and on my mother's side I claim descent from good old Palatine stock, pre-Revolutionary in its American date and proud of its service in the war for the colonies and its adherence to national traditions.

As a very little girl, Pennsylvania-Dutch meant for me the vision of a big farm, not far from my own town, the home of kindly, slow, hopelessly unprogressive Germans, where one was sure of a warm welcome and good things to eat in plenty. Bountiful, indeed, was the table and delicious the cooking, especially when it concerned native dishes. It was there

How long Myles would have remained upon the old porch, now doubly precious, can never be known. But he clung to Caroline as though life or death should never part them. She, feebly struggling to be free, knowing that it was time to return home, was reinforced by a ludicrous incident which greatly startled Myles. A button-ball from the old tree nearest the porch fell upon his face and alarmed him with the thought that good Mrs. Bennethum might be surveying the unusual scene from an upper window—which, everybody would agree, would be decidedly too good to keep. Caroline could scarcely control her mirth as they walked homeward out the sandy road, as she thought of Myles's dismay; but possibly some of her unwonted glee was also due to the deep emotion which had come to the surface of her own tender heart.

But the walk was all too short for Myles. When they had crossed the canal-bridge and opened the gate that led to the house, he would not let his gentle companion hasten to the door; but this once reached, after a renewal of vows, every word of which was rehearsed again and again in his dreams, he claimed a lover's right to a good-night kiss—singular or plural I will not say—before Caroline turned the knob.

that I saw my first apple-butter boiling, and ate my first sauerkraut dinner—sauerkraut cooked as only the Pennsylvania-Dutch know how. I've eaten it since on its native heath and cooked by metropolitan chefs, but never again will it taste so delicious as when prepared by the deft hands of Annie Shadel, of Lykens Valley.

To the Pennsylvania-Dutchman such a dinner always means sauerkraut, boiled with a good-sized piece of fresh pork, preferably, and served with mashed potatoes and *Kuchl*. Kraut and meat are boiled together until the meat is tender, then it is removed from the kettle

and the dumplings are popped in and boiled briskly with the kraut. Browned butter is poured over the *Knepl* on the hot platter, and I can fancy no more tempting table than one with plates of meat and deliciously light dumplings at top and bottom, while deep tureens of kraut and mashed potatoes flank the sides.

How often we used to beg for milk potato-soup, or, better still, for brown-flour potato-soup! The former is merely milk boiled, to which have been added potatoes sliced thin and boiled soft, and *Rizvela*, with seasoning to taste, but the latter is entirely unique in the history of soups. The recipe is this:

Pare and slice thin some white potatoes, then put them on to boil in a kettle with plenty of water. While these are cooking tender, brown in a pan six teaspoonfuls of flour with butter enough to make a rich, golden brown. Thin this with water before stirring into the potatoes, to prevent the soup from becoming lumpy. Then add finely cut parsley, pepper, salt and the inevitable "rivels." If the soup is too thick, thin it with water, boil hard for five minutes and serve. Not even the best of French bisques has ever tasted better to me.

It was while visiting my grandmother, whose big, brass-clasped German Bible still holds a recipe or two, that I first tasted "farmer's dumplings," or *Baueraknepl*. In vain one tries to get proportions for these dishes. The nearest approach to a rule that the family possesses is to this effect:

Put the amount of flour you decide to use into a bowl, and scald with enough boiling milk to make a batter. Then break in as many eggs as are needed to make the batter stiff enough to drop without breaking. The more eggs are used the lighter will the *Knepl* be. When the batter is just right, the dumplings are dropped into boiling fat, and emerge a few seconds later, round, puffy balls, eaten with sifted sugar or with salt.

Another recollection of those Dauphin county days is that of a big dining-room, heated by an iron stove, where, over backs of chairs and on the long extension-table, were spread sheets of yellow noodle-dough. How often were my sister and I set to work rolling the sheets into long, thin tubes, and then cutting them as fine as possible into the finished *Nudela*! Supper on such a day had usually for its *piece de resistance* a huge dish of boiled noodles, dressed with brown butter and bread-crumbs, also browned to a turn with the butter. This dish rejoiced in the name of *g'schmelzta Nudela*. Again and again have I sought to find its equivalent in German, for to discover how to spell a word in Pennsylvania-Dutch is well nigh a hopeless task.

The most pretentious Pennsylvania-Dutch dish I know is *g'fillta Knepl*, or filled dumplings. Into a big frying pan are put plenty of butter and a finely minced onion. Before either can brown, mashed potatoes and bread cut fine are added, with parsley, pepper and salt, and sometimes sweet marjoram, an herb that takes the place of the New Englander's sage

in their cookery. Stir this mixture constantly till heated through and through. Break over it eggs enough to make a slightly moist paste and heat over a slow fire. While this is heating, the cook makes a dough only a little less stiff than that for noodles. Roll out some of this dough into the shape of a small saucer. Place on it some filling and fold it together into a half moon, pinching the edges tight shut as for pie. Lay them on a floured platter until all the *Knepl* are ready. Meanwhile a large kettle has been filled with water, well salted, and allowed to come to a boil. Into this the *Knepl* are plunged, not too many to crowd the space, the cover is put on tight, and they are allowed to boil about fifteen minutes.

In the meantime the cook is busy making the dressing. Bread-crumbs, browned in butter, are sprinkled over the half-moon dumplings. To about a pint of boiling water has been added some of the "filling." Seasoning has been tested, and a raw egg has been stirred into the gravy. This is poured over the dumplings, and properly made is a dish fit for the gods.

Every properly regulated Pennsylvania-German home celebrates each recurring Shrove Tuesday by making *Fasnachtkucha*. These are a kind of glorified doughnut. Bread-dough, made richer by the addition of an egg or two and some butter or lard, is set to rise. Then it is cut into small squares, each with several slashes through the middle. These are again allowed to rise and dropped into boiling lard. Whether or not the shape improved the taste, I can not say, but it is certain that no other "fat-cakes," as I've heard people call them, ever tasted so good.

The absence of fresh meat from the *cuisine* of the Pennsylvania-Dutch is noticeable. Even today it is a luxury, for it is expensive and, except in the case of veal, hard to get. So they grew skillful, as did the New England country-people, in utilizing salt pork and ham, making splendid sausages and pudding-meats. Whenever I see string beans served with a thin milk or water dressing, my thoughts go back to the bean dinners of the days of long ago. Then a big piece of ham, the middle cut, was put in to boil. When just about done, beans and potatoes were added. Before serving, the ham was often taken from the pot, spiced with cloves, sugar and vinegar, and browned in a hot oven. The resulting dinner was a delight. Even more typically "Dutch" was the addition of browned flour to the liquor in which the vegetables cooked. "Brown-flour," as they call it, is the basis for many of their gravies.

But how empty all these attempts at reproduction seem compared with the actualities! The rosy-cheeked boys and girls, and the ruddy old men and women to be found in the trim farmhouses in middle Pennsylvania, bear witness to their nourishing qualities, while those who have eaten as strangers in the hospitable kitchens can bear testimony to the enjoyment of the palate.

Literary Gems



WALMER'S CHURCH NEAR LICKDALE, PA.

Walmer's Church and the Old Schoolhouse

BY REV. D. B. SHUEY, A.M., MULBERRY, INDIANA.

Twelve miles northwest of Lebanon, Pa., in Union township, three miles west of Lickdale, stands a substantial brick church-building, called Walmer's Church. It was so called after a man by the name of Walmer, who purchased this land from the proprietors of Pennsylvania, August 14, 1751, and at once proceeded with his six sons to cut down the trees and erect a church-building 30 by 32 feet in size, of heavy logs. This building was used for a long time in an unfinished condition, having neither floor nor stove.

Soon afterwards the Shueys, Gerberichs, Hetrichs, Deckers, Bitners, Boeshores and others moved into this community. The church was finished, and was used for a century by the Lutherans and the Reformed as their regular place of worship. The first ministers in this church probably were Rev. John Casper Stoever for the Lutherans and Rev. Conrad Templeman for the Reformed. The writer remembers having attended public worship in this church just before it was displaced by the substantial brick building on the opposite side of the street from where the first church stood. The brick building was erected in 1850. The accompanying picture shows this building as then erected, which has not been changed in its external appearance.

A few hundred feet west of this church-building by the roadside stands the old schoolhouse, built of heavy logs, which were exposed both on the outside and the inside at the time the writer attended school there. It is now weather-boarded, as the accompanying picture shows. On account of a steep decline no front view of the building could be obtained, and this picture shows the west end in an unsatisfactory manner. The windows also have been changed.

Before the system of free schools was introduced into Pennsylvania, this schoolhouse was used for a parochial school by the church. The building was owned by the church, and contained both the schoolroom and the sexton's residence. During that age the sexton had many duties to perform. He was school-teacher, *Vorsinger* and sexton, and in churches with organs he was also the organist.

When the free-school system was introduced, the church kindly consented to give the use of the schoolroom to the district, rent-free. This old schoolroom remained in use for school-purposes until the year 1870, when the district erected a new schoolhouse about half a mile east of the old building.

The old schoolroom had a floor laid with oak planks, except the rear part, which had

but an inch-board floor, leaving an offset over which many a child stumbled and fell. A heavy log extended through the room, on which the joists were resting; the ceiling was unplastered, and the upper floor had no less than five pipe-holes, made probably on account of moving the stove from place to place at different periods in the use of this room. The partition between the schoolroom and the kitchen was of boards; all kitchen-conversation could be distinctly understood by the scholars and often caused amusement. The front door, leading from the porch to the ves-

tibule, was in two halves, the upper half being usually open. But two rows of desks were in the schoolroom, and six or seven pupils were crowded on one bench behind each high desk. It is not known when this building was erected, but it is supposed to be about one hundred and fifty years old. When in 1870 the new schoolhouse was erected, the writer was spending his vacation with his mother just west of the old schoolhouse and in a meditative mood wrote the following lines in Pennsylvania-German now offered by request as a small addition to the literature of that dialect.

DAS SCHULHAUS AN DER KRICK

Ganz neeksch wu ich mei Heemet hab,
Net weit vum neia Wangnerschop,
Sehnscht du en Haus ganz iwerzwerch—
Sel is 's Schulhaus an der Kerch.

Dart schteht's alt Backhaus, dart der Schtall;
Un darch da Busch gebt's oft en Schall,
Wann juscht die Kinner schpiela drin,
Bis dass der Teacher ruft: "Come in!"

Die Porch is schlecht, die Bank schteht druf;
An jedem End gehn Treppa nuf.
Die Bump is juscht drei Schritt vum Haus;
Dart krigt mer's Wasser frisch heraus.

Die Kerch, die schteht Schtick draus am Weg
Vum Schulhaus, wu mer krigt hen Schläg.
Der Kerchhof uf der ann'ra Seit,
Die Krick for Schkeeta ah net weit.

Die Schuler viel, die Schulschtub klee.
Wer sich net b'heeft, muss in's Eck schteh.
Sel war die Rule, un wer's net duht,
Der krigt sei Buckel g'hackt recht gut.

Die Desks sin lang, die Fenschtra klee;
Der Offa duht dazwischta schteh.
Der Wasserkiwel dart im Eck;
Juscht Eens kann dra', so bleib mer weg.

Du frogscht villeicht: Was duhn der Schtall,
Des Backhaus, Bump un Porch un all?
Des Haus is doppelt—sehnscht du net?
Der Teacher wohnt dart, wie er set.

Er zieht die Glock un halt die Schul,
Singt vor in der Kerch—sel war die Rule.
Er hot da Kerchaglawa g'lehrt,
Un Jedes hot en hoch geehrt.



OLD SCHOOLHOUSE NEAR WALMER'S CHURCH, AS IT APPEARS TO-DAY

Die Biwel hen sie g'lesa all,
 Vun Christus un vun Adams Fall;
 Hen lerna kenna Recht un Letz,
 Wie's g'schriwa is in Gottes G'setz.

Ich weess ganz gut—ich war juscht so
 En Buwele in der Schul do—
 Wie mir hen g'lesa, g'schpell, gelernt
 Un oft da Teacher wiescht verzärt.

's hot uns gepliest, uns junga Leit,
 Wann's g'heessa hot: 's is Schulgezeit.
 Der Teacher hot oft selwer g'lacht,
 Wann mir juscht hen viel G'schpuchta g'macht.

In der Chrischtdagswoch, grad margets frih,
 Sin mir an's Schulhaus ganga hi',
 Hen Dihr un Fenschtra zugemacht—
 Des war en Luscht, was hen mir g'lacht!

Der Teacher kummt—er kann net nei!
 Was is dann des? Er guckt ganz schei.
 For abzuschrecka, hot er g'wisst,
 Wann er's prowirt, het er's gemisst.

Er schteckt sei Bee zum Rohrloch nei;
 Noh schpringa mir mit Wippa bei,
 Hen drufgeläschd dass's hot gekracht.
 Am End hen mir'm doch ufgemacht.

Nau hot er kauft paar Daler wert,
 Noh wara mir recht gut un schmärt,
 Bis dass's Candy war verzehrt;
 For länger war's ah net dawert.

Nau hen sie's Schulhaus naus ans Eck
 Ganz nei gebaut—ach, geh mer weg!
 Des guckt jo gar net wie daheim.
 Ich meen, es wär gewiss en Shame!

Die Walmer, Shuey, Gerwich dart
 Sin ganga in die Schul als fart.
 's sin juscht noch paar do vun da Leit.
 Wu Schuler wara selle Zeit.

Die Glock ruft als noch wie sie hot
 Es Volk herbei mit Dank zu Gott.
 Die Vogel fliega wie sie hen.
 Der Hahna kräht im Scheierdem.

Doch mir guckt's nau ganz iwerzwerch:
 's is nimme's Schulhaus an der Kerch.
 Es duht mir leed for sel alt Haus,
 Wu als noch schteht am Weg dart draus.

Die Schuler kumma nimme nei;
 Sie hen all g'saat ihr letscht Good-by.
 So geht's in dera Sindawelt.
 Nau haw ich eich vum Schulhaus g'meldt.

DIE SCHATTA UF DER KRICK

BY CHARLES C. MORE, PHILADELPHIA

An der Lecha haw ich g'sotza
 Un in die Wella g'schaut.
 Um mich rum hen Vogel g'sunga
 Un Neschter sich gebaut.
 Ihra Schatta, wie die Wolka,
 Sin g'schwumma uf der Krick.
 Dann in weiter Fern verschwunna;
 Doch ihr Lied, des blieb zurück.

So sitz ich doch gar mannichmol
 Un schau mit triewem Blick.
 Die Erinn'ung ruft mer Schatte bei,
 Mei Gedanka sin die Krick,
 Wu die Schatta driwer sch'wewa
 Bal hier, bal do, bal dart;
 Dann verschwinda sie im Wasser,
 Un der Schtrom, der tragt sie fart.

So mancher macht mer Freeda,
 Un mancher duht mer weh.
 En mancher klingt as wie en Lied
 Vum a Schatta as ich seh.
 Er schwebt dart uf da Wella,
 Er sinkt dart in die Krick;
 Der Schtrom, der tragt das Bild mer fart
 Un losst mei Schmerz zurück.

Wie werd es dann mit mir mol geh,
 Wann ich ah nimme bin,
 Wann ich muss heemwärts wand'ra
 Ins Schattaland weit hin?
 Wird ah mei Bild so schwewa,
 Dann versinka aus'm Blick?
 Der Dood, der dann mei Schmerz fartnemt,
 Losst er mei Lied zurück?

EN TRIP NOCH FILDelfY UN CANADA

BY "GOTTLIEB BOONASTIEL"

I.

Weil ich schun lang nimme in Fildelfy war,
 hen ich un die Polly ausgemacht, mer wetta
 mol widder nunner, un wie em Billy Bixler
 sei Frah aus'funna hot, dass mer gehna, hot
 sie druf insist, sie wet mit. So 'm Dannersch-
 dag en Woch sin mer g'schtärt, un weil mer's
 ganz Jahr hart schaffa missa, hen mer ausge-
 macht, mer wetta geh in aller Schteil, un hen
 eens vum Pullman seina Schlofcars genumma.
 Nau die Schlofcars sin a wenig artlich
 zamma geduh. Die Better sin in do zwee Seit

vum Car un gucka uf die Art wie Hinkel-
 neschter im a Geilsdrog. Vorna an jedem Bett
 is en Hap for dahinner schluppa. Die Ceiling
 is 'uscht abaut drei Fuss hoch un's Bett nemmt
 die ganz Schtub uf. Ich hab en erbarmse
 Zeit g'hat for mich ausduh. Allemol as ich
 mich ufg'hockt hab, haw ich mei Kop wedder
 die Ceiling gebumt. Endlich haw ich mich
 uf der Rick gelegt, mei Galluses losgemacht
 un bei Degrees mei Hossa abg'schafft, wie en
 Schlang ihra Haut. Darnoh hen mer prowirt
 zu schlofa, awer sel war aus der Question.

Die Cars sin g'schprunga wie alla Sapperment —darch Berg un Dal, Hiwel nuf un Hiwel nummer, un Ecka rum, dass's em schier aus'm Bett g'schmissa hot, un alla Gebott hot der Engineer mörderlosig geblosa.

Margets haw ich drei Vertelschtunn g'schafft, bis ich mei Hossa widder a'g'hat hab. Wie mer endlich uf wara, is en Niger rum kumma un hot g'saat, 's Margaessa wär reddy. Dann sin mer in die Dining-Car un hen uns an 'n klee Dischle g'hockt. Es war ken deihenkers Ding druf as en Bottel Wasser un Messera un Gawela. Glei is der Niger zurick kumma un hot der Polly en Kart gewa. Sie war all ladeinisch gedruckt un mer hen ken Wart davun lesa kenna. Endlich haw ich'm Niger g'saat, wann er so gut sei wet, dann set er uns ebbes zu essa bringa. Er hot g'frot was mer wetta, un weil ich gewisst hab wie seiisch as sie tschärscha an so Plätz, haw ich Butterbrot un Kaffee b'schtellt. Un denk amol dra! der schwarz Schelm hot uns en Dahler's Schtick getschärtscht for so'n Margaessa. Am Hasaberg kann ich en gut Essa uf Siesskraut odder Schnitz un Knep kriga for'n Vertel.

Endlich sin mer dann in Fildelfy kumma. Mer hen so viel vum John Wanamaker sein Sctor geles a'g'hat as mer agried hen mer deeta geh 'n sehna for's erscht Ding. Mer sin in sei Sctor, un ich hab g'frot, wu der John wär. Sie hen g'saat er wär draus am Molassig zappa. Mer hen en Weil gewart, un wie er net kumma is, sin mer mol darch sei Sctor naus. So en Sctor hoscht du awer dei Dag un's Lewes net g'sehna! Er is wahrhaftig so gross as en kleene Bauerei.

Die Polly hot en Gown kaafa wella. Sie hot da Klerrik g'frot, eb's bleecha deet; er hot g'saat 's deet net. "Ich glaab as 's duht," hot sie g'saat. "Do, Gottlieb, schtell dich her un kan des, for sehna eb die Farb rauskummt, bis ich geh un sehn eb ich mich net besser suhta kann." Nau denk amol, en alter Mann vun dreijunsiwazig Johr, am a Counter steh un Dsch kana wie en Kalb, wann's ma Gaul da Schwanz abfress! Awer ich hab's geduh, for Frieda halta, un endlich kummt sie zurick un agried des Schtick zu nemma, wann der Klerrik en Vertelyard abschmeissa deet, wu ich dra' gekaut hab.

II.

For drei selige Schtun bin ich denna Weibslait nohgaloffa, wie der verlora Suh, bis sie fertig wara "schoppa." Es war schun drei Uhr im Namiddag, wie mer widder nausg'schtärt sin, for noch meh vun Fildelfy sehna. Am Hasaberg duht jeder ebber nanner die Zeit bieta, er mer die Leit kennt odder net. Do in Fildelfy hen mer glei aus'funna dass mer sel net duh kann, wann mer sich unnig da Fiess haus halta will.

Mer sin die Schtross geloffa for'n lange Zeit, un endlich sin mer an en gross Wasser kumma, wu grossa Schiff druf wara. An eem

Platz hot's geles a: "Ferry to Camden." Die Bixlern hot g'saat "Camden" in Englisch wär "Canada" in Deitsch, un weil mer so viel geles hen g'hat vun Canada darch da Krieg, wu die Leit anna sin wu gedrafft wara, anschtatt sich da Finger abhacka, hen mer ausgemacht mer gingta mol niwer. Ich bin nei un hab drei Tickets kaaft for fufzeh Sent. Mer hen uns in en scheene Schtub g'hockt un gewart for's Boot, un glei sin die Leit nei kumma so dick as mer net naus gucka hen kenna. Wie mer about en Vertelschtun do nei gekraud wara wie Schof in ra Ben, hot en Bell a'fanga tola un die Leit hen a'fanga naus schpringa. Ich hab g'saat, 's wär ergets en Feier un ich deet ah mitgeh helfa ausmach, awer die Polly hot g'saat: "Gottlieb, du bleibsch 'uscht grad do. Du hoscht ken Kiwel for Wasser traga, un bis du anna kummscht, is's emmihau aus."

Wie mer 'n Weil ganz mudderselig allee g'hockt hen, is en Kerl rum kumma mit ma bloa Rock un geela Knep un hot uns g'frot, eb mir net runner wetta. Ich hab'm g'saat, mer hetta fuf Sent 's Schtick bezahlt for'n Ride un mer deeta net naus geh bis mer sie hetta. Er hot a wenig aus eem Aag gelacht un is fart seinra Bisness noch. Glei war die Schtub widder voll Leit, un wie sie 'n Weil drin wara, hot widder die Bell getolt un sie hen widder a'fanga nausschpringa, wie die Ochsa. Ich hab da Kerl mit da Soldatkleeder sehna kumma, bin ufg'schtept un hab en g'frot, was all des meent. Darnoh haw ich, behold you, aus'funna, dass mer in Canada wara un widder zurick, un hen's net gewisst.

Was ich g'sehna hab vun Canada, deet ich's gar net gleicha. Ich hab's ah an ra schlechta Zeit g'sehna. Sie hen schwera Rega g'hat, un's war schier alles unner Wasser.

III.

Darnoh sin mer ausg'schtärt for der Bixlern ihra Bruder sucha, wu mer gezählt hen ufzuschella for die Nacht. Die Bixlern is en Tochter vum alta Sammy Sentapetzer, un der Meik, ihra Bruder, hot selle Fildelfy Frah g'heiert, wu ich davun g'schriwa hab in mein Buch. Endlich hen mer da Platz g'funna un die Bell gerunga. En kohlschwarz Nigermedel is raus kumma un hot uns in en Schtub neigewissa. Darnoh is sie ufgeloffa zu mir un hot die Hand nausg'schtreckt, as wann sie Handscheeka wet. Ich hab ihra Hand genumma un hab g'saat: "Wie geht's? Is der Meik daheem?" Sie hot gelacht un hat g'saat: "Card, please." Dann haw ich ihr ausgelegt in Englisch, so gut ich hab kenna, dass ich net Karta schpiela deet. Sie is noh naus, hot ihra Schnupduch ans Maul g'howa un hot g'huscht.

"Do geh ich naus," haw ich g'saat. "Mer kumma widder in en dunnerse Schkreep." Die Weibslait hen awer druf insist, mer deeta bleiwa bis der Meik kämt.

(To be concluded in August)

EDITORIAL DEPARTMENT

A Symposium in Instalments

FOR valid reasons that need not be discussed in this connection we have decided to depart from our announced plan of giving in the present issue all the articles constituting our Symposium on Education. While this is a disappointment to us and probably to some of our readers, we know that the change of program will prove of advantage to all concerned—editor, publisher, contributors and readers.

Our educational Symposium will appear as announced, with only this difference: instead of being given in one issue it will come in instalments, running through successive numbers. The first instalment, dealing chiefly with the "church-schools" of the various denominations represented among our people, appears in this number. We doubt not that the several articles here published will be interesting reading to all concerned in the educational history of our State.

A Fact We Should Never Forget

The great central fact which shines forth conspicuously from these opening contributions, and which we desire to emphasize right here, is that the Germans of Pennsylvania, as a class, were always in favor of education and never opposed thereto. Sufficient proof of this is found in the universal practice of our pioneer forefathers to build churches and schoolhouses side by side, the latter for secular and religious instruction on weekdays, the former for public worship on Sunday. Occasionally the same building was made to serve both purposes. Amid their rude and savage surroundings our ancestors felt the need of education and often made heroic sacrifices to obtain it. Let this concern and care, which was certainly one of their noblest traits, never be forgotten.

True, the Germans, many of them, were not in favor of certain school-movements. They did not take kindly to the charity-schools which well-meaning reformers and authorities sought to establish among them during the decade pre-

vious to the Revolution. They did oppose, to a considerable degree, the introduction of the free-school system in 1834 and succeeding years. But when we come to consider their reasons, as set forth in the proper place in our Symposium, we find they were of such a nature that we ought rather to respect than to denounce them.

Respectable Reasons for Opposing Schools

These reasons, briefly stated, were: unwillingness to be made the subjects of official charity; unwillingness to yield up their parental authority; unwillingness to divorce religious instruction, ever deemed of paramount importance, from secular training; unwillingness to forego their mother-tongue. Verily these seem to us the best reasons they could have for whatever resistance they offered to charity-schools and free State-schools. They show manly self-reliance, strong religious conviction, veneration for ancestral customs and deep love of their native language—qualities that are always considered praiseworthy in any people. On this last point especially, the desire to preserve a language that both in vocabulary and literature is one of the richest ever known among mankind, much might be said here, if space permitted. What a contrast between those German forefathers of a few generations ago and some of their descendants to-day, who are really ashamed of their German descent and consider it a badge of merit to be ignorant of "Dutch"!

To sum up: The Pennsylvania-Germans were always in favor of popular education; they have done and still are doing for its advancement as much, proportionately, as any other class of American citizens. Every page of our educational Symposium furnishes proof of these assertions.

Growth of Genealogical Study

The interest in matters genealogical is still growing among our people. As we learn from letters and conversation, many of our readers find their chief delight in our family-sketches and genea-

logical notes, and a number of new ones have been attracted to our ranks by the reading-matter furnished along this line. Tho' genealogy is but one of several departments that constitute our field, we shall endeavor to make it as full and satisfactory as possible, and to this end again invoke the aid of our readers. Some time ago the New England Historico-Genealogical Society issued a list for 1906, containing over six hundred names of genealogies in preparation. We shall be pleased to give public notice of all efforts being made in this direction in behalf of Pennsylvania-German families.

Meeting of Lehigh County Historians

The Lehigh County Historical Society held its regular half-yearly meeting on May 11. Work on the preparation of the county's history, to be published in 1912, was advanced by adopting the recommended outline of township-sketches, which covers every necessary topic, and appointing a committee of five to collect the needed data. The roll of active members was increased by eight names, and H. W. Kriebel, of East Greenville, was elected an honorary member. Several historical publications and two maps of Allentown, dated 1853 and 1850, were received and acknowledged.

William L. Hartman, editor of the Daily City Item, read a carefully prepared sketch of the fifteen mayors Allentown has had since 1867, and Secretary C. R. Roberts offered a paper on the early settlers of Whitehall township, accompanied with a map. The question of holding a midsummer open-air meeting at Emaus was left with the executive committee.

Dedication of Bucks Historical Museum

The new \$20,000 museum of the Bucks County Historical Society at Doylestown was formally dedicated May 28. Addresses were made by General W. H. H. Davis, president of the society; Louis Richards, president of the Berks Historical Society; Ex-Supt. W. W. Wodruff, Ex-Burgess C. H. Pennypacker, of West Chester, and others. A novel feature of the day was an exhibition of breaking, hatcheling and spinning flax by Grier Scheetz and Mrs. Maria Fornerman, of Perkasio, the latter 76 years old. The building, which is of red brick with marble facings and purely colonial in style, stands on a seven-acre tract, which the society hopes eventually to convert into a botanical garden. The collection of "Tools of the Nationmaker" housed within it numbers about two thousand specimens.

Clippings from Current News

An Old Stone Bridge

The three-arch stone bridge over the Jordan at Kernsville, Lehigh county, was built in 1828 by J. Ringer, J. Gruenewald and J. Frey, Commissioners, whose names are cut on oblong marble tablets affixed to the wall. The tablets also contain these directions: "To Harrisburg, 70 miles." "To Easton, 22 miles." The stone mill nearby was erected in 1808 by Peter Kern.

New Branch of German-American Alliance

A Lehigh Valley branch of the German-American Alliance was recently organized at Allentown with John Graeflin, of that city, as president. Its officers will be delegates to the State convention of the Alliance at Wilkes-Barre June 8-9, just before the State Sngerfest. The German-American Alliance, whose president is Dr. Hexamer, of Philadelphia, has 1,500,000 members and has branches in Philadelphia, Johnstown, Allegheny, Scranton and Allentown. The Lehigh Valley branch numbers about 5000 members.

An Old Homestead Razed

The old Glick homestead near Hilltown, Bucks county, has been razed. The log house was built about 1820 by John Glick, who owned all that section from the Cedarville road to the Huckleberry hill. About 1825 he sold the property to Daniel Focht, who lived there until 1870 and had thirteen children born to him in the old house. Robert R. Ritter, the present owner, wants to add the property to his adjoining farm.

An Allentonian's Success in Arizona

Charles O. Schantz, Jr., an Allentown boy, who graduated from the city high school in 1893 at the age of fifteen and a half years and has been in the employ of the Government since 1905, is now superintendent of the cement mill at Roosevelt, Ariz. He has held the position since last summer and the success of the cement-mill is largely due to his efforts. The cement is used for building a big irrigation dam at Roosevelt.

To Study Folklore in Germany

Prof. E. M. Fogel, Ph.D., of the University of Pennsylvania, sailed May 18 for Europe, where he expects to stay until fall. He will spend most of his time in the Palatinate and southern Germany, gathering material for his forthcoming work on the folklore of the Pennsylvania-Germans.

State Meeting of German Catholics

The fourteenth annual meeting of the German Catholic Association of Pennsylvania was opened at South Bethlehem May 27, with 250 delegates, representing 25,000 members. Rev. John Otten, of Sharpsburg, was met with shouts of approval when he urged the delegates to perpetuate the fatherland customs in the society and the home, and to stand by the German language.

An Allentown Painter in the South

Miss Ella Hergesheimer, daughter of C. P. Hergesheimer, of Allentown, and great-granddaughter of Charles Wilson Peale, the great painter of colonial days, has gone to Nashville, Tenn., to paint a portrait of Bishop McTyeire for Vanderbilt University. She has been very successful in portraits, landscapes and other work. Among her best known pictures are Rosarita (a Spanish woman), A Night on the Harbor at Marblehead, Mass., Meditation and a portrait of Martha Malone Hobson, an old-time belle of Nashville. Vanderbilt has also commissioned her to paint John Wesley in life-size for Wesley Hall.

A Monument for the Hoeth Family

The Moravian Historical Society has erected a monument on Marshall's Creek, in Monroe county, marking the spot where in December, 1755, Tioga Indians destroyed a small settlement of pioneers, murdering Frederic Hoeth, his wife and son-in-law, and carrying his daughters into captivity. In 1760 the place was bought by the Moravian Church, and in October of that year Bernard Adam Grube settled there with some Christian Indians. The settlement was abandoned in 1763. The monument was dedicated May 31, Bishop J. M. Levering delivering the historical address.

A Gala Day for the School Children

On Whitmonday, May 20, Allentown witnessed a novel and beautiful procession, when nearly five thousand school-children and their teachers marched up the main street to Center Square, to greet Governor Stuart, Admirals Schley and Forsythe, Bishop Talbot and other distinguished visitors placed on a platform erected at the northwest corner of the square. Every pupil carried a flag, and it was a truly inspiring view to see the multitude of little ones, waving their flags to the music of the Star Spangled Banner, which they sang to the accompaniment of the Allentown Band. Thousands of enthusiastic spectators crowded the street and the balcony of the Hotel Allen opposite. Judge Trexler presided and each of

the visitors named made a short address to the school-children. The idea of turning out the latter is said to have been suggested by Admiral Schley himself. The visitors came as guests of Allen Commandery, No. 20, K. T.

Lafayette's Diamond Jubilee

Lafayette College, at Easton, celebrated its diamond jubilee in connection with its commencement, June 16-19.

May 9, 1832, Lafayette College opened its doors with forty-two students. Its founding was the work of such men as Governor George Wolf; Samuel Sitgreaves, Commissioner to Great Britain under President Adams; James M. Porter, Secretary of War under President Tyler; Andrew H. Reeder, Governor of Kansas; U. S. Senator Richard Brodhead, and Joel Jones, later Mayor of Philadelphia.

A charter was granted in 1826, but not until February, 1832, did Rev. George Junkin, A.M., then head of the "Manual Labor Academy of Pennsylvania," at Germantown, accept the first presidency of Lafayette. The first college-building, now known as "Old South," was formally opened two years later.

OBITUARIES

DAVID FAUST, president emeritus of the Union National Bank, in Philadelphia, died there May 9. He was born Oct. 27, 1814, on a beautiful farm on the Lehigh river, near Catasauqua. He had meager school-advantages and at fifteen became clerk in a country-store. His first position in Philadelphia was with the hardware firm of Reeves, Buck & Co., of which he became a member in 1838. Later he entered business for himself and advanced step by step until 1864, when he retired. He served forty years as director and president of the Union National Bank.

REV. GOTTLIEB F. KROTEL, D.D., pastor of the church of the Advent in New York and editor of *The Lutheran*, died May 17. He was born Feb. 4, 1826, at Ilsfeld, Germany, and came to America as a child. He held many positions of honor in his Church and was a man of great influence throughout the country. He was the last surviving founder of the General Council of the Lutheran Church. He was a brilliant orator and author of many religious works.

THEODORE A. SNYDER, a prominent teacher and lawyer, died at Lehighon May 16. He was born at Stroudsburg April 15, 1857, and began to teach at sixteen. He became principal of the schools of Lehighon in 1877 and later served three terms as county-superintendent of schools. Since 1893 he was practicing at the bar.

DR. WILLIAM F. DETWEILER, the oldest practicing physician in Pennsylvania and a son of Dr. Henry Detweiler, who was the pioneer homeopathic physician of Lehigh county, died June 8 in Hellertown. He was 83 years old, a bachelor and amassed half a million dollars.

Chat with Correspondents

Thinks Our Field is Broad Enough

A reader and contributor in Lancaster, Pa., has freely spoken his mind in the following welcome and interesting letter:

In the May number of your magazine you put the query: "Shall it be *The American-German*?" As a subscriber and as one interested in his own people, I wish to say decidedly No to this query. In my opinion the magazine will reap the best success and perform the greatest service if it remains true to its original purpose. Are not ninety-nine per cent. of your subscribers Pennsylvania-Germans? No doubt they are not all in Pennsylvania, but many of them, I presume, are descended from Pennsylvanians.

The field suggested by "an esteemed subscriber" is entirely too broad for one magazine. It would have to be so broad that it would not interest the people of any particular section. In it you would have to compete with the *German-American Annals* and other periodicals; in your present field you have no competition at all. It is the only magazine of its kind, and there is need of such a magazine. We wish it to succeed, but we are not very much interested in the later German arrivals of other States. They have magazines adapted to their wants; let us have one suited to our needs.

You need not wander over the continent for material. If you want Pennsylvania-German subscribers, confine yourself to *their* history, biography, genealogy, folklore, literature, etc. The material at hand is unlimited. Think of the old churches whose history is not yet written, the towns and townships and valleys, the buildings, families, etc. These should be written up continually, not only for Symposium numbers.

In my judgment the magazine has taken too broad a field already. Other subscribers complain of the same thing. In the May number, for example, the articles on Easter-observance in Germany, Lines on a Head of Cabbage, Association of German Writers in America, General Lee's Headquarters at Gettysburg, though not without interest, are not relevant to Pennsylvania-Germans. Articles concerning the latter are more interesting to your class of subscribers.

But I do not wish to indulge in any more destructive criticism. I am willing to do constructive work for the magazine. Last year you published tombstone-records of an old church near Bernville, Pa. I wish you would continue the work. The old inscriptions are rapidly being obliterated, and what a loss to family-historians this will be!

I am in a position to furnish you with tombstone-records of a few old churches: the historic Hain's church near Wernersville, Pa., built in 1735, the North Heidelberg church, built in 1744, and others. I intend to note the epitaphs of persons born before 1800 and can furnish you with lists, if you desire to publish the same. No doubt it would be valuable for family-historians in the eastern counties, and interesting to the people who have migrated from this section.

I want the magazine to succeed. It has a noble purpose, treats of a goodly race and deserves abundant results.

P. J. B.

We certainly owe you thanks, Brother B., for your frank and full criticism, your good opinion of our work and your kind wishes. Undoubtedly there is material enough in Pennsylvania-Germandom to fill a larger magazine than ours from month to month, if somebody will kindly collect it for us. As a matter of fact, we have material enough on hand and in sight to keep us supplied for the rest of the year. However, we are always on the lookout for more and shall thankfully accept whatever tombstone-inscriptions you have to offer, promising to use them as soon as we can find room for them. You no doubt perceive that we are trying to have every department of our field represented in every issue.

But there is another side from which our field must be viewed. We can not afford to do indefinitely all the work we are doing for our fellow-Pennsylvanians of German birth for the mere good of the cause or for glory, as we are practically doing it now. We have a friend and adviser, who is somewhat cynical, but whose candor and good intentions toward us can not be questioned. When, a year ago, we decided to advance from bi-monthly to monthly issues, this friend discounted the idea. We were enthusiastic and said: "But look at the vastness of our field, its almost inexhaustible stores of material!" "Your field may be ever so large," was the answer, "it will not grow enough for you to live on." He did not doubt the profusion of material, but he doubted that our patronage would warrant the increased expense. We regret to say that we have not yet been able to disprove our cynic friend's doubt.

Here then would be a good business reason for going outside of the limits of Pennsylvania-Germandom, in order to draw support from the wider circles of our German-American population. But really this phase of the question was not considered when we admitted the articles which you deem out of place. From the beginning of our enterprise we have considered the customs of the fatherland from which our ancestors came, the history of the State in which our people have played so im-

portant a part, and the writings and doings of Pennsylvania-Germans everywhere, legitimate subjects of inquiry and information. These things *are* relevant to our Pennsylvania-German people, though not a part of their immediate history as a class. They are of secondary importance, yet not outside our original scope. However, the immediate history of our people, in communities, families and individuals, their traditions and literature, shall ever continue to be the chief object of our labors and contributions thereto ever the most welcome to our pages.

Fishing for Subscribers

In sending us the name of a new subscriber, our old friend, Dr. E. K., writes in faultless German what we translate as follows:

Quite unexpected and even unsought this pretty little fish took hold of my hook, and I landed it safely. In truth, this is the delightful fishing-season, during which, in my golden youth, I so often and so eagerly indulged in this fascinating pastime.

We heartily thank Dr. K. for the "fish" he has caught for us and sincerely wish he might catch ever so many more, both in season and out of season. But we regret that we can not share his fondness of the real fishing-sport. Even in our golden youth, though ever so fond of "going in for a swim," we never had patience enough to sit for hours by the side of the stream, to watch the baited hook. As for fishing with the dragnet at night, one trial satisfied our curiosity for all the rest of our life.

Genealogical Notes and Queries

This department is open to all our subscribers. Contributors will please state their questions and information as clearly and briefly as possible, being particularly careful in writing names and dates. For the benefit of readers generally it is desired that answers to the questions under this head be addressed to the editor of this magazine.

ANSWER TO QUERY NO. IX

Who Was Tamar Mickley?

Tamar Evans went with her father, William (?) Evans, from Philadelphia to Westmoreland county, Pa. Mr. Evans was a millwright and had four sons and one daughter.

Tamar Evans married first, at Greensburg, John Kinsey, who died when he had been married thirteen months. They had one child, a girl. Tamar Evans Kinsey, widow, married, the second time, Daniel Mickley, with whom she moved from Greensburg, Pa., to Seneca county, N. Y. After his death she moved to Michigan. They had seven children.

Tamar Evans Kinsey Mickley was married the third time, in Michigan, to George Pontiac, with whom she had no children.

Daniel Mickley was the sixth son of John Jacob Mickley and his wife Susanna Miller, of Whitehall, Lehigh county, Pa. (See Genealogy of the Mickley Family in America, pp. 40-42.)

MINNIE F. MICKLEY.

Mickley's R. F. D. 3, Allentown, Pa.

ANSWER TO QUERY NO. XXII

Gilbert Genealogy

My genealogical rambles in 1898, while writing the Wagenseller and Orwig histories, brought me in touch with Conrad Gilbert, because both Wagensellers and Orwigs married Gilberts.

Conrad Gilbert is represented as a "taylor" who bought, January 27, 1761, from Ludwig Herring, of Douglass township, Montgomery county, Pa., 23 acres and 32 perches of land, situate partly in McCall's Manor. Conrad Gilbert and his wife, Anna Elizabeth, had eight children, as follows:

1. Mary Magdalena, born Aug. 10, 1758, baptized by the pastor of the New Hanover Lutheran church, Sept. 3, 1758; sponsors, Adam Brobst and wife. She married George Orwig, youngest son (born March 11, 1758) of Gottfried Orwig, a soldier of the Revolutionary War. She died Jan. 30, 1841.

2. Catherine, born Sept. 2, 1760, baptized Sept. 28, 1760. Sponsors, Andrew Yerger and wife.

3. Anna Elizabeth, born Aug. 25, 1762, baptized Sept. 12, 1762. Sponsors, Andrew Yerger and wife.

4. Andrew, born Sept. 26, 1764, baptized Oct. 21, 1764. Sponsors, Andrew Yerger and wife.

5. John Peter, born July 25, 1766, baptized August 17, 1766. Sponsors, John P. Steltz and Susanna Kühle (Keely).

6. Anna Maria (?), born Dec. 23, 1770, baptized Jan. 13, 1771. Sponsors, John George Schweinhard and wife, Anna Maria.

7. Salome, born Dec. 9, 1772, baptized Dec. 25, 1772. Sponsors, George Gilbert and wife, Maria Salome.

8. Christina, born Sept. 29, 1775, baptized Oct. 15, 1775. Sponsors, Henry Gilbert and wife, Christina. March 3, 1795, Christina married Michael Sweinhart.

The Gilbert family in Falkner Swamp was numerous and for me a difficult one to trace. To make matters worse, there were two persons by the name of Bernard Gilbert. I do not know how these were related to Conrad, but perhaps the following items may open it to some one.

Conrad and Bernard Gilbert both took the oath of allegiance the same day, Sept. 23, 1760, but the Bernard here noted must have been Bernard Gilbert, Sr., married to Mary Elizabeth Meyer. This couple are the parents of

Bernard Gilbert, born March 9, 1766, and baptized by the pastor of the New Hanover Lutheran church, March 30, 1766; sponsors, Henry Schiren and wife, Magdalena. Bernard Gilbert, Jr., married Susanna ———, perhaps Hornetter, as Andrew Hornetter had a daughter, Susanna, and Bernard Gilbert and John Wagenseller (who married Margaret Hornetter) were his executors. Bernard and Susanna Gilbert had children as follows:

1. Henry, born Sept. 24, 1791, baptized by the pastor of the New Hanover Lutheran church October 9, 1791. Sponsors, Bernard Gilbert, Sr., and wife, Mary Elizabeth.

2. Magdalena, born Feb. 7, 1797, baptized

Feb. 11, 1797. Sponsors, Bernard Gilbert, Sr., and wife.

3. John, born Nov. 7, 1801, baptized Jan. 3, 1802. Sponsors, John Adam Gilbert and wife, Magdalena.

4. George, born Nov. 8, 1803, baptized Jan. 20, 1804. Sponsors, John Gilbert and wife, Elizabeth.

The above leads the writer to believe that the Wagensellers, Orwigs and Gilberts of that period were closely related. The undersigned married into the Orwig family and revelations along this line would be interesting.

GEO. W. WAGENSELLER.

Middleburg, Pa.

Our Book-Table

Any book or pamphlet reviewed in these columns will be sent to any address by the Publisher of The Pennsylvania German on receipt of the published price. Postage must be added when it is mentioned separately. Any other book wanted by our readers may be ordered through us at the publisher's price. Inquiries will be promptly and cheerfully answered.

Standard Edition of Luther's Works. The Precious and Sacred Writings of Martin Luther, the Hero of the Reformation, the Greatest of the Teuton Church-Fathers and the Father of Protestant Church-Literature. Edited by John Nicholas Lenker, D.D., in connection with leading scholars in all parts of the Church, and published by Lutherans in All Lands Co., Minneapolis. Price to advance subscribers, \$1.65 a volume.

The great enterprise of publishing a complete English translation of Luther's writings, which has been repeatedly noticed in our review-columns, is still progressing. Vol. XII of this series, lately received, is the continuation of Luther's Church-Postil, of which it constitutes Volume Third. It covers the period from the second Sunday after Easter to Trinity Sunday and contains twenty-six sermons based on the gospel-lessons of this period. The volume comprises 454 pages and is introduced with a Foreword by Dr. Lenker. Luther's Brief Instruction on What we should Seek and Expect in the Gospel, Luther's Preface to the New Edition of his Church-Postil, edited by Dr. Casper Creuziger, in 1543, and a page of reasons for reading Luther. Appended to the volume is a page of Protestant Ecumenical statistics, in which the total number of Lutherans in the world is given at 71,399,852, of which 11,730,016 are credited to North America and 272,500 to the British Isles. The great majority of these latter twelve millions speak the English tongue, and to them Dr. Lenker is rendering an inestimable service by offering them this new translation of the great Reformer's works.

The Charity-School Movement in Colonial Pennsylvania, 1754-1763. A History of the Educational Struggle between the Colonial Authorities and the German Inhabitants of Pennsylvania. By Samuel Edwin Weber, Ph.D. (U. of P.). 74 pages octavo.

This is an interesting and valuable monograph treating a phase of Pennsylvania's colonial history which in recent years has become a subject of special attention among students. It is divided into four chapters, discussing successively educational conditions in the colony, the formation of the Society for the Propagation of Christian Knowledge among the Germans in Pennsylvania, the establishment of charity-schools, their failure and the causes thereof. To these is added a bibliography of authorities consulted.

The Travel Magazine. A Continuation of the Four-Track News. Published at 333 Fourth Avenue, New York, at \$1.00 a year.

The May issue of this elegant and useful periodical is a special number of 48 pages. Among other good things it offers these: Sports and Games on an Ocean-Liner; A Year in Capri; Byways of London; From the Latin Quarter to St. Cloud, with a full-page map of Paris; European Landing-Points of Steamers; Sailing-Dates to Europe, May and June, 1907; Six Weeks in Great Britain, for \$300; A Walking Trip in Wales, etc. Every article is attractively written and finely illustrated. The Travel Magazine is interesting not only to those who travel, but also to the stay-at-homes, by enabling them to make delightful trips in imagination.

The Youth's Companion. An illustrated weekly paper for all the family. Published by Perry Mason Company, 201 Columbus Avenue, Boston, at \$1.75 a year.

Though rightly claiming to be "a paper for all the family," The Youth's Companion has ever been of special interest to the boys and girls of our land. It is now running in its eighty-first volume and has long ago established a good name throughout the country. Its stories, while often dealing with war and the adventures of pioneers, cowboys and the like—themes always fascinating to the boyish

mind—are always clean and elevating in tone. However, it offers much more than wholesome fiction. On its editorial page current topics are discussed in brief and pithy paragraphs and a vast deal of useful information is offered in condensed form under separate heads. The Youth's Companion is a companion whose conversation older people will find worth their while.

The American Catholic Historical Researches
Edited and published quarterly by Martin I. J. Griffin, Ridley Park, Pa., at \$2 a year.

The April number of this periodical, which is No. 2 of the twenty-fourth volume (new series, Vol. III), contains on its 96 pages a great deal of historical information. We quote some of the headings: The Canadians Friendly to the Colonies, Commissioned Officers of the Navy of the Revolution, Pope Day in the Colonies, How Canada was "Lost," Commodore Barry's Memorial (with full-page portrait and autograph), Errors Corrected, Archbishop Carroll's Defence of the Circus, An Apostate Jesuit Among the Indians of New York, Men and Matters. Several other illustrations are found in this issue.

German-American Annals. Continuation of the Quarterly *Americana Germanica*. A Bi-

monthly of 64 pages, devoted to the Comparative Study of the Historical, Literary, Linguistic, Educational and Commercial Relations of Germany and America. Organ of the German-American Historical Society, the National German-American Alliance, and the Union of Old German Students in America. Edited by Prof. Marion D. Learned, University of Pennsylvania, with a large number of contributors, American and foreign, and published by the German-American Historical Society, 809 Spring Garden St., Philadelphia. Price, \$3 a year, 50 cents a number.

The March-April issue of these Annals, which is No. 2 of Vol. V of the new series, contains an interesting study of Dialectal Peculiarities in the Carlisle Vernacular, by William Prettyman; *Patriotische Betrachtungen*, by Otto Heller; Berlin, a German Settlement in Waterloo County, Ontario, Can., by C. L. Nicolay; Reviews and a Bibliography of German Americana for 1906, by William G. Bek.

The Alumni Register. A monthly periodical, issued by the University of Pennsylvania. The April issue (Vol. XI, No. 7) contains the Provost's Report and an interesting article concerning "Pennsylvania-Dutch" Novels, by Cornelius Weygandt, class of '91.

Calendar of Pennsylvania History

MAY, 1907

1. Gov. Stuart vetoes bill to recognize osteopathy.—Temporary adjournment of Capitol Commission.

2. Union bricklayers locked out in Philadelphia.

3. Gov. Stuart signs bill appropriating \$2,500,000 for the indigent insane.

5-7. American Therapeutic Society meets in Philadelphia.

6. Eleven of thirteen Italians convicted of Black Hand crimes in Wilkes-Barre.—United Gas Improvement Co. of Philadelphia opposes charters to rival companies.

7. Sixty-second annual State Council of U. A. M. in Harrisburg.—Fifteenth annual meeting of Woman's Missionary Society of Lutheran General Synod in Philadelphia.

10. Travelers' Protective Association of Penna. meets at Lebanon and Association of Secondary-School Principals in the University of Pennsylvania.

10-11. Severe cold in western Pennsylvania.

11. Nineteen Penna. Shriners killed in railroad wreck at Honda, Cal.

13. Tenth State convention of Knights of Columbus in Philadelphia.—Order of Founders and Patriots meets at Independence Hall.

14. Annual meeting of New Jerusalem Church in Philadelphia.—Schuylkill Reformed Classis meets at St. Clair, Grand Commandery of Knights of Malta in South Bethlehem.—Dedication of St. Patrick's cathedral at Harrisburg.

16. Legislature adjourns, having appropriated \$57,000,000.—American Cotton Manufacturers' Association meets in Philadelphia.

17. The Duke d'Abruzzi, head of Italian navy, visits Philadelphia.—Henry Whelen, Jr., president of Philadelphia Academy of Fine Arts, dies at Devon.

20. Allentown school-children greet Gov. Stuart, Admirals Schley and Forsythe, and other visitors.

21. Fatal explosion at furnace of Jones & Laughlin Steel Co., at Pittsburg.—American Foundrymen's Association meets at Phila.

22. Woman's Medical College in Philadelphia graduates 29 students.—Opening of Philadelphia & Western Railway.—Lutheran General Synod opens in Sunbury.—State encampment of Odd Fellows and Daughters of Rebekah at Reading.

23. Lutheran Ministerium of Penna. and Adjacent States opens 160th meeting at Reading.

27. German Catholic Association of Penna. meets at South Bethlehem.—Dallas Sanders, noted Philadelphia lawyer, dies at Atlantic City.—Destructive rainstorm in Pittsburg.—Sixth annual Horse Show in Philadelphia.

28. Fifty-fourth annual State conclave of Knights Templar at Harrisburg.—Bucks Co. Historical Society dedicates museum at Doylestown.—Penna. Retail Coaldealers' Association meets at Reading.

29. State Nurses' Association meets at Reading.

The Pennsylvania-German

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S. K. Brooks

The Pennsylvania-German

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The Pennsylvania-German in His Relation to Education

A Symposium of Historical and Descriptive Articles

EDITED BY PROF. L. S. SHIMMELL, PH.D., HARRISBURG, PA.

German Lutheran "Church-Schools"

BY REV. J. W. EARLY, READING, PA.

BECAUSE of the difficulty in fixing limits and bounds this is a subject not easily treated. In the first place, the number of exclusively Lutheran schools was not very large. Yet, the schools under Lutheran influence were quite numerous. But the children of all who paid their tuition were received by them. Outside of the city and the large towns, the great majority of the schools were under the joint control of the *Lutheran* and the *Reformed* Churches. In Berks county, e. g., there was but one exclusively Lutheran church erected, outside of Reading, from the time of the Revolution until the middle of the nineteenth century. Throughout this entire period all the churches erected for the use of either of these denominations were the joint property of the two. This was very generally the case in all those sections in which the Pennsylvania-Germans were located. This makes it very difficult to get at the facts.

Lack of Records—"Evangelical"

The lack of satisfactory records and in many instances an absence of all records, is another great hindrance in the treatment of this subject. In fact, very little that is reliable bearing on it is to be found anywhere, except in the incidental allusions and statements found in the

minutes of Synod, conferences, etc. Papers containing the names of contributors, and the amounts they gave, for the building of school-houses, found at Selinsgrove, at St. Michael's in Berks, and at other points, form an exception to this statement. Many of the congregations, as well as the pastors serving them, kept very indifferent records. Quite a number apparently kept none at all. Probably it is mainly owing to this fact that, when some ministers report two or even half a dozen schools in their parishes, it is impossible to locate them. As far as the report goes, except for the fact that the minutes are those of the Ministerium of Pennsylvania, the schools might have been located in South Africa.

Another matter which has caused confusion and difficulty among outsiders is the indefinite use of the term *Evangelical*. It is generally, although not always, used to indicate Lutherans. In some instances we find the terms *Evangelical Lutheran* and *Evangelical Reformed* used to distinguish the two churches. But in the large majority of instances, when that term is used during the eighteenth century and the first quarter of the nineteenth, without any special qualification, it is used as the equivalent of *Lutheran*. When, e. g., the deacons

of the Tulpehocken church in 1742, in their account of the disturbances (*confusion*) there, say that Evangelical ministers advised certain things, they mean Lutheran ministers, for they afterwards say it.

Community and Congregational Schools

In addition to all this, a large proportion, and we think in this case we would be safe in saying the larger number, of the so-called independent, neighborhood or community schools, such as had no direct connection with any congregation or denomination, were under Church influences. These were generally controlled by a committee or trustees, who were selected from the neighboring congregations, almost invariably either Lutherans or Reformed, or some members of each. Church schools were found at Molatton where the Swedes predominated, at Tulpehocken, both North and South, at Moselem or Ontelaunee, Indian for Maiden-Creek, at Allemängel, in Richmond township, at Rockland, on the Oley Hills, at New Hanover, at the Trappe, at Muddy Creek, at York, at Lancaster, at Bindnagel's, at Elizabethtown, at Selinsgrove, at Hummelstown, in short, at almost every point where Lutheran pastors or congregations were found. Frequently several additional schools were organized on the intermediate territory.

With reference to this matter and the independent schools, Dr. Lochman, secretary of Synod, 1813, in his explanations appended to the parochial reports, makes this statement: *Finally it should be observed that there are many more German schools in this country than are here indicated. Those given here are congregational schools, under the direct supervision and control of the congregations. There are many other schools established and maintained by the farmers of a certain neighborhood, under their own control. These are not included in this report.*

Some of these schools attained a high degree of efficiency. The writer himself received his rudimentary education in one of them. This school at Palmyra

was afterwards merged into the common school at that place. That a good foundation was laid, and that the training was thorough, is evinced by the fact that two of the pupils prepared themselves for college in a single year. This was owing more to the fact that the young men, or boys of sixteen and seventeen as they were, had received a thorough primary education, than to any other cause. It was not necessary for them to take up anything besides Latin, Greek and algebra. In the English branches they were prepared for college. Another pupil of the same school was county superintendent of common schools for a number of years, and for many years has been deputy State superintendent.

In the line of studies and text-books the two classes of schools did not differ. Indeed, it might be said that, except in the mere fact that the congregational school was controlled by an individual congregation, there was no difference between them.

An Estimate of Numbers

Whilst it may not be possible to give the exact number of German schools, counting both classes, we think a pretty fair estimate can be made. But that the records are very imperfect will be seen from the following. During the period from 1781-87, when the annual roll of ministers numbered about a score, hardly two-thirds of the entire number, from seven to ten reported the number of communicants, of baptisms and of burials. During the five succeeding years there are no reports. In 1793, at Philadelphia, 22 out of 25 pastors on the Parochial Report give 75 congregations, with 5,500-6,000 communicants, and 54 schools. For ten years there are no further reports. Then, in 1802, 33 pastors with 111 congregations and 15,000 to 16,000 communicants—but unfortunately one pastor reports over 4,000 as having communed, so that probably 12,000 to 13,000 would be a fair average—report 77 schools. In 1807, five years later, 33 out of 37 pastors on roll report 97 schools, and five years later, 1812, 51 out of 67 pastors report, but only 43 have full reports. These tell

us they have 161 schools. A fair estimate would give not less than 240 or possibly 250 congregational schools. From this on until 1836, when common schools had already been introduced in some sections, the number does not vary much. We think it would be fairly safe to say that from 1793 both kinds of schools had increased from between 75 and 100 to between 400 and 500. While the German schools had probably increased five-fold, the German population had not increased at the same rate. This would certainly show that the Germans were not opposed to education.

Quality of Schools, Students and Teachers

But it may also be well to consider the character, quality, standard, or grade of these schools. It will hardly be necessary to state that they were mostly of a very high grade. The fact is, they were about all the churches and the entire communities in which they existed had to depend upon for the education and training of their ministers, lawyers, physicians and business men. We have never found that they fell behind others in this respect.

We have already referred to the independent school at Palmyra, as well as the training it furnished. It was two miles from Campbellstown, where the nearest Lutheran and Reformed church was located, and three miles from Bindnagel's, the parent church, a Lutheran church, although the Reformed also were privileged to worship in it. This church also had its school. A young man who had received his early education in these two schools, went to Gettysburg when the seminary at that place was founded. His career was suddenly cut short by his sudden and unexpected death. He had expected to return to preach his first sermon before his parents and friends in 1827. Instead, his funeral services were held at almost the same hour.

Here was a young man, only in his twenty-third year, but his books, containing his exercises in Hebrew, his astronomical calculations, as well as those in surveying, his notes in history and the

other lectures of his professor, show a training in both English and German which would do no discredit to a college or university graduate. The writer has those books in his possession, and wherever the early career of Benjamin Oehrle and hundreds of others like him is known, no one will doubt that our German church schools did their work well, and that those who maintained them were not opposed to education.

As already intimated, the entire Church was dependent upon these schools for the men who supplied its pulpits. With but few exceptions, the men who were the teachers and leaders of the Church and of the communities in which it was found, received their education and their entire preparatory training in these schools. Possibly if it had not been for their conservative influence, the ravages of an insipid rationalism on the one hand, and of a devastating fanaticism on the other, would have been still greater. Although we shall not enter into theological discussions, we are perfectly justified in saying that these schools did much to prevent both these evils.

The character of the teachers employed also was a guaranty of their capacity to furnish the needed training. The reputation of some of the teachers at Strausstown, a village near the foot of the Blue Mountains, extended beyond the limits of Berks and Schuylkill. There were others in some of the country districts along the borders of Berks and Lehigh equally known.

Between seventy and eighty years ago a man who had been a teacher in the church schools of St. Michael's and Zion's, Philadelphia, became pastor of St. John's, at Hamburg, and four other congregations of the vicinity. That man published one of the best "Explanations of the Calendar" ever issued. If that country pastor had been a professor at Yale, or some other prominent institution of the country, all manner of titles would have been bestowed upon him for his very learned book. But Rev. Ludwig Walz was only a Lutheran pastor of a small country village in Berks county, and his name is unknown to fame. His

work, published in 1830, is still a rich storehouse of astronomical and other information, far surpassing many of those of the present day in the amount, value and variety of the information which it imparts, as well as in the style in which it is written.

A Wrong Impression—Much More to be Said

But the impression seems to have prevailed in certain quarters that the German citizens of Pennsylvania, especially during its provincial existence, were opposed to education. The facts and incidents already cited should convince almost any one, that this is a mistake. It is true, the Germans generally were not disposed to favor the so-called charity-schools, which the English seemed disposed to force upon them. We are strongly inclined to think that, if any one had tried to press upon the Quakers, or any one else, schools or any other kind of institutions for their supposed advantage in the same patronizing way, they would have demurred also. They too would have said: "We are not beggars, and we will not be treated as such. We can provide our own schools. Rather than be treated as beggars, we will maintain our own."

Possibly, too, there may have been more of politics than is generally attributed to it, in the entire movement. Dr. Bolles in his lectures suggests that not only Benjamin Franklin, but other leading men of his day, were afraid of German preponderance, since the Germans

numbered about one half of the entire population of the province, about the middle of the eighteenth century. The same writer even credits Michael Schlatter, whose sympathies were always supposed to have been with the charity-schools, with the statement, that the motive for the founding of those schools was mainly political, and that the object was "to acquire more complete control of the Germans," thus to weaken their political power and wrench the government from them. Muhlenberg's premonition that the Germans would look upon the movement as a reproach certainly came true.

Much might also be said about the books used in these schools—concerning the fact that in those days writing was not considered necessary for girls, that frequently, and we might say generally, the text-books were books of devotion, as much as samples of literature and learning—also concerning the introduction of politics into them, a trick which seems not yet to be entirely forgotten. We close with an illustrative quotation from the ninety-eighth edition of Thomas Dilworth's Spelling Book, which also contained a small elementary grammar, omitted in the Lancaster edition, until the time

"when peace and commerce shall again smile upon us, and when, in spite of Britain and a certain evil one surnamed Beelzebub, we shall have paper and books of every kind in abundance, and science shall once more shoot up and flourish in the country."

Education in the Evangelical Church

BY REV. A. STAPLETON, A.M., M.S.

A Necessary Explanation

BEFORE elaborating our subject an explanation is necessary as to the term "Evangelical." We use this term, not in its theological sense, but as designating two religious bodies known as the "Evangelical Association," and its lesser member, "The United Evangelical Church." These people are commonly denominated "Evangelicals."

The original body in 1894 suffered a division, at which time fully three-

fourths of the membership in Pennsylvania entered the new or "United Evangelical" organization, hence we use the term as indicating both bodies as a whole.

The "Evangelicals" now constitute a very aggressive element in the Protestant Church, having some thirty annual conferences in America, three in Europe, one in Japan, besides prosperous missions in China.

American in its origin and German in its constituency, this Church has never

received the attention of ecclesiastical writers which its importance deserves, and we believe that a close study of its history, like that of others of German origin recently explored, will afford many agreeable surprises to the investigator.

For many years but little notice was taken of these people by writers. They were supposed to be drawn from the lower and ignorant classes. The founders were supposed to be obscure men, and the ministers crude and ignorant. In many localities they were called "Dutch Methodists" and "Albrights" (*Albrechts-Leute*), after their founder, Rev. Jacob Albright. They were generally supposed to be antagonistic to education, and particularly to a learned ministry.

All this is erroneous, as may be readily shown. In her ministerial ranks are many men noted for their eloquence and pulpit accomplishments, and others enjoy a national reputation for learning, and bear titles derived from the foremost institutions of the world.

Their Origin

The denomination arose in the general evangelistic movement which stirred the old German churches of Pennsylvania (especially the Reformed), at the close of the Revolutionary War. Among the leaders of this movement were *Otterbein*, of the Reformed, and *Boehm*, of the Mennonite Church, who, with their followers, in 1789 formed the "United Brethren in Christ." Other German "converts," as Henry Boehm, Jacob Gruber and Peter Beaver (grandfather of Gen. James A. Beaver), identified themselves with Bishop Asbury, and were the vanguard of German Methodism in America.

This movement was wholly among the Pennsylvania-Germans, and had little or no connection with the labors of the Methodist pioneers.

During this general evangelistic movement Jacob Albright, of Lancaster county, was spiritually enlightened through the preaching of an evangelistic Reformed minister, named Anthony Houtz, in 1790. After a brief connection with a Methodist society, Albright, in 1796, started out as an independent evangelist.

He soon attached other workers to himself, so that in 1807 he organized them into an annual conference. Albright died in 1809, but his work went on, until it has spread over the continent, and established itself in Germany, Switzerland, China and Japan. For many years the movement was exclusively German, and is still so in many sections of the Evangelical Association. In Pennsylvania, its stronghold, the transition into the English language is now almost complete.

Educational Literature

In 1815 the infant denomination already erected a printing-establishment which issued, besides doctrinal books, a vast number of educational books, which were scattered into the interior and the distant West. Several ministers of considerable literary attainment appeared at an early day. Among this number was John Conrad Reisner, who in 1835, was directed by the General Conference, the highest legislative body of the Church, to prepare a *schoolbook*. This work, a 12mo of 150 pages, made its appearance in 1838, rapidly passed through many editions, and for several decades was a standard work in German schools. Closely following Reisner's "*Schule-Buch*," came a German grammar, or "*Sprach-Lehre*," by Rev. J. Vogelbach, also by authorization of the Church. On the whole, many educational books were published for general distribution, all of which unmistakably shows an enlightened and progressive spirit.

The Voice of the Fathers

Because of the prevalent opinion that the Evangelicals opposed education, the General Conference of 1843, which met at Greensburg, Ohio, expressed itself in a remarkable manner on the subject.*

We were told by several delegates who were present at the Conference, that these public utterances in favor of education were prompted by the venerable Rev. John Dreisbach, the last surviving colleague of Jacob Albright, the founder. Dreisbach had himself in early life (1815-1825) been the leader of the Church.

* See "Evangelical Annals," by the present writer, p. 193.

The interest in the cause of education was conspicuously shown by Father Dreisbach, when in 1845, he published an address intended for the ministry, entitled "Ministers and Teachers Should Not be Ignorant."[†]

At the General Conference of 1847 Father Dreisbach was again present, and introduced the *first* resolution looking to the founding of an institution of learning in the denomination of which he was one of the pioneers. No immediate results followed this action, but the agitation ripened into a rich fruitage in later years.

The Period of Founding

At the opening of the quadrennium of 1851, an educational spirit seized the Church with such a furor as we have never seen manifested in the old-line denominations. With a membership of only 21,000, *three* institutions of learning were projected at one time.

The General Conference at this juncture made the serious mistake of not controlling and guiding the movement. Disastrous consequences followed this lack of centralized effort, as we shall see.

[†] See the *Christliche Botschafter*, 1845, p. 118.

At the session of the West Pennsylvania (now Central) Conference in 1854, active steps were taken to establish an institution to be called Union Seminary, at New Berlin, in Union county. A financial agent was put in the field who solicited funds on the "scholarship plan," a scheme which has almost invariably wrecked every institution that ever tried it. Fine grounds were secured, and a substantial and imposing edifice, costing \$20,000, was erected thereon.

In 1856, the Seminary opened with Rev. W. W. Orwig (afterwards bishop), as president.

The scholarship plan proved a failure, and disasters came apace. In 1863 the property was seized by the sheriff, but was rescued by a syndicate of ministers who bought it. It was reopened in 1865, and had a most useful career until 1902, when it was consolidated with Albright College, at Myerstown, as we shall presently see. In 1887, it obtained a collegiate charter as "Central Pennsylvania College." Its presidents, besides Bishop Orwig, were Prof. H. Hendricks, A.M., D.D.; Prof. A. S. Sassaman, who later was judge of the Berks county courts;



Prof. J. H. Ceas, A.M.; Prof. F. C. Hoffman, A.M.; Prof. D. Denlinger, A.M.; Prof. F. C. Baker, A.M., D.D.; Prof. A. E. Gobble, A.M., D.D. The latter took charge in 1880, and went with his institution into Albright College in 1902.

The Pittsburg Conference in 1852 founded Albright Seminary, at Berlin Somerset county. It promised well, but failed in its finances. The two adjoining conferences being engaged in similar enterprises, it was deemed best to accept an invitation given by the Ohio Conference, in 1856, to unite its educational interests with that conference, and Albright Seminary was consolidated with the Greensburg Seminary of the Ohio Conference.

This latter seminary was founded by the Ohio Conference in 1855, on the same erroneous plan as the eastern schools, with like results. They were all pretty well patronized, but had no money behind them. Good old Bishop Long saved Greensburg Seminary repeatedly from the hands of the sheriff, and finally had to take title to the property, as his loans covered its value. The bishop bravely bore the burden until 1862, when he closed the school and sold the property. Prof. W. J. Hahn, a noble man, who for some time had been its head, removed to Iowa, where he interested the Iowa Conference in educational matters. This eventuated in the establishment of Blairstown Seminary in 1867, which after a brief career also succumbed for want of financial support. We have given the story of these defunct institutions to show the *educational spirit* of the Church. Her sad experience in establishing schools on the "scholarship plan" taught her wisdom, and caused her to build on better foundations thereafter.

The Permanent Institutions

In 1861 the Illinois and Wisconsin Conferences united in establishing Plainfield College, at Plainfield, Illinois. Prof. A. A. Smith, A.M., LL.D., formerly at the head of Greensburg Seminary, took charge of the new in-

stitution, and remaining its efficient head a quarter of a century, lived to see it grow into one of the finest institutions in the West.

In 1870 the college was removed to Naperville, near Chicago. Its charter was enlarged, and its title changed to Northwestern College.

In 1875 Union Biblical Institute, a theological school, was connected with the college. Both institutions are heavily endowed, and all the western conferences of the Evangelical Association aid in its support.

The East Pennsylvania Conference in 1881 established Schuylkill Seminary, at Reading, Pennsylvania. In 1882, Col. J. H. Lick, a munificent citizen of Lebanon, donated eight acres as a site and \$24,000 in money, on condition that the institution be removed to Fredericksburg, in Lebanon county. The proposition was accepted, and a large additional sum was raised by the conference. The buildings were erected, and the school was removed thither in 1886. It had a most prosperous career until the sad division of the Church in 1894. As already noted, the vast majority of the members of the Evangelical Association in Pennsylvania became constituent members of the United Evangelical Church.

The title being vested in the Association, almost the entire faculty and student body, holding to the newly formed denomination, withdrew from the seminary, which caused its ruin. After bravely but vainly trying to maintain the school, the Evangelical Association wisely concluded to relocate in Reading. A suitable property was purchased, and the school reopened under favorable auspices, and is now growing in both patronage and favor under the efficient presidency of Prof. W. F. Teel, Ph.M.

In addition the Northwestern College at Naperville, Ill., and Schuylkill Seminary at Reading, in the East, the Evangelical Association has a flourishing seminary in the city of Reutlingen, Germany, which was founded by the General Conference in 1875, and a training school in Tokio, Japan.



ALBRIGHT COLLEGE, AT MYERSTOWN, PA.

Education in the United Evangelical Church

The United Evangelical Church was formed in 1894 by dissentient members of the Association, who constituted fully one-third of the original body. Education became one of the first concerns of the newly formed body. Immediately after the division, the East Pennsylvania Conference leased the property of the defunct Palatinate College at Myerstown, near Lebanon, and thither almost in a body the faculty and students of Schuylkill Seminary, already referred to, removed, and a charter was obtained under the title of Albright Collegiate Institute. In 1896 the property was purchased, and additional grounds and buildings were added, making it a most desirable educational plant. In 1895 the charter was greatly enlarged and the title changed to Albright College.

Upon the division of the Church Central Pennsylvania College, already described, remained wholly under the control of the new organization. The three Pennsylvania conferences, namely, the East Pennsylvania, Central Pennsylvania

and Pittsburg, after many conferences through committees, concluded to consolidate all their educational interests and make one strong and efficient institution to represent the Eastern portion of the Church. Accordingly in 1902 Central Pennsylvania College was merged into that at Myerstown.

Prof. James A. Woodring, A.M., D.D., is the efficient head. Among the educational staff are Prof. C. A. Bowman, Ph.D., the former head of the college, and Prof. A. E. Gobble, A.M., D.D., formerly of Central Pennsylvania College. The consolidated college has a respectable endowment. In the West the same policy of concentration was followed. The various conferences united and founded in 1900, in the city of Le Mars, Iowa, Western Union College, with Prof. H. H. Thoren, Ph.D., as its head. Soon after its opening the building was accidentally destroyed by fire. With true Teuton fortitude and determination, the building was replaced on a larger scale, and the institution is now in a prosperous condition under the able presidency of Prof. C. C. Poling, Ph.D.

On the Pacific slope the same policy of centralization obtains. The division found the dissenters in possession of Lafayette Seminary, at Lafayette, Oregon. A change of location became desirable, and accordingly under very advantageous conditions the institution was removed to Dallas, Oregon, and raised to a collegiate grade. Prof. C. A. Mock, Ph.D., is in charge of the institution. Having a much smaller constituency than the eastern colleges, it has hardly passed the precarious period of its existence, and is in a measure dependent on the East for its financial support.

Marching in the Van

With the presentation of this educational record we are quite willing to submit to the intelligent public the question of the attitude of the two Evangelical bodies toward higher education. There are many eminent men—men known throughout the length and breadth of the land—who received their educational equipment in her institutions, who will stand by us if we state that the “Evangelicals” are not plodding in the *rear*, but marching in the *van* of the educational procession.

Education Among the Schwenkfelders

BY II. W. KRIEBEL

IN studying the history of secular education among the Schwenkfelders as a body, one finds comparatively little material relating to the first thirty years after the immigration. It seems that about the year 1764 there was considerable deliberation with respect to the establishment of a school system for and by the Schwenkfelders. The necessity for such schools was laid before the heads of families in a series of questions. A meeting was thereupon held on the first of March, 1764, and money pledged for the support of the schools. In June another meeting was held, when articles of agreement were adopted and the system was inaugurated.

Establishment of a School-System

In the deliberations of June the following principles were agreed to, written out at length and illustrated by references to a number of authorities:

1. Man by nature is lost, but is intended by God to be eternally happy.
2. It is the duty of parents to bring up their children in the fear of God and in useful knowledge.
3. A system of public schools is necessary to lighten, but it can not remove, the duty of parents in this respect.
4. It is the object of schools to lead children into the wisdom of God and the possession of useful knowledge.
5. Specifically it is their object to educate in godliness, learning and virtue.
6. This principle concerning the object of schools is founded on God.

7. The essential conditions of good schools are: Competent teachers, order and regulations, a true fear of God, impartation of useful knowledge, care of teachers.

8. A teacher ought to be godly, educated and of good repute.

9. A faithful teacher must seek the true welfare of his pupils.

10. It is necessary for parents and teachers to agree as to methods to bring about the best results.

11. The moral training of children must not be overlooked.

12. The reading of God's Word and the study of the catechism should not be omitted from the schools.

13. Reading and writing the English and German languages, arithmetic and geography and other useful branches should be studied.

14. Provision should be made for the support of the teacher.

At the time of the adoption of the aforementioned principles the contributors also adopted “Certain Agreements and Fundamental Articles for the establishment, support and continuation of a school-system in the districts of Skip-pack and Goshenhoppen.” These articles touched upon the following points:

WHEREAS, the training of the young can be accomplished in no way better than by the establishment of schools;

WHEREAS, the Schwenkfelders have been under great inconvenience through the want of well-regulated schools: Therefore, contributors and subscribers create a loan for a period of sixteen years reckoned from May 16, 1764, to be under the management of certain trustees in order that the interest thereof at 5 per cent. may be applied to the support of the schools subject to the following regulations:

1. The work being undertaken by the Schwenkfelders, they are to have control of the schools, but the idea and intention is that the school system shall be open to the children of the parents of any denomination.

2. Contributors shall hold an annual meeting for the election of trustees.

3. The trustees shall have power to manage the schools.

4. The trustees shall have full power to examine and adjust differences arising in connection with the working of the schools.

5. The trustees are to elect and make agreements with teachers and for just cause dismiss and discharge the same.

6. The trustees are to manage the funds.

7. The trustees shall use or invest the funds, following minutely, however, the conditions of bequests.

8. The schools shall be visited once in each month by at least two of the trustees. Full records shall be kept of all their business.

9. Provision is made for bringing the system to an end, if not satisfactory.

10. Provision for amendments.

A loan of £840 was created by thirty contributors, which was reduced to less than £800 by the withdrawal of a few subscriptions. The first election of trustees was held August 10, 1764. Two teachers were engaged for the following winter, one of whom received £20 (\$53.33) and board for a term of six months; the other received for the same period £10 and board, light and fuel.

Evil Effects of Depreciated Currency

The school fund did not escape the financial misfortunes of the Revolution. In an address issued in 1791 the trustees stated that by the interest of the fund of 1764 and by free contributions they supported a good school until the debtors to their funds began to pay their interest and at last the principal in depreciated currency. The debtors had received the hard-earned money of the Schwenkfelders and found it convenient and by enactment of law, legal—though not right—to repay the various sums in depreciated paper currency. This depreciation of the fund was an unfortunate, though perhaps unavoidable accompaniment of the struggle for independence. Through this shrinkage the capital stock of £800 contracted to less than £100 in 1793, which was offered to the original subscribers or their heirs. Of this sum less than £12 was accepted, the rest being donated to the fund.

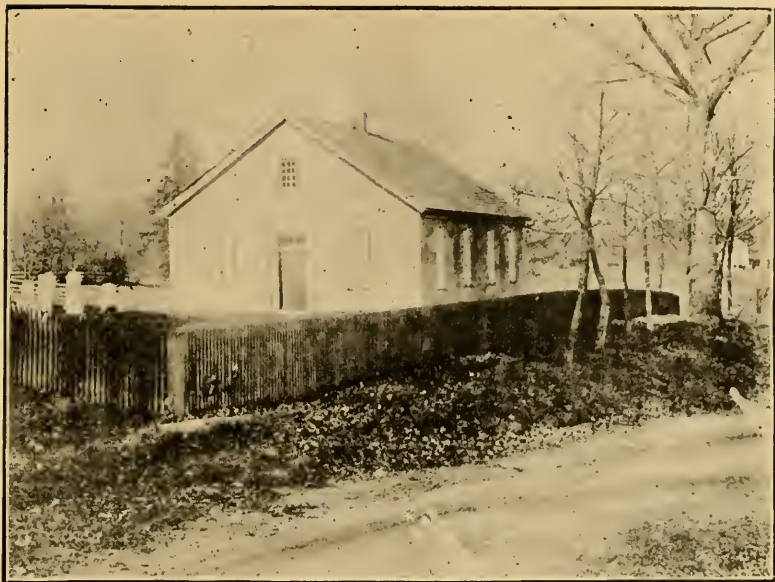
In 1780 the period for which the fund was originally collected expired. A general meeting of the supporters of the schools was held, at which it was agreed for the next three years to leave intact the capital, which through the accruing interest was insufficient to meet the current expenses and which at the time was not readily convertible into specie. They divided themselves into four classes to be taxed pro rata under given conditions to meet the running expenses. An inspector was also elected to supervise the schools, and it was agreed that no child should be allowed to attend school that did not know the alphabet. This plan of dividing the supporters into classes and of thus paying the teachers, etc., was continued until 1823, when the original plan of the schools was superseded by other methods. The fund, amounting to about £146, became the nucleus of the literary fund of the Schwenkfelder Church.

Hosensack Academy—Friends of Public School

This school system reached its highest efficiency during 1790-1792 under the instruction of George Carl Stock, who afterwards became a Lutheran minister. In August, 1790, an agreement was entered into by the trustees with the said Stock, of Halle, as teacher in Goshenhoppen for one year at £5 (\$13.33) per month with free dwelling and fire-wood. He agreed to teach English, German, Latin, Greek, etc. He opened the school which he was wont to call "Our Academy," September 1, 1790, where the Schwenkfelder meeting-house in Hosensack stands. The school was continued without intermission seemingly for the year, when the contract was renewed for another year, but for some unexplained reason the school was closed at the end of April, 1792.

The following words are quoted from a circular letter dated, "Philadelphia County, March, 1791," and will furnish some interesting data:

The trustees have lately and at their own expense erected a new schoolhouse and dwelling house for its master and engaged a man of good learning and fair character to be the master of that school, in which children of parents of any religious denomination; English or German, rich or poor, may be taught read-



SCHWENKFELDER CHURCH AT HOSENSACK, ERECTED IN 1838

ing, writing, cyphering, and some or other young men of genius instructed in mathematics and the learned languages and trained up to become ushers or assistants to this or any other school. Catechisms and other doctrinal books of any religious school shall not be introduced into this school. Parents may form the minds of their children in their own way or may commit them to the clergy of the church or the meeting to which they belong. The master of the school shall nevertheless use his utmost endeavors to impress on their tender minds the fear of God, the love of their country and of all mankind. This well-meant school is undertaken by a few persons of but moderate estates, on whom the expense of supporting and improving it will fall very heavily. The trustees flatter themselves with the hope that it will meet with some encouragement from the benevolent who have the good of the growing youth of this country at heart, by contributing their mite towards this purpose.

When the school system of their own was abandoned by the Schwenkfelders, they joined in with their neighbors in conducting subscription schools. Upon the adoption of the public school system some of them feared the abridgment of personal liberty and the secularization of the schools, but they became its friends and have continued its friends ever since. Their whole life shows that as a body they were warm friends of education at all times. Isaac Schultz doubtless gave a fair presentation of them when he wrote

in 1844: "They pay great attention to education, to the religious and moral training of their children. Many of them possess a respectable knowledge of the learned languages, Latin, etc. There is scarcely a family among them that does not possess a well selected and neatly arranged library, among which you will find manuscript copies from their learned fathers."

Perkiomen Seminary—A Quotation

A revival of interest in education by the Schwenkfelders as a body has manifested itself in recent years. Accordingly their General Conference in October, 1891, appointed a committee of seven members to take into consideration the advisability of establishing a school for advanced or secondary education. The outcome was that "Perkiomen Seminary" was organized and put into active operation at Pennsburg, Pa., in the fall of 1892 under the principalship of Reverend O. S. Kriebel, A.M. This school has taken a place in the front rank of private secondary schools of the State.

It will not be amiss to quote the words of the Hon. C. Heydrick, of Franklin, Pa., penned in 1884 in connection with the 150th anniversary of the landing of

the Schwenkfelders. Speaking of secular education among the Schwenkfelders he says:

The earliest school record bears date June 13, 1764. It is a remarkable document. With singular clearness, brevity and comprehensiveness of expression it establishes a school system which it would be difficult if not impossible to improve under circumstances such as surrounded its authors. It contains nothing that ought to be omitted; it omits nothing that ought to be contained in such a document. In fundamentals it is rigid and fundamentally it seems right after one hundred and twenty years; in matter of detail it is sufficiently flexible to admit of growth and improvement and devolve a proper and healthy responsibility upon the administrative officers of the system. The scope, design and origin of the system cannot be better stated than it is stated in a few well-chosen words by its author. . . .

Schools were maintained under this system until it was superseded by the common school system of the Commonwealth. The curriculum

embraced the Latin and Greek languages and the higher mathematics. If the trustees observed the injunction of the fifth fundamental article it embraced, in the silent teaching of the example of those set over the youth, something better and nobler than all else and evidence is not lacking that the trustees were observant of their duty in this regard as in others.

It is commonly supposed that great progress has been made within a century in everything that tends to elevate the human race or contribute to the happiness and prosperity of the individual and that this progress is nowhere more marked than in the adoption of the public-school system of this Commonwealth. But while it admits not of a doubt the adoption of that system was and is an incalculable blessing to the Commonwealth as a whole, whoever shall carefully read the Fundamental Articles by which the Schwenkfelders' school-system was established and the minutes of the trustees and of the yearly conferences will hesitate to say that the Schwenkfelders were benefited by the change.

Early Schools of the German Reformed Church

BY REV. JAMES I. GOOD, D.D.

THE early schools of the German Reformed Church were the parochial schools of the congregations. These schools varied very much in efficiency, depending on the ability and character of the schoolmaster. Rev. Michael Schlatter, the organizer of the Reformed Coetus, speaks very highly of the early schoolmaster at Frederick, Md., named Schley, who was the ancestor of Admiral Schley. But often reports came to the Coetus of the Reformed Church of the inefficiency of the schoolmasters or of the parochial schools. Still, considering the poverty of the early settlers and the educational difficulties they had to encounter, those early parochial schools were an important factor in the educational history of Pennsylvania. To show the character of the training given in these schools, we give the account of the closing exercises of the parochial school of the Reformed Church at Philadelphia on May 16, 1796, as given in a small published pamphlet.

The exercises were begun with a hymn and prayer by the pastor (Rev. W. Hendel, D.D.). Henry Schreiner delivered an address on "The Necessity, Importance and Excellence of a Good Education," so as to fashion men that they might become pious members of the

Christian Church and useful citizens in public affairs. The first grade of boys and girls read in the Bible, the second grade of boys and girls read in the Testament, the third grade read and spelled in the Psalms, the fourth grade spelled in the primer.

The answers on Christian doctrine in the (Heidelberg) catechism were recited by both the first grades of boys and girls. Then Bible history was gone over by the first grade. The second grade were examined in Lampe's Milk of Truth (a primary catechism based on the Heidelberg catechism). Then came the singing of the 6th and 7th verses of the hymn, "O Jesus, Sweet Light."

John Winkhaus in an address showed the main points belonging to a good education, namely the knowledge of God according to His power, His wisdom and goodness in the works of nature, and then the knowledge of our redemption from the Bible, with which was joined the love and fear of God and a pious life. John Hahn and Gottfried Baumgardt had a dialogue about the difference between the German and the English languages. Michael Müller and George Beyer spoke on the pious life of Joseph, and showed how good and useful it would be, if men from youth feared God, avoided wicked companions and lived according to God's laws. William Reidie showed, in verses, the beauty of spring,—in which all creatures awake to love to God the Creator, and to thanksgiving for his benefits. George Nickels and George Schwartz spoke of the evil custom of young persons on festival days. John Karth and Robert Ebling spoke of the necessity of learning what was good, when one betakes himself with profit to travel in order to see

strange lands and cities. Anthony Eecke and John Kurtz discussed the subject, that honesty demanded that things which a man finds should be given back to the owner; just as what is given as a gift should be given back when one finds that the giver has not gained it in an honest way. Bernhard Hendel then declared, in the name of the assembled pupils, and especially to the honorable consistory, their united thanks for their care for the school and their presence at the examination. He commended the whole school to their further love and support. An exhortation by the pastor to the scholars, together with singing and prayer, closed the services.

This program of the examination reveals the prominence of religious studies in the parochial schools of that time. The variety of the program also reveals the varied forms of teaching given in the school. The rules of this school as drawn up in 1760 were excellent, requiring that the school-teacher must be qualified in reading, writing, arithmetic and singing, must be a pious man and set a good example to the children. He was to teach six hours a day, open the school with prayer, instruct them in singing, and teach them to learn the catechism. For this each child was to pay five shillings a quarter and he was to receive a salary of eight pounds.

Another form of education among the early German Reformed was ministerial education. As there were no theological seminaries in those days, different ministers would receive students into their families and educate them for the ministry. Rev. Mr. Stoy, pastor at Philadelphia, was the first to do this, in 1756. Others followed, of whom the most prominent was Rev. William Hendel, D.D., the most influential and spiritual of the Reformed ministry. He prepared eight young men for the ministry. Later, however, there were three ministers especially who did this work and formed what may be called private theological seminaries.

The first of these was Rev. Christian L. Becker, of Baltimore. He was a learned scholar and very eloquent preacher. He was always on the lookout for young men for the ministry. Thus he, while on a visit to Carlisle,

found a poor young man, desirous of studying for the ministry. He at once arranged for him to come to Baltimore and prosecute his studies. He afterwards became a useful minister, his name being Philip Mayer. Dr. Becker educated about seventeen for the ministry either in full or in part from 1800 to 1818.

The next school of the prophets was under Rev. Frederic L. Herman. Like Becker he was an able scholar, though not so well known for pulpit work. He organized his so-called "Swamp College" at Falkner Swamp, near Pottstown. He educated in all also seventeen from 1790 to 1830. He taught them not only theology, but also ancient languages and kindred sciences. He trained them to speak in Latin and to write it. On Sundays he would send out his students to exercise their abilities by filling his appointments to preach.

The third private theological school was at Philadelphia under Rev. Samuel Helffenstein, D.D. He began later than the others, in 1810, and educated in all about twenty-seven. Rev. D. Van Horne, D.D., in his "History of the Reformed Church of Philadelphia," says: "The students were accustomed to sit under the chancel during the church service and in many cases were received into the pastor's home as regular members of the family." He used the dogmatics of Lampe, but afterwards published his own work on dogmatics. Helffrich, one of the students, says: "The students were practiced in the classic languages. Hebrew was Dr. Helffenstein's favorite language. Each Sunday we had to take turns in delivering addresses at the almshouse and at the hospital of the city." The Germania, a German society of Philadelphia, was utilized by them for the cultivation of public address and the students often acted as its officers. Other exercises of oratory were held in the church. Each student had to preach a sermon before the students and invited guests, which was criticised by Dr. Helffenstein.

Reverend Samuel K. Brobst

Sunday-School Founder, Minister and Editor

(See Frontispiece, Portrait and Autograph)

IN our day the Sunday-school is so constant and well established an auxiliary of the Church that it is difficult to see how the latter could ever get along without it. The association seems so natural and necessary that one unacquainted with historical facts would readily believe it had always existed. Yet with the exception of the Schwenkfelders, who maintained Sunday-schools since their coming over in 1734, this institution in eastern Pennsylvania does not apparently date back much further than three-score years.

The subject of the present sketch was a pioneer along this line of church-work. He was first and pre-eminently a religious teacher of the young, a founder of Sunday-schools. He was also a regularly constituted minister of the Word. Physical weakness, however, prevented him to a large extent from preaching, and so he used his talents and strength to serve his Church in another direction. He became an editor and publisher of religious periodicals, primarily for the young and also for the old. In his three-fold capacity as Sunday-school founder, minister and editor he achieved much lasting good, for which he should ever be gratefully and honorably remembered as a faithful laborer in his Master's vineyard.

The material for the following sketch of his life, character and work has been gathered from the *Lutherische Kalender* and the *Jugendfreund*, publications founded by him and continued until the present day.

His Ancestry, Parentage and Education

Reverend Samuel Kistler Brobst was descended from one of the oldest Pennsylvania-German families of this country, his ancestors having come across the sea at the close of the seventeenth or the beginning of the eighteenth century. Often when his opponents tried to

treat him, the unwearied champion of the German language and German customs, as an alien, he reminded them with the best of humor that he actually was the oldest and most primitive American of them all and that, if a man's nationality was just cause for glorying, he had ample reasons to be proud, being an American of the sixth generation.

His parents were Jacob F. Brobst and his wife Lydia, *née* Kistler. November 16, 1822, he was born in the house of his grandfather, Philip Jacob Kistler, in Kistler's Valley, Lehigh county, Pa. Five weeks later he was baptized in the New Jerusalem church by Reverend Father Knosky. His first instruction was given him in a parochial school, such as were still found at that time among the rural congregations of Pennsylvania. In his fourteenth year he lost his father, of whom he says that he loved the Word of God, attended church regularly and prayed in his closet often and earnestly. His mother, to whom he always clung with fervent love and filial devotion, had to see him laid in his grave when she was seventy-six years of age.

In 1837 he was confirmed, after thorough and successful instruction in the Lutheran catechism, Scripture-texts and hymns, by Reverend Isaac Röller. Then he moved to Washington, in western Pennsylvania, to learn the trade of a copper-and-tin smith with a kinsman. In this lonesomeness at Canonsburg, where as a boy of fifteen he had to manage a branch of the business, he suffered from homesickness. There also he had many very blessed impressions and suggestions, partly thro' the sermons and pastoral visits of Reverend Dr. Brown, who then presided over Jefferson College and took a hearty interest in the lonely youth; partly by attending the Sunday-school and Bible-class at that place. There the thought of preaching the gospel among the heathen first awoke in him. He was

then moving in Presbyterian circles, whose influence in rousing and sustaining in his soul a zeal for studying the Scriptures he thankfully remembered all his afterlife.*

Meanwhile he did not get along very well in his trade, tho he applied himself diligently and faithfully in trying to master it. His head was filled with thoughts of books and his heart with wishes and yearnings for the time when he might devote himself wholly to study. In the winter of 1840 he became seriously ill and the following spring he was allowed to go home. On the way he had to lie over a whole day in Chambersburg. Going thro' the streets there, his eye caught a signboard with the words *Christliche Zeitschrift*. It was the printing office of the Reformed Church. He entered quickly and was given a few numbers of the paper, which he read with liveliest interest on his way home. That was the first German religious paper he ever got to read; a seed of grain that fell on fertile soil within him and out of which afterwards grew the *Jugendfreund*, the *Kalender*, the *Lutherische Zeitschrift* and all the other enterprises by means of which he served his Church so faithfully and unweariedly.

During the summer of 1841 he was in the care of a physician. In the fall he entered the Allentown Academy, at the same time taking private lessons to perfect his knowledge of German. The following winter he worked near his parental home in Kistler's Valley as school-teacher and founded Sunday-schools, an institution then unknown in a wide region. For the parents and grown-up brothers and sisters of his pupils he conducted a Bible-class on Sunday evenings,

to increase their knowledge of the sacred Word.†

It was decided now that he would study theology; but where? He would not venture to Columbus, Ohio, because the climate there was said to be unwholesome. He would not go to Gettysburg, because of the "new measures" prevailing there. So he tried, as well as he could, to gather the necessary knowledge from individual pastors and teachers, in different institutions, some of which were not Lutheran, and by diligent private study. He attended the Kutztown Academy, Marshall College at Mercersburg, to which he was specially drawn by Dr. Schaff and Dr. Nevin, and Washington College, a Presbyterian school at Washington, Pa. At this place he preached regularly to the small German congregation, which wanted to give him a formal pastoral call. In college he taught a number of young men German so successfully that the trustees invited him to continue in the institution as teacher of German. One of his pupils there was James Garfield, afterwards President of the United States.

Offer Refused—Only Pastoral Charge

After having been so cordially received as preacher and teacher in western Pennsylvania he had to undergo a different experience in the eastern part of the State. In the summer of 1845 he was appointed, upon the recommendation of Dr. Nevin, as agent of the American Sunday-school Union, to establish German Sunday-schools in eastern Pennsylvania. Here he encountered much unexpected opposition and difficulty; he had a hard struggle and much sorrow, "because the people wholly failed to understand his intentions." A splendid offer of the Sunday-school Union, to enter their service permanently as German

* Dr. G. H. Gerberding in his *Life and Letters of W. A. Passavant, D.D.*, tells us that the latter, when as a young man he was canvassing for some church paper in Canonsburg, "found two young German journeymen, one a tinker, the other a tailor. Finding both of them intelligent above their companions, sincerely pious and ardent members of the Lutheran Church, he interested himself in their welfare. Both were poor and hungry for knowledge. Young Passavant directed their attention to the spiritual destitution of the German Lutherans throughout the land. He awakened in them a desire to prepare for the ministry and aided them in preparing for the holy service. One of these was S. K. Brobst, the other M. Schweigert. B. afterwards became eminently useful ministers of the Lutheran Church."

† Dr. W. A. Helffrich says in his autobiography: "The Sunday-school was Brobst's hobby, as was every thing that related to the youth. . . . But the 'good cause,' as Brobst called it, could not be introduced so readily everywhere; it had to win its way through much adversity. Brobst felt himself specially called to champion the cause of the Sunday-school. He even wrote some small tracts, that were very good and practical. In many places people were afraid of innovations and at first strongly opposed the Sunday-school. But all opposition was soon overcome. . . . Brobst started Sunday-schools in the entire vicinity, wherever he could find a foothold."

secretary and editor, was refused because he wanted to remain with his dear Lutheran Church.

In May, 1847, at the centennial anniversary of the Ministerium of Pennsylvania in Zion's church in Philadelphia, Samuel K. Brobst reported as a candidate for the ministry and was duly examined and licensed. His formal ordination followed three years later in Pottsville, where Dr. Krotel and others were ordained with him. One long desired goal was now attained, but for a number of years he remained without a regular charge. His pulmonary trouble, which kept him under medical treatment continually, would not allow him to take one. It is wonderful that only in the last nine years of his life he felt strong enough, in addition to his many other employments, to minister to St. Peter's congregation in Allentown. This poor flock, consisting mostly of German immigrants, he served with all faithfulness and self-denial; to it he devoted the rest of his strength. In preaching, in teaching the young, in the care of souls, in missionary labors among those who had to be won over, he toiled unremittingly and with much blessing. At the time of his death this congregation, which was loaded with debt when he took it in charge, built beside its church a schoolhouse larger than the church—as it were a monument to its departed first pastor and his motto: "From family to school, from school to church, from church to heaven."

Editorial Qualifications and Labors

It was certainly not only the frailty of his body that induced Reverend Brobst to serve his Church and his people by publishing Christian periodicals. It was an impulse from within, a calling that would at all events have made a pathway for itself. Judged by human standards, he lacked much that we usually look for in a magazine-editor. He had not had a very comprehensive or thoro literary education. Writing was not easy for him; his style was heavy and awkward. His judgment of men and writings often was uncertain and wavering. But he was a man of the people who had served

from the lowest rank up, who with believing trust in God's help had won his way. He knew exactly the condition of his people in their families, schools and churches; he knew their strength and their weakness. What he wrote was always so simple, honest, unadorned and straightforward that the common man could grasp and keep every word of it. To this he joined an inexhaustible patience and perseverance, a tenacity of purpose that would return to the fray again and again, even if repulsed with clubs. His sensitiveness was deeply hurt by these rude attacks from right and left, yet he never gave vent to his feelings in what he published. Tho he erred occasionally in choosing his assistants, he also had a peculiar faculty of keeping his hold upon a tried helper, so that he would hitch him, willing or unwilling, again and again to his editorial cart and make him use the talents for the good of the Church.

June 16, 1847, he issued the first number of the *Jugendfreund*, a monthly periodical for Sunday-school pupils, whose purpose, as stated in his introductory, was the preservation and extension of the German language, as also the instruction and Christian training of youth. In the same introductory he expressed the confident expectation that "God, who had always blessed the efforts made on behalf of the growing generation, would bless this work also." This hope was not disappointed, for tho' the *Jugendfreund* has long ceased to be the only German young-folks' paper in the country and is a sexagenarian now, it still makes its monthly visits to a wide circle of appreciative readers. At the time of its founding there were in America 538 Lutheran pastors serving 1307 congregations with 135,630 communicants. Now the *Lutherische Kalender* enrolls the names of 7864 pastors, serving 11,954 congregations with 1,940,288 communicants. Moreover there are now 4701 parish-schools, in which 242,160 children are taught by 3860 teachers, and 6640 Sunday-schools, attended by 679,402 pupils with 69,575 teachers and officers. This growth of parish and Sunday-schools is

the harvest in the sowing of which Reverend Brobst labored so diligently all his life.

The *Jugendfreund* was followed in 1853 by the *Lutherische Kalender*, which has been published annually ever since and has been accompanied since 1865 by an English counterpart. To these was added in 1858 the *Lutherische Zeitschrift*, published semi-monthly at first and monthly after 1866. This has since been combined with the *Lutherischer Herold* and is now published in New York.

A fourth publication of Reverend Brobst's were the *Theologischen Monatshefte*, begun in 1868. These made the most enemies for their publisher, especially among those whose warmest friend he was; they also brought him pecuniary loss. But just here he has shown most plainly that he knew the needs of his Church. In the midst of warring opinions he was striving hard and honestly for an agreement, not at the expense of truth, but upon the foundation of victorious, convincing truth.

Reverend Brobst's activity as publisher of church-periodicals and Sunday-school books continued almost thirty years. A fair, impartial review of the several series of these periodicals will reveal a continuous development, the result of a sort of inward necessity. The man was growing into the measure of his office. The further he penetrated into the depths of truth, the more his horizon widened, the more clearly he perceived the relations of things, the more fully his practical eye saw what was needed. And when he had seen this he went ahead boldly to supply the want, little caring for the success or failure of his business.

The Secret of His Power—Educational Zeal

It was quite natural that the man who as editor was thus feeling, as it were, the pulse of the Church's life from week to week, should occupy an important place in ecclesiastical meetings, conferences and synods. He sought no distinction there, but ever remained one of the most modest and humble members. Tho a genuine American, he was no parliamentarian; many excelled him in eloquence,

in ingenuity, in theological knowledge. But when he spoke he did so with an earnestness, a warmth, a power of inward conviction, that could not fail to make a strong impression. It was felt that this man was working and striving for a sacred cause. Tho shy by nature and a Christian lowly in heart, he was fearless even in the presence of the greatest, and the weakly little man, looked at askance by many, remained fresh and brave both in attack and defense, exemplifying the good German motto: "*Bange machen gilt nicht.*"* So in ecclesiastical gatherings and private conferences, to which he assembled his brethren, he not only suggested salutary ideas and enterprises, but also with unwearied perseverance accomplished much that the majority at first considered impossible and unnecessary. Think of the founding of the Emigrant Mission in New York, the Theological Seminary in Philadelphia and Muhlenberg College at Allentown—institutions whose history will ever be connected with the name of Samuel K. Brobst.

Dearest of all to his heart was the cause of education. He never tired of seeking information on schools of all kinds, and he was equally indefatigable in laying to the heart of others the supreme importance of the education of youth, thus putting in practice the saying of Luther which he had printed in bold type in the first issue of the *Jugendfreund*: "Whoever wants to inflict a really severe injury upon the Devil in his kingdom, let him take hold of young folks and children and try to lay within them a foundation that will abide forever."

As time advanced, Reverend Brobst became more and more zealous in opposing by speech and writing all fanaticism in doctrine and practice. He was equally anxious to prevent the young from forsaking the sound, simple faith of the catechism and to rouse and promote a hearty love for the beautiful time-honored services of his Church. Many an incitement and encouragement in this direction was given in the Liturgical

* "We will not scare."

Devotions which he published from time to time, also in German. The sincere, childlike piety which was the chief trait of his being made him love with all his heart whatever of beauty, goodness and truth we have inherited from our fathers thro' doctrine, customs, hymns and prayers, and he tried with all his strength to awaken and preserve this love in others.

In the opinion of many he undertook entirely too much and attempted things for doing which he lacked strength and qualification. But admitting that sometimes he erred in this direction, it was not the result of thoughtless impetuosity or exaggerated self-confidence; it was a clear view of an existing need and his untiring willingness to serve his Church that impelled him from one thing to another. Above all he wanted to make a start, then he was willing to step aside and let those go ahead who were best qualified. With the little strength given him, he boldly entered thro' the door which the Lord opened for him. To Him he clung with childlike, undimmed faith; from Him he daily drew new strength and blessing. All the whirl of business around him could not disturb or weary his intimate intercourse with his Savior. The school of suffering in which he was trained nearly all his life tended to strengthen this intercourse and the end found him well prepared.

His Departure and Parting Admonitions

He was permitted to remain in the harness almost to the last hour. For a few days only he was confined entirely to his room. Even then there were hours when he could scarcely believe that the time of his departure had come so near. He was not yet weary of his work and would gladly, if so his Lord had willed, have remained in the body some time longer, so as to have the more fruit of his work. But with Paul he learned to leave this matter entirely to the Lord. On the morning of December 23, 1876, quietly and without a struggle he passed beyond into the everlasting Christmas joys of heaven.

The issue of the *Lutherische Zeitschrift* that announced the death of Father Brobst also contained these farewell admonitions addressed to his readers and in particular to his younger ministerial brethren, dated on Wednesday after the third Sunday of Advent.

1. Visit the sick diligently and devoutly read to them the simple words of consolation so numerous in God's Word, as well as the precious hymns found in the hymn-book. In these hard days of suffering my heart has experienced more than ever before how comforting, strengthening and refreshing those Bible and hymn-verses are to the sick and dying. God's Word is mightier than everything else.

2. Appoint suitable persons in your congregations to visit the sick, suffering and dying whom you can not often visit yourselves, and simply read to them God's Word for their consolation.

3. Teach the children in weekday and Sunday-schools simply to read to their parents and grandparents, when they become old, sick and weak, in the language which they know best and which most deeply touches their hearts, from God's Word—the Bible, hymn and prayer-book.

I have always advised such reading and consider it of supreme importance in the spiritual care of the sick, for edification on the sickbed and for consolation in death.

Reverend Brobst was also one of the founders of the German Editorial Association of Pennsylvania and of the *Deutsche Gesellschaft* in Philadelphia, for which he collected a number of rare and valuable prints. His favorite historical study were the German settlements of Pennsylvania. He helped to organize the State Normal School at Kutztown and worked hard for the introduction of German as a regular study in the public schools of the State. His funeral services, held in St. John's church at Allentown, December 28, 1876, were attended by a large concourse of friends, including all local editors, ministers and members of German societies, also very many ministerial brethren from other places. Rev. B. W. Schmauk, of Allentown, preached in German, Dr. B. M. Schmucker, of Reading, in English; a biographical sketch was read by Rev. William Rath, of Allentown. The remains were laid to rest in Union Cemetery, Rev. Joshua Jäger officiating.

Tombstone-Inscriptions in the Old Hummelstown Lutheran Churchyard

BY E. M. ESHELMAN, TAKOMA PARK, D. C.

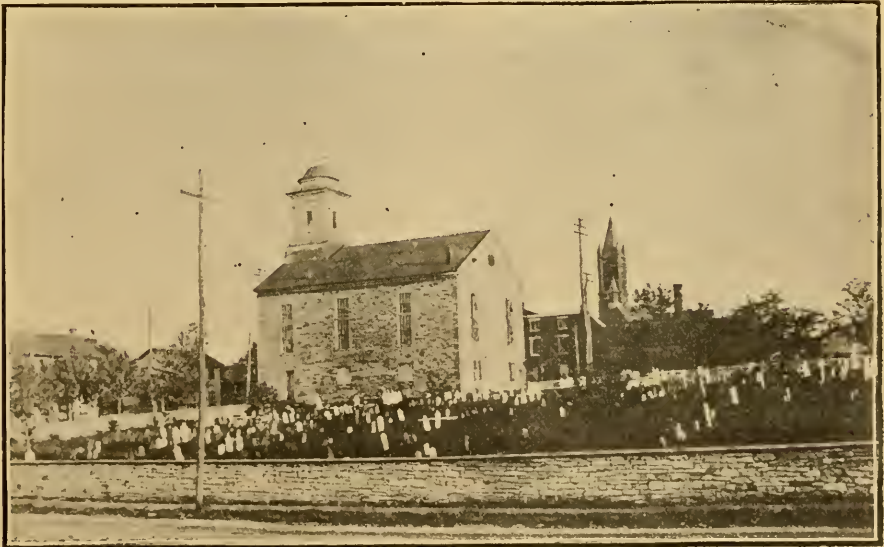
NOTE.—Acknowledgment is made for some of the material of this sketch to the publications of the Dauphin County Historical Society and Souvenir of Zion Evangelical Lutheran church, Hummelstown, by Rev. D. Burt Smith, the present pastor.

HERE, in the modest borough of Hummelstown, Dauphin county, Pa., near the western extremity of the beautiful and fertile Lebanon valley, overlooking the picturesque and historic Swatara creek, stands Zion Evangelical Lutheran church, better known as Old Hummelstown Lutheran church, and its accompanying *Gottesacker*. Tho this stone church is nearly a century old, and tho it has not been used for church-purposes since 1892, it is still, apparently, in a fair state of preservation. There it stands like a huge monument to a pious and self-sacrificing ancestry.

The study of American history and the story of these old churches are inseparably linked. It is well known that the larger part of the early migrations to America were made for securing relig-

ious freedom. The settlers had scarcely begun to build homes and clear the wilderness, when they also erected their log-churches, to be superseded later by more substantial edifices. Here, too, is the old churchyard, partitioned from the highways of travel by the customary stone-wall, within which sacred enclosure so many German pioneers are sleeping their last long sleep. Let us pay homage to these worthy ancestors and gratefully remember the part they have played in giving us a country than which there is none better on God's footstool. Presently we will stroll among the old mossy, weather-beaten stones in this old burial-ground and read their inscriptions.

This Lutheran church "began as an enterprise as early as 1753." June 24, 1756, Frederic Hummel, proprietor of the town—then called Frederickstown—and his wife Rosina granted a plot of ground to the congregation for church-purposes. In 1765-66 a log church was erected, and dedicated May 16, 1766. The log church having become too small



ZION EVANGELICAL LUTHERAN CHURCH, AT HUMMELSTOWN, PA. BUILT 1815-16

for the growing congregation, a new and beautiful blue-limestone church was built close by in 1815-16. The log church was then used as a parochial schoolhouse, but was accidentally destroyed by fire in December, 1817.

The following is an extract from an account of the laying of the cornerstone, translated by Mr. Hermann Schweitzer:

Whereas, the Evangelical Lutheran congregation in and around Hummelstown, Dauphin county, State of Pennsylvania, until now occupied a house used for our religious services, and whereas, said building is now too small for our purposes, this congregation has resolved to erect a substantial and large building, in which religious services shall be held, the Word of God be taught and the holy sacraments be administered unto the present and coming generations. This building shall be erected on the piece of ground donated and transferred to us by Frederic Hummel.

It is further necessary to . . . inform this present and future generations that we to-day, in the year of our Lord 1815, under the government of the President of the United States, James Madison, and of the Governor of Pennsylvania, Simon Schneider, lay the cornerstone to a German Evangelical Lutheran church, and that, if our Heavenly Father protects and prospers this our work from beginning to end, God the Father, Son and Holy Ghost shall rule therein forever.

Given at Hummelstown the fifteenth day of May, in the year of our Lord 1815, and in the thirty-ninth year of the Independence of the United States:

JOHN HENRY VANHOFF,
Pastor of the Congregation.
GEORGE LOCHMAN,
Ev. Luth. Pastor in Lebanon.
PETER BREINHAEUER, SR.,
PHILIP LIEBRICH,
JOHN RICKER,
NICHOLAS ALLEMAN,
JACOB HUMMEL.

In 1891-92 the congregation erected a new church, a handsome brownstone edifice on the corner of Main and Rosina streets. The old stone church has not been used for church-purposes since the new church was occupied.

The following are the names of the pastors who have served the congregation:

Rev. Michael Enterlein, 1769; Rev. William Kurz, 1781-1795; Rev. John Frederic Ernst, 1804; Rev. John Paul Ferdinand Kramer, 1807; Rev. John Henry Vanhoff, 1811; Rev. C. R. Demme, 1819; Rev. Peter Scheurer, 1822; Rev. H. G. Stecher, 1830; Rev. George Haines, 1854; Rev. J. F. Probst, 1856; Rev. A. S. Link,

1858; Rev. E. Huber, 1861; Rev. Peter Rizer, 1866; Rev. P. S. Mack, 1873; Rev. J. H. Leaser, 1877; Rev. I. B. Crist, 1885; Rev. D. Burt Smith (present pastor), 1890.

Let us not forget that this church was founded during troublous times. These early German settlers who now lie sleeping here faced persecution in the mother-country, braved the stormy seas in frail sailing-vessels, endured untold privations of frontier-life and during the years 1755-65 lived in deadly fear of the revengeful Indian. The French and Indian War was then raging; in this region the terrible war-whoop was heard, much blood was spilled, and many loved ones were carried off into captivity. This was a time when men were compelled to carry their flintlock guns and powder-horns to the fields and to their place of worship. In a letter from Derry township, Dauphin county, dated August 10, 1756, we read that "the name or sight of an Indian makes almost all in these parts tremble—their barbarity is so cruel." How many of those who pass and re-pass this old churchyard, or those who pursue their daily avocations in this peaceful valley, think of this?

As an occasional visitor to Hummelstown during vacation-time, I entered this interesting old burial-ground and was at once impressed with its quaint and simple beauty and the inscriptions on the stones. Thinking these might prove of interest to readers of this magazine, I have made a record of all I could decipher in both German and English text, these being a portion of the "fragments" the editor bade us gather some time ago. A full roster of those interred in this churchyard as recorded on the tombstones is published in Notes and Queries relating to the History of Dauphin County, Vol. I, No. 1, 1884, edited by Dr. W. H. Egle.

Although the old churchyard is no longer kept up, there is something attractive even in its wild appearance—a longing to know something about the people who lived here years and years ago. I ventured into the enclosure with all due respect and had scarcely started my work when I was accosted with this inscription:

OUR PARENTS
Stranger, tread lightly
This mound is sacred to the ones
who mourn their loss.

Glancing over the churchyard we see many quaint, odd-shaped, old-fashioned memorials of marble, sandstone and limestone. A few of the graves are covered with very large marble slabs laid flat. Many of the old stones have neatly curved ornamental tops, with quaint designs. On some we see stars, here and there a cherub, a bud, or a lamb, also the weeping willow. Some who are buried here have only an unpretentious slab with merely their initials and

"Deel hen sogar net mol en Schtee,
Dass mer sie kenne kann." . . . —A. S.

Some of the old stones lean at all angles, and some have fallen, perhaps never to be reset. Many are chipped and worn off by the rains and frosts of over a century, their inscriptions being almost obliterated.

"Kann Schrifte ah net lese meh;
* * * * *

Des Wetter zehrt die schwache Merk
Un nieder legt des Grab." . . . —(A. S.)

Now we come to a very old piece of brown sandstone, of antique design, with a little cherub carved on top. It is the grave of children—"of such is the kingdom"—and bears the following simple legend:

GEORG
Lohrer Seine
2 Kinner
Ana und
Georg

In this churchyard lie Friedrich Hummel, the founder of Hummelstown, and many of his descendants.

As we go on and on among the stones, we are tripped now and then by low wandering vines. We brush aside the long grass and read some epitaphs with much difficulty.

"Yet here
Nature, rebuking the neglect of man,
Plants often, by the ancient mossy stone,
The brier-rose." (Bryant)

I desire to suggest, before this churchyard is dismantled—for I presume it must go the way of others—that some local historical society would photograph

it in blocks, also many individual stones which are typical of the times in which they were hewn. The pictorial preservation of their odd shapes and designs, the quaint lettering and arrangement of their records, will some day be highly appreciated. Some day they will not be there; some day some descendants of these pioneers will wish to know how the old churchyard actually appeared. These old, picturesque "God's-acres" will soon be an idyl of the past.

"Falle dann ah die Schtee zu Sand,
Un geht der Name ab,
Werd Kerchhof ah des Bauersland,
So hen mer doch en bessrer Stand,
Dorch Jesu Hirtenstab." (A. S.)

But come, let us read the inscriptions with due reverence. Let us not make light of the "simplified spelling" or the somewhat crude but well meant sentiments; they were written and carved at a time when the means of education were limited. Let us not read merely the lines, but also between the lines; let us rather look into the hearts of these past generations. They show an unwavering faith in God and an abiding hope of heaven.

German Inscriptions

FRIEDRICH HUMMEL

Ich hab mich GOTT ergeben,
dem liebsten Vater mein,
Hier ist kein immer leben,
es musz geschieden sein.
Der tod bringt nur kein schaden,
er ist nur mein gewinn,
Darum in GOTTes gnaden,
fahr ich mit freud dahin.

GEORG BACASTOO

Wann wir kaum geboren werden
Ist vom ersten Lebenstritt,
Bis ins kühle Grab der Erden,
Nur ein kurz gemeinsner Schritt.
Ach mit jedem Augenblick!
Gehet unsere Kraft zurüch.

JACOB GERMAN

(Died 1823, aged 41 years)

Hier wo mir bey den grabern stehn
Soll Jeder zu dem Vater flehn
Ich bitt o Gott durch Christi blut
Mach's einst mir meinem ende gut.

JOHAN JACOB HÖRNER

Drum weinet nicht so sehr für mich
Ihr Kinder und Verwandten;
Freud euch vielmehr mit mir
Dasz ich das Leiden überstanden
Der Leiden stampf ist nun vollbracht
Ich wünsch euch allen gute Nacht.

ESTER CASSEL

Herr Gott! mein iammer hat ein end,
ich fahr aus diesem leben,
Mein seel befehl in deine händ
die du mir hast gegeben.
Ich bitte Herr! sey gnädig mir
und nim mich väterlich zu dir,
mein geist nach dir sich sehnet

FRIEDRICH CASSEL

Ich zweifle nicht, ich bin erhöret,
erhöret bin ich zweifel frey
weil sich der trost im Herzen wehret
drum will ich enden mein geschry.
Erbarme dich, erbarme dich
Gott mein erbarmen! über mich.

MICHAEL HÖRNER

Fromm wie er gewandelt hat
Endet sich zum Trost der Seinen
Unsers Lehrers Erdenpfad
Und wir schau'n ihm nach und weinen
Ach er hat uns treu belehret,
Und zum Guten hingedehret.

ELIZABETH HÖRNER

Wer Gott vertraut, hat wohl gebaut,
Im himmel und auf erden.
Wer sich verläßt auf Jesum Christ,
Dem wird der himmel werden.

DANIEL SCHMITT

(Died 1845, aged 66 years)

Hier will ich nun ewig wohnen,
Liebster schatz! zu guter nacht;
Deine tren wird Gott beloben,
Die du hast an mir voll bracht;
Hier erwart ich mit verlangen,
Dich bald selig zu empfangen!
Lebe wohl zu guter nacht,
Gott sey dank, es ist vollbracht.

ELISABETH BEITLERIN

Wie wohl ist meinem Leib,
nach ausgestandnem leiden,
Wie wohl ist meiner Seel,
in jener Himmels-freuden.

ELIZABETH LAUCK

Was frag ich nun nach dieser welt
Mein Jesus mich in armen hielt
In ihm erfreu ich mich allein
Ohn ihm kan ich nicht fröelich seyn.

JOHN LAUCK

Nun liebe ehern heeret auf,
Zu klagen meinen lauf,
Ich bin vollkommen worden bald:
Wer selig stirbt ist gnugsam alt.

Hier ruhet
Ein sohn von
Johannes und
Maria Shenek
starb 1809 den 30^{ten}
July sein alter war 2
Tag



BROWN-SANDSTONE MONUMENT FOR ROSINA
Lehner, born Jan. 6, 1837, died Oct. 6, 1857

PHILLIP LEEBRICH

(1775-1827)

Der leib der nach der Schöpfer's schlus
Zu staub und erde werden musz
Er bleibt nicht immer äsch und staub
Nicht immer der verwesung raub
Er wird wann Christus einst erscheine
Mit seiner Seele neu vereine.

SARAH CASSEL

Christus der ist mein leben
Sterben ist mein gevinn,
Dem hab ich mich ergeben,
Mit freud fahr ich dahin.
Mit freud scheid ich von dannen
Zu Christ den bruder mein
Auf das ich zu ihm kumma
Und ewig bei ihm say.

Hier schlaeft
der leib in suesser ruh
Die seel ist nach dem
Himmel zu, ist gewesen
CHRISTINA RICKERIN
Geboren 1729 im
Oetk. und gestorben
den 13 Octr. 1794
war alt 65 yahr.

Wohl wir hier ist mein ruhehaus
Hier ruh ich fromm nach
Schmerzen aus, ich bin durch
einen sanften tod. entgangen
aller angst und noth.

Selig sind die nicht sehen und
doch glauben

Was ist es denn für ein Haus
das ihr mir bauen wollt?
Oder welches ist die Stätte
da ich ruhen soll.

SALOME HÖRNER

Seyd nur dem sündler freunde treu
geliebteste hienieden: dient ihm
aufrichtig, ohne scheu; so sind
wir nicht geschieden.

In kurzen tagen folget ihr durch
Salems güldne thore
mir dann iauchs ich euch entgegen.

Hier Ruhet
Elizabeth
Ludg. & Margt.
Hoer Altes
Tochter
Gebⁿ. 2 Mart.
1781
Gest 30 Mart.
1782

ADAM DIM
Seine Tochter
Catharina
War Gebⁿ
ren Octobr.
den 1^un 1782
Gestorben
July. 28^un 1786.

HIER
LIGD. IN
DER RUH
DANIEL
WUNDER
LICH. SEIN
SOHN IAC
OB. IST GE

(The rest is beneath the ground.)

English Inscriptions

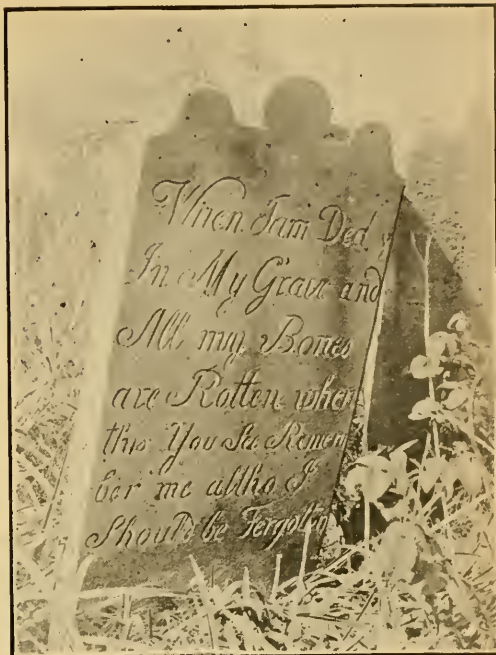
MARIA BOMBERGER

consort of
Jacob Bomberger
O unspeakable happy you
Will be now in heaven where
Fruits innumerable too,
of your faith. You will reap there
And you shall without tear and
Grief, ever glorious heavenly live.

SUSANNAH SHAFER

Farewell my friends as you pass by
As you are now so once was I
Weep not my loving children dear
I am not dead but sleeping hear

Although my body is turned to dust
I hope to rise amongst the Just,
Relations dear refrain from tears
Here I must lie till Christ appears.



GRAVESTONE WITH ENGLISH INSCRIPTION

ELIZABETH GREENAWALT

She has gone to a Mansion of Rest
From a Region of Sorrow & Pain
To the glorious land of the blest
Where she never shall suffer again

ELIZABETH REES

Farewell husband and my children dear,
I am not dead but sleeping here
My debts are paid my grave you see
Prepare for death and follow me.

SOPHIA EARNEST

Farewell my Husband kind and true
Farewell to Mother and Children too,
Farewell my Brothers and Sisters all
I hear and must obey the Call.

SON OF

JOHN AND AMANDA PHILLIPS

This lovely bud so young and fair
Call'd hence by early doom,
Just came to show how sweet a flower
In paradise might bloom.

LEVI RICKER

While in this earth I sweetly sleep,
Around my grave my parents weep
But hush dear parents, see your love
Happy with Jesus; I live above

A hope that we shall meet again,
In worlds of light and endless rest,
Beyond the reach of death and sin
Must calm the sorrows of each breast.

JOHN FOX

My flesh shall slumber in the ground
Till the last trumpets joyful sound.
Then burst the chains with sweet surprise
And in my Saviour's image rise.

Yet again we hope to meet thee
When the light of life is fled,
Then in heaven with joy to greet thee
Where no farewell tear is shed.

JOHN HOERNER

Dearest Brother thou hast left us
Here thy loss we deeply feel,
Twas God that has bereft us
He can all our sorrows heal.

CHRISTIANA GEISTWITE

She was a tender mother here,
And in her life the Lord did fear,
We trust our loss will be her gain
And with Christ she's gone to reign.

SARAH SWARTZ

Though lost to sight
To memory dear

MARY FOX

Another happy soul has fled,
Number'd with the illustrious dead.
Entomb'd her peaceful ashes lie
Her spirit has escaped on high.

DANIEL SCHMITT

Remember friend, as you pass by
As you are now, so once was I;
As I am now, so must you be
Prepare for death and follow me

DAVID HUMMEL

departed this life 1793
(aged 32 years)

In sure and steadfast hope to rise,
And claim his mansion in the skies,
A Christian here his flesh laid down.
The cross exchanging for a crown.

MARY, wife of
JOHN SHANK

When I am dead and in my grave
And all my bones are rotten
Remember me when this you see
Lest I should be forgotten

JOHN SHANK

Farewell my wife and children dear,
I am not dead but sleeping here
With in this silent lump of clay
Until the resurrection day.

JOHN REHRER

(Aged 16 years)

No more the pleasant son is seen
To please his parents eye
The tender plant so fresh and green
Is in eternity.

Six Great-Grandparents Living

BY JAMES J. HAUSER, MACUNGIE, PA.

NOT many children can point to so many great-grandparents as the three children of Mr. and Mrs. Victor H. Hauser, of Kutztown: Lillian, aged eleven, Gladys, aged seven, and Stanley, aged four. These children have six great-grandparents living.

The first of these great-grandparents are Mr. and Mrs. Michael Hauser, of Williams township, Northampton county. The elder Mr. Hauser is a descendant on his father's side of Michael Hauser, who came from Germany in 1764, and on his mother's side from the Xanders, who were among the early settlers of Lower and Upper Macungie. On his mother's side he is also descended from John Philip George, of Northampton county, who was killed by the Indians in one of their raids during the French and Indian War. The elder Mrs. Hauser is

descended on her father's side from Karl Ludwig Koch, one of the early settlers of Upper and Lower Saucon, and on her mother's side from Johann Philipp Roth, who settled in the vicinity of Hellertown, Pa., and whose wife was a member of the Lerch family in Northampton county. On her great-grandfather's side the elder Mrs. Hauser is a descendant of Frederic Mohr, also one of the early settlers of Upper and Lower Saucon.

The next great-grandparents of Lillian, Gladys and Stanley Hauser are Anthony Lesch and wife, *née* Lambert, both descendants of the early settlers of Northampton county.

On their mother's side those three children are descended from the Knausses. Their third great-grandparents are Henry Knauss and wife, *née*



GROUP-PICTURE OF FIVE FAMILIES AND FOUR GENERATIONS

Schaeffer, of Emaus. They also have four grandparents living: Mr. and Mrs. James J. Hauser, of Macungie, and Mr. and Mrs. Jacob Knauss, of Emaus.

The children of William H. Hauser and wife, Elsie and Myrtle, have four great-grandparents living: Mr. and Mrs. Michael Hauser, before mentioned, and Mr. and Mrs. Anthony Lesch. They likewise have four grandparents: Mr. and Mrs. James J. Hauser, already named, and Benjamin Schlegel and wife, *née* Smith, of Kutztown.

The accompanying picture represents five families and four generations. In the front row to the right are Mr. and Mrs. Michael Hauser, beside them are Mr. and Mrs. Anthony Lesch. In the second row to the right are Mr. and Mrs. James J. Hauser; next to them are their son Victor and his wife, and at the left end are William Hauser and wife. The little boy standing in front of Mr. and

Mrs. Michael Hauser is their great-grandson Stanley; the two largest girls in the picture are his sisters Lillian and Gladys, the daughters of Victor Hauser. The little girl in front of Mr. and Mrs. Anthony Lesch is William Hauser's daughter Elsie, and the little baby on her mother's arm is William Hauser's daughter Myrtle.

The ages represented on this picture range from six weeks to seventy-nine years. The aged Mr. Hauser was a carpenter by trade and is a veteran of the Civil War. The aged Mr. Lesch followed the trade of a cooper in his younger days.

The parents of Lillian, Gladys and Stanley Hauser are both ex-teachers. Their grandfather Jacob Knauss was a teacher, and their grandfather James J. Hauser has been following the profession for thirty-three years.

According to the latest report of State Factory Inspector Delaney, Pennsylvania shows a less percentage of children under sixteen employed in factories than any other State.

Dr. and Mrs. Francis A. Long, of Madison, Neb., lately visited friends and relatives in eastern Pennsylvania. The doctor is president of the Nebraska State Medical Association.

The Birth of the American Army

BY HORACE KEPHART

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ON the fourteenth of June, 1775, the Continental Congress, facing actual war, resolved "that six companies of expert riflemen be immediately raised in Pennsylvania, two in Maryland and two in Virginia . . . that each company, as soon as completed, march and join the army near Boston, and be there employed as light infantry." These riflemen were the first troops ever levied on this continent by authority of a central representative government. On the following day George Washington was appointed commander-in-chief. Such was the origin of the American army.

The American Backwoods-Rifle

The rifle at this time was a weapon unknown to New England and unused in the eastern districts of the other colonies. The infantry-arm of the period was a smooth-bore musket, called "Brown Bess" by the English soldiers and "Queen's Arm" by the Americans. It was very inaccurate and of short range. When Putnam gave the command at Bunker Hill, "Wait till you see the white of their eyes," he did so because the muskets and shotguns with which his men were armed could not be relied upon to hit a man at a much greater distance. The rifle had been introduced into Pennsylvania about 1700 by Swiss and Palatine immigrants and was made by them in various border-towns in that colony twenty or thirty years before the Revolution. Our frontiersmen, appreciating the superior accuracy of the grooved barrel, adopted the rifle at once and improved upon the German model with such ingenuity that within a few years they had produced a new type of firearm, superior to all others, the American backwoods-rifle. At the outbreak of our war for independence the rifle was used only in two widely separated parts of the earth—in central Europe and along the frontiers of Pennsylvania, Maryland, Virginia and the Carolinas. So the call of Congress for riflemen was,

in fact, a call for the backwoodsmen of the Alleghenies.

Why Did Congress Call the Frontiersmen?

When hostilities were so imminent (Gage was already penned up in Boston, and Bunker Hill was but three days off), why did Congress send far and wide for scattered woodsmen, when the seaboard-towns were alive with men eager to serve? John Adams wrote to Gerry, after the resolution had passed: "These are said to be all exquisite marksmen, and by means of the excellence of their firelocks, as well as their skill in the use of them, to send sure destruction to great distances." It was plain enough that a corps of such sharpshooters, hardy, indomitable, experienced in forest-war, would be the right material to meet British regulars.

There seems to have been another and a deeper motive which impelled Congress at this critical hour to hazard the delay of sending for the mountaineers. As yet there had been no rupture between England and the colonies. Far-seeing men were urging the country to defend its birthright; but would the people follow? The feeling of loyalty to Great Britain was still strong among the influential classes—so strong that, only two days before this call for riflemen was issued, Congress itself had been constrained to appeal to the twelve colonies that they observe a common fast-day in recognition of King George III as their rightful sovereign, and enjoining them to look to God for a reconciliation with the parent state. Most of our colonists lived within shipping distance of tidewater and had periodical communication with England. They depended upon the mother-country for a market and for most of the luxuries of life. Ties of kindred were kept alive by mails and newspapers, as well as by personal contact with visitors from abroad. Blood had been spilled, it was true, but only in a few skirmishes, which history might dismiss as riots. The col-

onies were still separated by petty jealousies and local pride. Cavalier mocked at Puritan and Knickerbocker mistrusted both. When the supreme moment arrived, would these discordant elements act together, would Virginia strike hands with Massachusetts, would Pennsylvania forget her quarrel with Connecticut and Maryland? Granting that war was inevitable, it was above all else essential that this Continental army should have a nucleus which was not provincial, but American.

The call for riflemen reveals a subtler policy than appears on the surface—a policy no doubt suggested by the only man in Congress who knew the backwoodsmen like a brother, who had marched with them, camped with them, fought side by side with them—by Washington himself. This frontier folk remembered no fatherland but the wilderness they trod. Procuring everything they needed from the forest with their own hands, they asked nothing from civilization and were never in debt. Un-schooled in worldly arts, indifferent to wealth, judging all men by personal merit, practicing the open-handed generosity of primitive manhood, theirs was a true democracy.

The Patriotism of the Bordermen

The men of the border were not unprepared for a call to arms. The first formal threat of armed rebellion against Great Britain had come from the Pennsylvania frontier. On the thirteenth of May, 1774, a town-meeting had been held in Boston, at which an appeal was issued "to all the sister colonies, inviting a universal suspension of exports and imports, promising to suffer for America with becoming fortitude, confessing that singly they might find their trial too severe, and entreating not to be left to suffer alone, when the very being of every colony, considered as a free people, depended upon the event." Couriers carried this appeal throughout the country. In the cities there was hesitancy or refusal. As a class, the gentry and men of property, when not outspoken Tories, were fearful of turbulence or commercial loss and could not be induced to take

what they considered a reckless leap into the dark. As Dickinson said in Philadelphia, when Paul Revere brought the entreaty of Boston: "They will have time enough to die. Let them give the other provinces time to think and resolve. If they expect to drag them by their own violence into mad measures, they will be left to perish by themselves, despised by their enemies and almost detested by their friends." But wherever public affairs were directed by the farmers and tradesmen and mechanics, there was but one response, courteous towards England, but firm against encroachments; and when the appeal of stricken Massachusetts reached the log cabins of the Alleghenies, our backwoodsmen asked for no time to think and resolve. Little indeed it mattered to them whether tea was a shilling or a guinea a pound; they never drank it. No personal considerations bound these Scotch-Irish and Pennsylvania-German borderers to the men of New England. But like a slap in the face came the news that American manhood was insulted. Liberty to these woodsmen was the breath of life.

On the fourth of June, 1774, the inhabitants of little Hanover, then in Lancaster county, on the frontier of Pennsylvania, met to express their sentiment, and it was unanimously resolved:

1. That the recent action of the Parliament of Great Britain is iniquitous and oppressive.
2. That it is the bounden duty of the people to oppose every measure which tends to deprive them of their just prerogatives.
3. That in a closer union of the colonies lies the safeguard of the liberties of the people.
4. That in the event of Great Britain attempting to force unjust laws upon us by the strength of arms we leave our cause to Heaven and our rifles.

No smooth, conciliatory phrases here. The rifles were ready. The riflemen would bare their heads to no lord but the Lord of Gideon. This was ten months before Patrick Henry arose in the Virginia convention and declared plainly: "We must fight! An appeal to arms and the God of hosts is all that is left to us."

From Pennsylvania to South Carolina the backwoodsmen were of one mind, and spoke it forthright, anticipating by months the Declaration of Independence.



"COURIERS CARRIED THIS APPEAL THROUGHOUT THE COUNTRY"

A Contrast of Readiness and Unreadiness

The readiness of the backwoodsmen to take up arms was in striking contrast to the state of military affairs along the coast. Massachusetts had scarcely a dozen serviceable cannon, and for half of these there was no ammunition. In the whole colony of New York only a hundred pounds of powder were for sale. The men who hastily assembled at Cambridge, after the affair at Lexington, were enthusiastic but unruly. Commissions had been granted to everybody who, through local influence or prestige as a civilian, could raise a company or a regiment. The first general selected by Massachusetts was too infirm to ride a horse. The vitally important duties of arming, equipping and sustaining the army were entrusted to merchants and professional men, who had no adequate conception of the requirements and whose labor, though zealous and well meaning, was one long series of blunders. When war broke out, no provision had been made for arming, feeding, clothing or paying

the volunteers, or caring for the sick and wounded. For lack of tents, the men made dug-outs and lean-tos. Many of the soldiers had to return home for the bare necessities of life. When Washington made ready to press the siege of Boston and provoke a general engagement, he found that, owing to a mistake of the committee of supplies, the whole amount of powder would barely furnish nine cartridges per man. Time which should have been spent in preparation had been wasted in discussion, or devoted to fasting and prayer.

But the men of the wilderness were always ready. Over every cabin-door hung a well made rifle, correctly sighted, and bright within from frequent wiping and oiling. Beside it were tomahawk and knife and a pouch containing bullets, patches, spare flints, steel, tinder, whetstone, oil and tow for cleaning the rifle. A hunting-shirt, moccasins and a blanket were near at hand. In case of alarm, the backwoodsman seized these things, put a few pounds of rockahominy

and jerked venison into his wallet and in five minutes he was ready. It mattered not whether two men or two thousand were needed for war, they could assemble in a night, armed, accoutred and provisioned for a campaign.

The Training of the Pioneers

As soon as a pioneer boy was big enough to level a rifle, he was given powder and ball to shoot squirrels. After a little practice he was required to bring as many squirrels as he had received charges, under penalty of a severe lecture, or even of having "his jacket tanned." At the age of twelve the boy became a fort-soldier with loop-hole assigned him from which to fight when the settlers rallied against an Indian foray. Growing older, he became a hunter of deer, elk, buffalo and bear, skilled in trailing and in utilizing cover, capable of enduring long marches through trackless mountain-forests. At night he was content to curl up in a single blanket beside a small fire and sleep under the roof of heaven. If it rained, in a few minutes he built him a lodge of bark or boughs, with no implement but his one-pound tomahawk. Incessant war with the Indians taught him to be his own general, to be ever on the alert, to keep his head and shoot straight under fire. Pitted against an enemy who gave no quarter, but tortured the living and scalped the dead, he became himself a stanch fighter who never surrendered. The wilderness bred men of iron and probably contained a greater number of expert riflemen than could now be mustered in all America. It was the pick of these for which Congress asked.

But the West had wars of its own to fight. The Indians finding that the great barrier of the Alleghenies was no longer impregnable to the white invaders, grew desperate and fought with redoubled fury. Moreover, one of the first acts of the British government, after the Revolution began, was to incite the savages to attack the colonies in the rear. White renegades and ne'er-do-wells who had found refuge in the wilderness turned Tory and preyed upon the industrious settlers. Every man along the border

was really needed at home, to help form a rear-guard of the Revolution. Yet with characteristic generosity riflemen were spared. The first men who marched to assist New England in her sore need were the pioneers of the great West.

A Surplus of Volunteers

Congress passed its resolution creating a corps of these sharpshooters June 14, 1775. Couriers on relays of swift horses carried the news to the various county-committees on the frontier, which were empowered to commission officers for the purpose. The committees acted at once. The officers despatched their scouts to summon the men. On the eighteenth of July the first company of riflemen, Nagel's Berks county "Dutchmen," arrived at Cambridge, and within less than sixty days from the date of the resolution of Congress 1430 backwoodsmen, instead of the 810 required, had equipped themselves and joined the army before Boston, after marching from four to seven hundred miles over difficult roads—all without a farthing from the Continental treasury.

Volunteers had poured into the little recruiting-stations in such numbers as to embarrass the officers, who fain would have been spared the duty of discriminating. One of these officers, beset by a much greater number of applicants than his instructions permitted him to enroll, yet unwilling to offend any, hit upon a clever expedient. Taking a piece of chalk he drew upon a blackened board the figure of a man's nose, and placing this at such a distance that none but experts could hit it with a bullet, he declared that he would enlist only those who shot nearest the mark. Sixty odd hit the nose. On hearing of this incident, the Virginia Gazette exclaimed: "General Gage, take care of your nose!"

On the twenty-second of June Congress directed Pennsylvania to raise two more companies, making a total of eight from that colony. On the eleventh of July it was informed that Lancaster county had raised two companies instead of one, and accordingly the nine companies from Pennsylvania were formed into a battalion under Colonel William

Thompson, of Carlisle, and mustered into the Continental service. The men were enlisted as follows: two companies from Cumberland county, two from Lancaster, one each from York, Northumberland, Bedford, Berks and Northampton. The limits of these counties were more extensive then than now, taking in nearly all of western Pennsylvania.

Prominent Officers of the Riflemen

Many of the officers of this battalion afterwards rose to distinction. Colonel Thompson was promoted to brigadier-general in the following year. He was succeeded by his lieutenant-colonel, Edward Hand, of Lancaster, who, after brilliant conduct at Long Island and Trenton, became brigadier-general and subsequently major-general. Major Robert Magaw, of Carlisle, became colonel of the Fifth Pennsylvania Battalion. Captain James Chambers became lieutenant-colonel of the rifles; the captain of the other Cumberland company, the brave William Hendricks, was killed in the assault on Quebec.

The frontiersmen of Maryland and Virginia were equally prompt. Both Maryland companies were enlisted from Frederick county. One of them was commanded by Thomas Price, who rose to the rank of colonel, and whose first lieutenant, Otho Holland Williams, became a brigadier-general. The other Maryland company was led by Michael Cresap, a famous border-warrior, whom Jefferson wrongly accused of killing the Indian chief Logan, "the friend of the white man." Cresap was ill when his commission reached him, but calling his clerk, he mounted the lad on a fast horse and sent him across the mountains to summon the woodsmen. His old comrades responded to a man, and Cresap, though stricken with a mortal ailment, led them to Cambridge, dying soon after. Of one of the Virginia companies, that of Captain Ericson, nothing is known; the other was a host in itself, being commanded by the lion-hearted Daniel Morgan, only a raw frontiersman, but destined to become one of the most brilliant generals of the war and a personal favorite of Washington. Morgan had just re-

turned from Dunmore's Indian war when the news came of the passage of the Boston port bill. "We had beaten the Indians," he says, "brought them to order and confirmed a treaty of peace; and on our return home, at the mouth of the river Hockhockin, we were informed of hostilities being offered to our brethren, the people of Boston. We as an army victorious formed ourselves into a society, pledged our words of honor to each other to assist our brethren in Boston, in case hostilities should commence, which did on the 19th of April ensuing at Lexington." It took Morgan but a few days to raise ninety-six expert marksmen. General Custis says: "When Morgan cried, with his martial inspiration: 'Come, boys, who's for the camp before Cambridge?' the mountaineers turned out to a man."

About two thirds of the riflemen were of Scotch-Irish descent, and nearly all the remainder were "Pennsylvania-Dutchmen"—that is to say, of Swiss or Palatine origin. Many of the Marylanders and Virginians were immigrants from western Pennsylvania. The famous rifle-corps which Morgan afterwards formed from marksmen picked from the whole army, is usually referred to as "Morgan's Virginians," but in fact two thirds of them were Pennsylvanians, including a considerable number of Pennsylvania-Germans. One of the latter, a Mr. Tauk, who was with Morgan from the beginning to the end of the war, was the last survivor of the corps. Once, when Morgan was asked which race of those composing the American armies made the best soldiers, he replied: "As for the fighting part of the matter, the men of all races are pretty much alike; they fight as much as they find necessary, and no more. But, sir, for the grand essential composition of a good soldier, give me the 'Dutchman'—he starves well."

Proofs of Marksmanship

At Frederickstown, Md., and Lancaster, Pa., the men of Cresap's company gave exhibitions of their astonishing skill with the rifle. After shooting by turns at a piece of paper the size of a dollar,

nailed on a blackened board sixty yards distant, and generally hitting it or shooting very near it, they varied the amusement by shooting in a prone position, from their breasts, sides or backs, and by running a short distance and then firing, to show that they were equally certain of their maneuvering as in battle. Finally one of two brothers took a piece of board only five inches broad and seven inches long, with a similar piece of paper centered on it for a bull's-eye, and held the board in his hand while the brother shot through the paper. Positions were then reversed, and the second brother held the board. The spectators were more astonished than pleased at this performance, when, to their horror, one of the men placed the bit of board between his thighs and, supporting it thus, stood smilingly erect while his brother shot eight bullets through the board. This shooting was done offhand at a distance said to have been "upwards of sixty yards," though it was probably not over forty yards. The bystanders were assured there were more than fifty men in the company who could perform the same feat, and there was not one but could plug nineteen bullets out of twenty within an inch of the head of a tenpenny nail. To show the absolute confidence they had in each other's marksmanship, some of the riflemen offered to stand with apples on their heads while others shot them off at a considerable distance; but the sensible towns-people refused to witness such foolhardiness.

Costume of the Backwoodsmen

The peculiar costume of the backwoodsmen attracted even more attention than their exhibitions of marksmanship. Its pattern was borrowed from the Indians. It consisted first, of an ash-colored hunting-shirt of coarse linen or linsay-woolsey. Buckskin was worn in cool weather, but was too hot for summer. The shirt had a double cape and was fringed along the edges and seams. Upon its breast was a motto: "Liberty or Death." Around the waist it was secured by a belt, usually of wampum, in which were thrust the ever useful tomahawk and skinning-knife. Some of the

men wore buckskin breeches; but others preferred leggings of the same material, reaching above the knees, and an Indian breech-clout, their thighs being left naked for suppleness in running. Captain Morgan himself wore the breech-clout during the fearful mid-winter march through the Maine wilderness to Quebec, his bare thighs exposed to the elements and lacerated by thorns and brush. The riflemen's head-dress was a soft round hat with a feather in it. On his feet he wore buckskin moccasins ornamented with squaw-work in beads and stained porcupine-quills. Shoulder-belts supported the canteen, bullet-pouch and powder-horn. The officers were distinguished by crimson sashes worn over the shoulder and around the waist, their only insignia. Some of them disdained swords, preferring to carry rifles, like their men.

Colonel Roosevelt calls the hunting-shirt "the most picturesque and distinctively national dress ever worn in America." It was adopted by the backwoodsmen because it was loose, light, cheap, inconspicuous in the woods and easy to wash. In 1758, when Washington was serving in the French War, he wrote from Fort Cumberland to Colonel Bouquet, recommending in strongest terms that his men be permitted to wear the Indian dress. "If I were left to pursue my own inclinations," he said, "I would not only order the men to adopt the Indian dress, but cause the officers to do it also, and be the first to set the example myself. Nothing but the uncertainty of obtaining the general's approbation causes me to hesitate a moment to leave my regimentals at this place, and proceed as light as any Indian in the woods." Bouquet adopted the suggestion at once. Several times in his correspondence Washington expresses fondness for the backwoods-garb, on account of its lightness and sufficiency without extra baggage. When called to command the American army at Cambridge, he recommended it for another reason. Writing to the President of Congress concerning the lack of clothing, he said: "I am of opinion that a number of hunting-shirts,

not less than ten thousand, would in a great degree remove this difficulty in the cheapest and quickest manner. I know nothing in a speculative view more trivial, which, if put in practice, would have a happier tendency to unite the men and abolish those provincial distinctions that lead to jealousy and dissatisfaction." Mark well the latter phrase. The hunting-shirt was an emblem of liberty, which never in the history of man was worn by

an enslaved people. It was distinctive; it meant: "We are Americans." When Congress drew its first levies from the backwoods, it not only secured the services of the finest marksmen living. Something more was gained: the moral effect, upon the camp at Cambridge, of independence, typified by flesh and blood, clad in American garb and wielding an American weapon.

(To be concluded in September)

Mrs. Sallie Shirey, the Incomparable

BY J. O. K. ROBERTS, EDITOR OF THE PHOENIXVILLE MESSENGER

THE township of Amity, Berks county, made such in 1719, was settled by Swedes in 1701, the name Amity resulting from the amicable relations that existed between the whites and Indians. The oldest house in Berks county is in this township, at Douglassville; it bears the date 1716 and was erected by a Swede, one Mounce Jones.

It was from this same township of Amity that in the early portion of the eighteenth century Daniel Boone went forth to become the pioneer of the State

of Kentucky, to be followed later by the forbears of Abraham Lincoln and of Nancy Hanks, his mother.

Three miles northwest from the aforesaid venerable relict of early Pennsylvania days, the Mounce Jones house, rises to several hundred feet above the level of the Schuylkill valley, Monocacy Hill. About half way up this bold upshoot of nature there is a residence and a few acres of land under cultivation, and there dwells the subject of this article, Widow Sallie Shirey.



MRS. SALLIE SHIREY

As she appeared on her ninety-third birthday, September 16, 1905, with her daughter, granddaughter, great-granddaughter and great-great-granddaughter.

On the sixteenth day of September, 1906, Mrs. Shirey was 94 years old, having been a widow 45 years. One year prior, namely September 16, 1905, I had the pleasure of being present at a family reunion held in honor of her ninety-third birthday, more than a hundred persons participating.

Mrs. Shirey was born about a mile from her present home, of Pennsylvania-German parents, and never lived more than two miles from her birthplace. She bore to her husband twelve children, eight of whom were still living in 1905; the oldest, a daughter, aged 72 years, was of the party. Five generations joined in the celebration, and not one entered into the enjoyments of the day with keener zest than Widow Shirey herself.

Invited by the writer to do so, Mrs. Shirey sang in English, with spirit and remarkable power, the following stanza of a reaping song, which was in use in the harvest-fields of Berks county in the days of her youth, when reaping was done with the sickle:

Drink round, drink round,
My hearty brave boys!
Drink jolly, drink free,
That we may see another day.
My hearty boys, now drink,
As a-reaping we will go.

Both of Mrs. Shirey's grandfathers, she claims, served in the Revolutionary

War; her father was a soldier of the War of 1812, and three of her sons fought for the saving of their country's honor in the Civil War.

This grand old lady, who in person is short and stout, had smoked her pipe seventy years, and declared that her appetite for the weed had been in no wise detrimental to her health, but, on the contrary, a solace and positive enjoyment.

Having lived in the beautiful valley of her abode many years before the advent of canal and railway, and having in her childhood more than once gone afishing for shad in the Schuylkill, she has lived to see the birth and growth of both these systems of transportation, largely to the displacement of turnpike and teams, and the strangling of the canal by the railroad-octopus.

Mrs. Sallie Shirey still lives. Born a farmer's daughter and becoming a farmer's wife, she did in her day and generation everything upon the farm that men did, and at the time of the celebration in question she was making butter from two cows. The storekeeper at Douglassville told me at the time that no better butter reached his store than that made by Mrs. Sallie Shirey, the Pennsylvania-German heroine of Monocacy Hill.

An Old-Fashioned Witch-Story

EXTRACT FROM DR. W. A. HELFFRICH'S AUTOBIOGRAPHY, TRANSLATED BY REV. W. U. HELFFRICH, BATH, PA.

ABOUT September seventh, 1866, an old-fashioned witch-story stirred up matters in the Ziegel congregation. A grown daughter in a certain family was bewitched. This girl, evidently of a hysterical temperament, was confined to bed, tho to all outward appearances she was quite well. At times she conversed intelligently, even upon religious subjects, altho formerly she had been a worldly person and a frequent attendant of the frolics. Then she would become quiet, raise her eyes, lift her hand and point upwards thrice in a threatening manner, without speaking a

word—when the paroxysms came she was dumb; then the spasms would attack her, tossing her about on the bed and at last throwing her to the floor.

This was the witches' method of tormenting her. These convulsions recurred frequently and each time in the same way. After the paroxysm the patient remembered everything that occurred. She said there were five witches that tormented her; sometimes all five would come at once, then again only one at a time. By pointing her finger she designated the moment of their approach.

The poor parents, very superstitious

and worldly-minded, believed everything the patient said. They asked the daughter if she knew the witches. "Oh, yes," she replied, and named them. The family confided the names of these five persons to one friend, who repeated the whole story to me, divulging the names of the supposed witches. The accused family is held in high repute, and is loved and honored by all the neighbors. A witch-doctor in Reading was consulted as to how to drive out the witches. This in the nineteenth century—isn't it awful!

At the beginning of the sickness the family had sent to a certain Mr. Hering, in Greenwich, who also had some reputation as a witch-doctor and who had pow-wowed for the spasms. When Hering visited the place he said: "Yes, your daughter is not suffering with convulsions; she is bewitched." That settled matters. The Reading doctor asked if cats did not occasionally cross the yard and frequent the house, particularly black and red cats. Sure enough, such had been the case.

"These are the witches," said the doctor, "and they must be shot with silver or by some one who can shoot with the left hand." The old father hammered a silver quarter, but as it was not round enough to be put into the barrel of his gun, he resorted to the left-handed shoot-

ing-process. While waiting for the appearance of the cats a neighbor's black grimalkin actually prowled into the yard and paid the penalty of her temerity, for the left-handed Nimrod laid her low. A day later a red feline was fortunately dispatched in similar manner; and the gunner averred, as the witch-doctor had predicted, that neither of them bled, or very little, if at all.

Now every one waited with intense curiosity for news from the suspected family of witches, to learn if some one had been taken sick, if the physician had been sent for; for, according to the Reading doctor's prediction, the shooting of the cats, whose form the witches had assumed, meant the death of the witch. But alas! in spite of the demise of the cats, no one was ill at the suspected house, for, tho a lynx-eyed espionage had been kept up, all were well and happy since the shooting. The neighbors whose cats had been murdered said nothing, to avoid being implicated in the senseless affair. But how explain their escape? "Why, the devil helped the witches." Such was the opinion of the Reading practitioner, and the stupid people concurred. "They are the witches, anyhow, for how can you account for the fact that your daughter is well?" Since the execution of the cats the attacks have ceased to return.

Two Feasts of Roses

The sixteenth annual Feast of Roses was observed by the congregation of Zion Lutheran church at Manheim, June 9. The memorial address was delivered by Rev. Dr. G. W. Genszler, of Selinsgrove.

The red rose was presented by Sumner V. Hosterman, of the local bar, to Prof. A. S. Ege, of Mechanicsburg, a direct descendant in the fifth generation of Baron Henry William Stiegel, the founder of Manheim. The services attracted more than four thousand people.

The annual rose festival of the Tulphocken Reformed church, of which Rev. H. J. Welker is pastor, was held June 18. The principal address was made by Rev. Samuel A. Leinbach, of Reading. The payment of the red and white roses was made to Dilman Wistar, at his residence at Germantown—the red rose as a rental due the heirs of Caspar Wister for the ground on which the present church stands, and the white rose in appreciation of the contribution made by those heirs toward the payment of the church-organ.

Doctor's Honors for Clergymen

At the commencement of Franklin and Marshall College in Lancaster, June 13, the honorary degree of Doctor of Divinity was conferred on Rev. O. S. Kriebel, principal of Perkiomen Seminary, and Rev. Christopher Noss, of Allentown. Rev. Kriebel is the first minister of the Schwenkfelder denomination to obtain this title. Rev. Noss has been a missionary at Sendai, Japan.

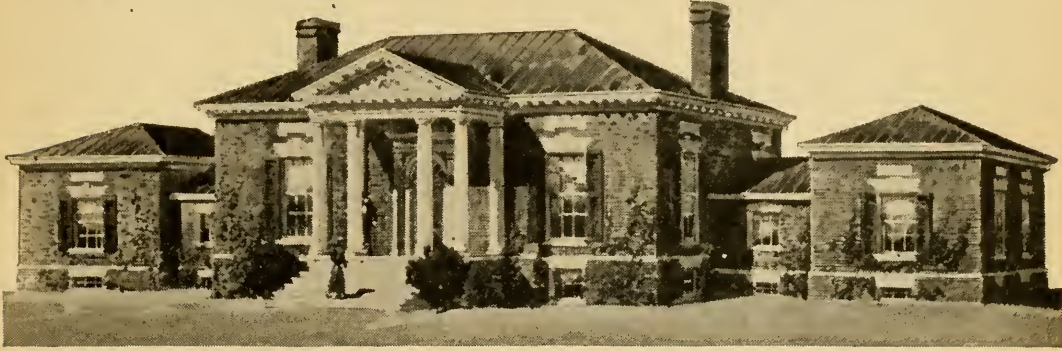
Decorating Graves at New Goshenhoppen

A beautiful fatherland custom was observed for the first time in eastern Pennsylvania and probably in the United States, by the members of the New Goshenhoppen Reformed church, near Pennsburg, Sunday, June 16, by decorating the two thousand graves in their churchyards with flowers. The idea was suggested to Rev. C. M. Delong, the pastor, when he visited Nuremberg, Germany, some years ago. The decoration was followed with appropriate services, at which the pastor preached a sermon from Joshua 4:21.

Pennsylvania Historical Societies:

Their Aims and Their Work

The encouragement of historic research being logically a part of our designated field of labor, we have opened a department devoted chiefly though not exclusively to the interests of the societies constituting the Pennsylvania Federation of Historical Societies. This department will give data relating to the work of historical societies—notable meetings, contributions, papers read, etc. As space permits, short sketches of individual societies will be given, telling their history, objects, methods of work and the results achieved. We cordially tender the use of these columns to the societies for the expression and exchange of ideas relating to their work.



The Bucks County Historical Society and Its Unique Museum

The formal dedication of the Bucks County Historical Society's museum at Doylestown on May 28 last was a red-letter event in the career of that association. A brief report of the dedicatory exercises was given in our July issue. We now offer a short history of the Society and its great enterprise, gathering the material from the addresses delivered on that occasion.

A charter for the incorporation of the Bucks County Historical Society was granted by the county court in 1885, after its organization had been completed by electing Gen. W. W. H. Davis president, Richard M. Lyman secretary and Alfred Paschall treasurer. Since then it has been actively at work, acknowledged as one of the educators of the county. For several years quarterly meetings were held, but finding it difficult to keep the organization intact by meeting so frequently, the number of meetings was reduced to midsummer and midwinter, the latter always held in the Court-house.

The erection of a museum was first planned several years ago. Toward this end Edward Longstreth, a native of Warrington, presented to the Society a corner lot at Pine and Ashland streets, Doylestown. About the same time James Greir, also of Warrington, died, having bequeathed \$5000 for the purchase of a home for the Society. Other contributions swelled the museum fund to \$10,000.

At the summer meeting of 1902, held at Warminster, William L. Elkins, of Elkins, Montgomery county, announced his purpose to donate \$10,000 additional for a suitable historical building. His offer was conditioned on his naming the building-committee and having

erected in the finished building a memorial to his mother, Susan Yerkes Howell, a descendant of Rev. Thomas Dungan, of Bucks county.

The Society now deemed it necessary to acquire a larger tract to build upon and succeeded in purchasing the whole original Taylor property, comprising about eight acres. When the building-committee came to appropriate the money in payment for the land, it was discovered that the terms of Mr. Elkins' gift were that it should be used exclusively for a building such as he designated, and that by the terms of Mr. Greir's will the same construction might be insisted upon by his heirs. But for the liberal spirit displayed by the Greir legatees at this critical juncture, much embarrassment would have resulted.

Another difficulty was the unexpected and rapid increase in the costs of labor and all kinds of material, owing to which the original designs of Mr. Elkins could not be carried out. Unfortunately, just before the contracts were let and the building was begun, Mr. Elkins unexpectedly sickened and died.

In order to keep within the allowance and not spoil the appearance of the building by omitting one wing, it was decided to modify the inside plans, to leave unfinished the basement and the contemplated lavatories and vault, a part which can be completed at any time.

After several attempts it was found a contract could be made for the building thus modified at the price of \$18,000, not including the compensation of the architect.

Mr. Elkins in making his will, having large and complicated business-interests to provide for, had overlooked his proposed gift to the Historical Society. His executors and family, however, respecting his well known intentions, interposed no obstacles. As the committee still lacked \$3000 of the sum required to furnish the building, George W. Elkins, a member thereof, contributed this additional amount, that the building might be constructed according to the plan approved by his father. But for this second act of generosity by the Elkins family, the Society would have been driven to the alternative of sacrificing the beauty and harmony of the building-plan selected or of incurring obligations which it is not able to bear.

The building is now finished, the grounds are partially graded, and the Bucks County Historical Society now owns, free of debt, a property which is without exception the finest and most appropriate of its kind in the United States, adapted to receive one of the most complete and unique historical collections to be found in any country.

Concerning this collection, which has fitly been called "Tools of the Nationmaker," its originator and collector, Prof. Henry C. Mercer, of Doylestown, spoke in part as follows:

It was probably one day in February or March, 1897, that I went to the premises of one of our fellow-citizens, who had been in the habit of going to country-sales and at the last moment buying "penny lots," that is, masses of obsolete utensils or objects regarded as useless, or valuable only as old iron or kindling wood. I was then curator of the Museum of American and Prehistoric Archeology at the University of Pennsylvania and, worn out with my work of exploration in Yucatan, I was resting at home in no very promising state of health. My particular object in that visit was to buy a pair of tongs for an old-fashioned fire-place. But when I came to hunt out the tongs from a prodigious pile of old wagons, gum-tree salt-boxes, flax-breaks, straw beehives, tin dinner-horns, rope-machines and spinning-wheels, things that I had heard of but never collectively seen before, the idea occurred to me that the history of Pennsylvania was here presented to me in a nutshell and from a new point of view. I was seized with a sort of fury and rushed all over the country, rummaging the bake-ovens, wagon-houses, cellars, hay-lofts, smoke-houses, garrets and chimney-corners on this side of the Delaware Valley.

When, having gathered a great mass of these things, I first stored them in and upon our old room in the Courthouse some of you very naturally rebelled. I had to come before you and classify them and explain them to you, before I dared to expect you to keep them.

Here is the cutting-down of the forest and the building of the log cabin; there are utensils concerned with the preparation of

food, that is, cooking-appliances with apparatus for making and producing light. Next we have the production of clothing, illustrated by spinning and weaving and the adaptation of vegetable fiber for these purposes. Then comes the relation of man to animals, in the way of domesticating or killing and expelling them from the region. Agriculture is represented by a multitude of implements which stand at the very bottom of man's effort to keep alive, and next we have the great variety of utensils, home and hand-made, produced by the man of the land on his own farm before the factory existed, before the country-store came into being. By way of the fabrication of utensils of burnt clay, we come finally to a lot of objects illustrating learning and amusement at a time when the pioneer had little leisure for aught save the removal of the forest and the general struggle for existence.

Here we have history presented from a new point of view. Mr. Bancroft wrote the history of the United States and dwelt with great vividness upon the Revolutionary War; but no history can show as these things show, that during that war a hundred thousand hands armed with these sickles were reaping wheat and rye so as to make any kind of war possible by the production of bread, without which all the combatants on both sides would have been unable to fight. You may go down into Independence Hall in Philadelphia, stand in the room in which the Declaration of Independence was signed and there look at the portrait of George Washington. But do you think you are any nearer the essence of the matter there than you are here, when you realize that ten hundred thousand arms, seizing upon axes of this type, with an immense amount of labor and effort made it worth while to have a Declaration of Independence by cutting down one of the greatest forests in the North Temperate Zone? You may hear a lecture on the naval battles of the War of 1812 at the Pennsylvania Historical Society, but do you think you are more vividly confronted with the truth of the whole story than you are here, when you realize, looking at those spinning-wheels, that once upon a time there was a vast noise of humming from the work of at least ten hundred thousand women spinning upon these wheels, that actually took place and was needed to protect men adequately from the cold, so that they could go out and fight any battles at all by sea or by land? Perhaps these things can be included or adequately described by history, but a sight of the actual object conveys an impression, otherwise indescribable. Moreover, a multitude of words have passed out of the language and become obsolete since these things ceased to be used, and this too is history.

The archeology of the museums of Europe and America begins with the past, presents the remains of man thousands of years old, and pretends to lead us forward to the present. Generally speaking, you might say they put the cart before the horse. Here, on the other hand, we look from the present backward to the past. Beginning at the doorstep of our grandfathers, we go back to Roman and Egyptian times. This then is archeology turned upside down, reversed, revolutionized. What seems obscure and dark in the museums we have visited, is here rendered plain. It is very easy for friends of ours still living to explain the uses of these things to us. When they have done so we have learned more of archeology, by means of the kindergarten method, as you might say, in a few hours than we otherwise could have mastered by the study of books and museums, from the other point of view, in months.

I have tried several times to illustrate the fact that, insofar as the equipment of man with tools and utensils is concerned, a greater change has taken place in the last two or three generations than took place in any fifteen or twenty generations preceding it. In this respect there is a greater difference between our lives and the life of George Washington than between his life and that of William the Conqueror. Many of our lives reach back into this period which, though removed from us by about a century only, practically stands for an antiquity of a thousand years. Equipped as his ancestors had been for centuries in the Old World with these very tools and utensils, the pioneer came to America. Armed with these things he cut down the forest, contended with the forces of nature, and worked out his life and destiny until about the year 1820, when a wave of inventive mechanical genius having seized him, he cast them all aside and equipped himself with the products of a new machinery. If the followers of William Penn, hunting about among the heirlooms of their time, three or four hundred years old, had tried to make a collection

of this significance, they could not have done so. The objects collected by them, no matter how old, would have more or less closely resembled the things in use at their own time, so that no vivid and startling lessons would have been taught. The Conestoga wagon suspended above your heads, presented by Mrs. Richard Hoven-den and used by her husband as a painter's model in the picture known as "Westward Ho!" in the capitol at Washington, stands for an immense change in the daily life of man, although it is not more than a hundred years old. Because a great many of us have witnessed this change, because the transformation has taken place under our eyes, as it were, it is none the less momentous and important.

For these reasons I say that this singular collection is the child of an opportunity which has not occurred until it did occur for the last thousand years, and which will certainly never occur again. And if I have convinced you of this fact, let my words inspire you one and all to refrain from destroying historical specimens of this kind which happen to be in your possession.

In conclusion the speaker impressed upon his hearers the necessity of rendering fire-proof the building in which this unique collection and the Society's library are stored, and suggested for the surrounding grounds "a botanical park, devoted to the past, surrounded by a high wall, behind which we can forget the railroad and the trolley, the modern newspaper and the telegraph, the automobile and the megaphone, and look upon the trees and plants which were associated with the lives of the colonists, or upon the herbs which cured him of disease, or the flowers which he brought from the Old World to embellish his new home in the wilderness, until they themselves escaped from his dominion and ran wild in the woods. . . . Here is a rare and remarkable tree in good condition, just planted. Watch over it, guard it, save it, prune and water it until it spreads its noble shade, not only over this little town and over this State of Pennsylvania, but over the whole Nation."

River Brethren Hold Love-Feast

Quaintly garbed River Brethren from all parts of the Perkiomen Valley held their love-feast at Graters Ford, Montgomery county, June 8 and 9. The love-feast was followed by the baptism of several converts in the Perkiomen, an experience-meeting, feet-washing and the communion. There are only about 4000 River Brethren in the country, more than half being in Pennsylvania. (An article on their origin was published in THE PENNSYLVANIA-GERMAN for January, 1906.)

West Pittston Proud of Its Age

West Pittston celebrated its golden jubilee June 12 and 13. At the historic meeting Judge Fuller, of Wilkes-Barre, was the chief speaker, and S. B. Bennett, of West Pittston, gave the historic address.

John S. Jenkins, a Civil War veteran and direct descendant of the Jenkins family of Wyoming massacre memory, unfurled a large flag to a salute of twenty-one guns. The industrial parade was a mile long, with 112 floats in line.

Myles Loring:

A Tale of the Tulpehocken

BY REV. ALDEN W. QUIMBY.

CHAPTER XI.

A Remembrance and a Robbery

RATHER important events had taken place. As Dr. Marshall had foreseen, the little Presbyterian congregation had unanimously agreed to call Myles to its disused pulpit, and Myles, after full and prayerful consideration of all the features of the case, had given his consent. Larger fields of labor had hinted their willingness to call him, but the peaceful vale of Lebanon, which now possessed a new attraction, was invested with a prevailing charm, and Myles thought it not a disadvantage to sound the first notes of his trumpet under such tranquil conditions as prevailed in Womelsdorf. Fortunately, too, being possessed of a fair competence, he needed not to be concerned about the meager "support" of the congregation.

Mrs. Filbert, who saw the end from the beginning, now felt a delicacy in pressing her guest to a longer stay. She tactfully invited him, and though Myles himself hesitated to impose upon such kindness or embarrass his adored one, the matter was compromised by his promise to return later in the season and spend another week or two after a tour of the adjacent country, where other friends resided.

When that period arrived Myles found that the affection which had grown up in his heart was not evanescent, but that the presence of Caroline had become intensely necessary to his happiness and highest welfare. The week or two was a season of bliss unspeakable. Over the face and manner of Caroline had unquestionably been shed the light of a holy love, which brought out the beautiful qualities of her nature and heightened the attraction which her lover felt so fully.

Into the details of these happy days we must not intrude; they slipped by all too soon. Myles spoke his farewell a little

tearfully, it must be confessed, while Caroline's fortitude was sorely tried, and her affection was betrayed in greater degree. The parting was at once a sorrow and a joy to Myles, since it revealed so much. If the months at the seminary seemed a little longer and the studies a little drier than usual, we may surmise that it was the impatience of love that affected the duties of the theolog.

Christmas brought another opportunity for a visit, and the holidays were observed with all the realness observable in homes of German origin. There was no Christmas-tree in the home of the Filberts, but the vast store of edibles characteristic of Berks was exhibited, and days had been spent in the preparation of dainties which delight the epicure.

An old-fashioned snowstorm mantled the valley with purest, glistening white; soon the roads were beaten sufficiently to afford fine sleighing, of which Myles and Caroline took prompt advantage. The merry bells jingled as the happy pair, in full freedom of intercourse, rode down the pike to Robesonia, to visit an aunt of Caroline's, whose motherly greeting made Myles's eyes sparkle. On the outskirts of Womelsdorf he saw a little brick schoolhouse on the slope of a hill, with a ravine at its side, where once he had played in a grove of trees at the noon-hour. A tollgate was close by, also the famous Weiser property. The South Mountain rejoiced in a crown of winter beauty, perhaps not so attractive as its green summer robe, but very fascinating; the occasional glimpse of the faraway Blue Mountain showed that its delicate tinge of blue had been transformed into the soft whiteness of a summer cloud.

Over the furnaces wafted the usual banner of smoke and steam. The glare

of the slag, as it was poured upon the great banks which had been accumulating for so long a period, lent a weirdness to the scene by day as of some mysterious dissolving view; at night, upon the return of the lovers after a most delightful visit and sumptuous supper, the scarlet illumination of the snowy hillocks was enchanting.

The winter stars looked down upon the sleighers in regal splendor. The sparkling Pleiades and the well marked Hyades with Aldebaran, glowing in a corner of the V, were followed by the impressive configuration of Orion, the climax of constellations. Eastward of the great celestial giant shone Procyon, while peerless Sirius beamed like a nearer sun. The young moon was riding serenely though the constellations, and the effect upon the minds of the sleighers was indescribable, because to the stateliness and witchery of the celestial scene was added the consciousness of the grace and tenderness of love.

The shadowy "spooks" of the old Weiser graveyard exercised no baleful influence upon the delectable ride home; nor was the faithful steed urged to weariness by the lovers. Some *Belznicks* were seen in the streets of Womelsdorf, and one or two were bold enough to climb into the sleigh; but they only amused the occupants with their grotesque masks and whips. Around the corner two or three boys were moving about with a pumpkin whose interior had been scooped out and replaced with a lighted candle, while the eyes, nose and mouth of a human face had been cut out of one side. As they passed the old mill they heard the shouts of merry skaters on the dam.

The holidays were all too brief to Myles, but the recollection of them was an inspiration in the arduous studies of the final term. Doubtless, too, they sweetened the busy labors of Caroline, whose preparations for the spring involved ceaseless work, in which the experienced motherly hands rendered wise assistance. One other intermission occurred, brought about by a strong request for Myles's pulpit service at Reading during the month of April. Two days

were all that Myles could spare even for the delights of Womelsdorf, but they were welcome days and shortened the period of waiting for the happy release of spring.

On one of these days the lovers broke away from the traditional privacy of love and ventured upon the crowd. It was a great day in the rural regions, for the Lick monument was to be dedicated at Fredericksburg, over the border of Lebanon county, and all the countryside would be represented.

It was a balmy day. Spring seemed to have ushered in its permanent reign and the Filbert rockaway, carrying Mr. and Mrs. Filbert, Caroline and Myles, rolled away up the hill, out along the level, and wound around by Host on the Rehrersburg road. Frequently the Blue Mountain seemed to grow in grandeur as the miles sped, thro' quaint Rehrersburg with its unique buildings and business-signs, on over the Little Swatara to Frystown, north of which towered "Round Head." The roads were dry and dusty, and hundreds of vehicles from all quarters were focused in the environs of Fredericksburg.

It was a scene to be remembered. Resembling the celebrated *Batallia* in many of its features, it was still distinct both in its character and in the vastness of the assembly. The militia-muster in its day was a remarkable affair; in the absence of weapons, broomsticks or staves were utilized, and the awkward appearance and manner of the participants was sufficient to evoke shouts of laughter from the irreverent bystanders, if not from the officers themselves. It was a harvest for the hotel-keepers, the demand for eatables and liquors being great; the vendor of peanuts (a luxury which never palls upon rural palates) and the seller of candy and cakes flourished on "batallion days." Flying horses also tempted the young men and maidens, and people found perhaps their greatest satisfaction in seeing "who were there" and communing with friends who had not been met for a long season.

The donor of the magnificent telescope which surmounts Mount Hamilton, California, James Lick, was born in Fred-

ericksburg, and saw fit to honor his parents with a local monument of unique design and great cost. The visitors who succeeded in getting a glimpse of it found its body a mass of red Aberdeen granite, nearly forty feet in height, with the goddess of Liberty at the top, and four alcoves containing marble sculptures—one a statue of a Revolutionary soldier, in commemoration of the elder Lick's service at Valley Forge. The four feminine figures on the base also inspired expressions of wonder.

There were several thousand visitors in the little town on this eventful morning, and the attention of these was riveted upon the imposing rites of the Knights Templar when the monument was formally dedicated. Fortunate were they who had brought a luncheon with them, for the village was eaten out of house and home by its hungry visitors.

It was nearly nightfall when the rock-away ascended the hill above Breneiser's store on its homeward journey. Mr. Filbert took pleasure in answering Myles's kindly inquiries concerning the residents of familiar homesteads along the road, explaining the important occurrences of each, and commenting upon the appearance of the farms and the prospects for the coming harvest. Presently they reached the Stouch property on the left, a large farm upon which stood a

stone house with its gable toward the road, and a capacious barn and other outhouses. On the right, some distance back from the highway, was the brick house of Colonel Sallade, the barn directly in the rear, and a row of horse-chestnuts outside the front fence, with a parallel row of evergreens inside.

Colonel Sallade was reputed to be a man of considerable wealth, his patrimony having been augmented by fortunate speculation in oil. He had moreover obtained prominence because he had once been an officer of the *Batallia*. Myles told how the high military title and the fancies of stern war it evoked used to impress him as a boy.

Darkness now grew rapidly; leaden curtains hung about the horizon and gave promise of a night of rain. The horses were urged to greater activity, and another quarter of an hour brought the absentees to the welcome shelter of the farm-house by the Tulpehocken.

The party alighted at the barn, which was higher up on the hillside, and walked to the gate opening upon the flower-garden. A hurried but ample repast satisfied the craving of the inner man, and Caroline was speedily released from further duty for an evening of soulful communion which had become as necessary to her as it was to her lover. Myles would have lengthened those hours with elastic



WOMELSDORF, LOOKING WEST

cords, for upon their bounty he would have to subsist a few more weeks. Caroline had become to him indispensable, and to sit and view her, while he listened to the murmuring music of her voice, was his supreme delight.

Outside the gloom thickened; the night was moonless, and the stars could not penetrate the murky atmosphere. A vehicle rumbled by quite unnoticed by the happy pair in the inviting parlor, bright with the light of a kerosene-lamp shaded by one of the devices current in "the war-time"—a screen suspended from the chimney and showing various illuminated figures.

But the rapturous canvas of the future reached its climax all too soon. Fond goodnight-words were spoken, the token of affection was exchanged; shortly thereafter two pure hearts poured out to the Divine Ear their notes of praise for providential mercies, and slept the beautiful sleep of innocence.

As the night grew darker still, the great Newfoundland dog, Nero, which Colonel Sallade had purchased from Dr. Fidler, shuffled uneasily in his kennel, dreaming of his dinner probably, and wishing like *Oliver Twist* for more. He seemed disposed to be restless, whether from whiffs unusual that were borne to his nostrils, or on account of a generous supply of meat, can not be authentically determined, no record having been made in the tradition. But the tired Sallades slept well, for what else was there for them to do on that shut-in night?

If Nero had been less sluggish, he would have heard that light step coming down the walk from the gate, but he did not. A figure came from the pines and horse-chestnuts and, cautiously stealing to the chief door, seized the protruding key of the cumbrous lock with a pair of nippers. In a moment, with never a betraying sound, the ponderous and clumsy mechanism gave way, and the burglar, smiling at his easy conquest, stood inside the mansion.

The stairway confronted the intruder, and it was a question whether he should immediately ascend it or first examine the lower parts of the domicile. He decided upon the latter and, softly opening

and closing a door which led from the hall into a room at the left—first leaving his shoes at the front door, where they could be made available in the event of sudden flight—he rubbed a blue-head match on his stocking sole and scanned the apartment.

He was not at all surprised to see in a corner the Colonel's desk—a "secretary" was then unknown in the vocabulary of the country—nor did he hesitate to open it, locked though it was, and investigate its contents with a deftness which evinced that he was not a tyro at his nefarious trade.

A quick and profitless examination of certain papers was followed by a visit to the kitchen, where at least convertible silverware might be discovered. Here indeed were found a dozen teaspoons, as many table spoons and some forks, all of solid silver—an heirloom from one of Mrs. Sallade's ancestors, never used except upon some state-occasion. These the marauder tied up in paper with a bit of twine from his pocket. Then, putting on a mask, he went stealthily up to the second story, where he was guided to the sleeping apartment of the doughty Colonel by the sounds of stertorous breathing. Perhaps that officer was dreaming of the charge of an ancient "battalion" on the dusty field of Rehdersburg; at all events he wakened not, nor saw the dim figure of a man examining the pockets of his garments, which hung upon a chair, and abstracting his wallet.

The Colonel's good wife was a light sleeper, and the wary movement of the midnight prowler awakened her. But a speechless terror took possession of her, and she was unable to speak a word, or even to warningly touch her husband. To her excited fancy it was not an inhabitant of "the earth, earthy," upon which she helplessly gazed with fixed and affrighted eyes; she verily believed that a "spook" or wraith had removed its usual spiritual veil, and the shadowy form assumed to her disordered vision the appearance of her long deceased father. Overcome by the superstitious impression she swooned away, and when she recovered the uncanny visitor had disappeared.

Descending the staircase noiselessly, the intruder resumed his shoes, gently opened the door and, without stopping to lock it again, passed out of the yard to the public road and faced toward Breneiser's store.

Morning brought with it a revelation of loss to Colonel Sallade. It was not until he fumbled in his pocket for some money, that he became aware that something was wrong. He had noticed his wife's downcast manner and rallied her upon her dullness, but the "dream" she reluctantly related to him made no impression upon him until he discovered that his pocket-book was missing. Then he very quickly conjectured the true state of affairs, which was soon confirmed by an examination of the premises.

If misery does not always love company, it at least craves to communicate its sorrows. Colonel Sallade very speedily set forth to Breneiser's store to confer with the proprietor, whose sage advice might prove beneficial.

It was a spring-day characteristic of old Berks. The air was luscious, for though the threatening rain-clouds of the previous night were cleared away, the dampness remained, and the warm breath of the dedication-day was thus conserved for the nurture of vegetation. The grass was gloriously green, the willows were vivid in their peculiar fresh tinge, the plentiful cherry-trees as white with blossoms as though gigantic popcorn-balls were fastened upon stout upright sticks. The leaves were unfolding on the apple-trees, and the murmur of the little brook below the quarries lent the melody of nature's music to the scene.

Several buggies and light wagons were standing in front of the well known store. A few men were sitting upon boxes on the porch, where samples of merchandise were displayed. A bundle of carriage-whips dangled from a nail; flynets of both white cord and leather were exhibited alongside of rakes, axes and carriage-blankets. A cultivator or two suggested the ability of the house to furnish farming implements, and a variety of other useful articles showed that the store was a center of business and supply for quite a wide region.

Inside, two or three comely maidens or matrons were buying groceries, with an occasional item of calico, or other purely feminine article, while several representatives of the sterner sex indulged in cigars and bantered each other, or the storekeeper and his clerk, with the latest wit and humor of the vicinity, or discussed the ever fresh theme of politics.

The advent of Colonel Sallade interrupted the flow of conversation; the fact that he had something of importance to communicate soon spread among the little group of purchasers, who drew closer together to hear his tale of wonder. Frequent exclamations of surprise marked the narration, not a few of them of the rather emphatic, if not slightly profane sort, common to an indiscriminate gathering of men.

There were two or three other arrivals at the store during the progress of the Colonel's explanation, who was thus obliged to go over the story anew. Among these was Brother Bettler, the enterprising "Cheap John" of Womelsdorf, whose patrons occupied a wide extent of territory. The worthy man gave considerable attention to the account of the Colonel's loss and asked several questions relating to the circumstances of the theft.

He also threw a little light upon the probable course of the robber upon leaving the house, having had his attention drawn, while passing the Colonel's, to footprints in the dusty road, both leading into and coming out of the premises. These of course had not struck him as anything unusual, but now recurred to him as indicating the direction taken after the successful confiscation of the Colonel's property.

The footprints thus observed, he said, led southward to Womelsdorf, contrary to the supposition of the Colonel that they were in the direction of Breneiser's. It was his shrewd opinion that the thief had made for Reading, if indeed he had not some retreat within convenient distance; he was presumably the same depredator who had so long harassed the vicinity of Womelsdorf.

The mention of the footprints was sufficient to induce all the male portion of

the company, except the clerk, to proceed out the road to the Colonel's, to examine the telltale marks, each ready to present an hypothesis plausible to himself. But the examination proved in vain, for some passer-by had driven his wagon so close to the side of the road (probably in "turning out" for another vehicle) that all traces of the footprints were practically destroyed.

As a matter of course, the conversation of the little crowd was concentrated upon the mysterious robberies, which had so long successfully and seriously embarrassed the community. Farmers Keyser and Livingood shook their heads deprecatingly and uneasily, as though some occult force were at work, while their brethren Ermentrout and Scheetz suggested it was only a case of careful manipulation by professional thieves in a region that had ever been regardless of means of defense against such characters.

Whether the excessively "spiritual" views of the "Shining Saints" tended to imbue their adherents with an abnormal sense of the supernatural does not appear, but Brother Bettler took the cue of Livingood and Keyser and burst out with a fervor of speech rather unnatural to him: "I believe that the whole country is bewitched, and I think that we ought to try to find out who is at the bottom of such doings." He found an ardent sup-

(To be continued.)

The Home

This department is in charge of Mrs. H. H. Funk, of Springtown, Pa., to whom all communications intended for it should be addressed.

Contributions relating to domestic matters—recipes for cooking, baking, suggestions on household work, gardening and flower-culture, oldtime household customs and ways of living, etc., etc.—are respectfully solicited. Our lady readers are specially requested to aid in making this department generally interesting.

Old-time Home Superstitions.

Extract from "Prognostics and Superstitions," by Julius F. Sachse, Litt.D.

The superstitions of the early German settlers entered into all domestic actions and the duties of every-day life. No matter whether it was the sowing of seed, the reaping of the grain, starting upon a journey, the curing of any disorder in man or beast, the birth or baptism of a child, a marriage or a funeral—in each and every phase of common life there was interspersed more or less of this *Aberglaube*. This was especially true of the settlers of Germantown and the Conestoga country, who were imbued with the notions of

porter in Lauder Milch who said, "if all was known, some *Her* would be found to have a good deal to do about it;" whereupon Bettler wondered if *die Hauswartin* could have any connection with it.

The dried-up dame who plied her black art in the curious hut in the *Kluft* had been in many a thought during the prevalence of the untoward circumstances which were keying the minds of people to so high a pitch. Suspicious glances were cast at her on her visits to the store where she procured her tobacco and "lecture opium," and many a little circumstance was woven into the warp of a deadly impeachment of her integrity.

However, as nothing could be done at present, for no further footprints were discoverable, it was agreed that the matter should be laid before the detective society organized in Womelsdorf.

Nevertheless, the acute Bettler was at fault respecting the route of the burglar, if the testimony of farmers living to the eastward could be relied upon. All along the road winding around by the Forge to the east of Womelsdorf, at the very hour when the deed was supposed to have been committed and the robber to have been on his way, the barking of dogs at some unseen object disturbed the slumbering tillers of the soil. One or two had heard footsteps in the road caused apparently by an unintentional scrape, or the movement of small stones.

mystical religion, and with the speculations of Jacob Boehme and others.

Perhaps the most common of these superstitions was what was known as *Kalender-Aberglaube*, a belief in prognostics based upon the almanac. This was again subdivided into various departments, based upon the phases of the moon and other celestial bodies, not, however, to be confounded with the custom of astrology or the casting of the horoscope. To any person schooled in the art, the almanac became the guide and mentor for almost every

function of daily life. First, it told us of the state of the weather for every day of the coming year; then it informed us what were to be the prevalent diseases, gave us the proper days for felling timber, taking purgative medicine, for bleeding and blood-letting, for cutting the hair, for weaning calves, children, etc. It gave the lucky days for sowing grain, the proper days for a merchant to speculate, and for other daily avocations.

A well regulated German almanac of that day also contained a list of lucky and unlucky days in general, from which we learn that the latter were as follows:

January 1, 2, 6, 11, 17, 19.	July 1, 5, 6.
February 10, 16, 17.	August 1, 3, 10, 20.
March 1, 3, 12, 15.	September 15, 19, 30.
April 3, 15, 17, 18.	October 15, 17.
May 8, 10, 17, 30.	November 1, 7.
June 1, 7.	December 1, 7.

There were two days among the list which were far worse than the others, viz.: April 1, the day upon which Satan was expelled from Heaven, and December 1, that day upon which Sodom and Gomorrah were destroyed. It was firmly believed that any one who had a vein opened upon one of those days would surely die within a week. A child born upon either of the two days was sure to die an evil death, would never be old, and would live a life of shame in the world.

Phlebotomy, or blood-letting, was a species of treatment applied at that period to almost every ailment the human race is heir to. No matter whether the patient suffered from a broken limb, a gunshot wound, tuberculosis, brain fever, dropsy, or simple indigestion—if the signs were right the barber-surgeon was at once directed to take so much blood from the sufferer. It was also the custom to be bled in the spring and fall, so as to keep well during the rest of the year, a custom akin to the one prevalent in the days of our youth, of being drenched with a "yarb tea," a villainous decoction in which hoarhound, gentian and other bitter herbs predominated. According to the well regulated almanac, there were for phlebotomy fourteen bad days in every month. Then we have one day designated as "good," another as the "very best," one "dangerous," one "good in every case," and finally one "very questionable." To illustrate how the days were rated for this purpose we will but mention the following:

1. Bad, one loses his color.
2. Bad, causes fever.
23. Very good, prevents all sickness, and strengthens all the limbs of the body.

Then we have the various astrological signs of the almanac, which gave the proper days for cutting timber, etc.; also for taking medicines. So strongly was this belief seated in the minds of the populace that cases are known in which sick persons died, inasmuch as they persistently refused to take the remedy prescribed by the doctor until the signs should be right; and the delay proved fatal.

What chemist ever discovered such a cheap

and effectual method of putting acetic acid into a barrel of cider as our dear old forefathers in this country less than a hundred years ago? After the cider was put into the cask, it was only necessary to call up the names of three of the crossst, most sour-tempered old women in the community and in a loud tone of voice utter their names into the bung-hole, and immediately cork it up, to make the best and strongest vinegar in all the neighborhood. When now and then some female in the community was inclined to show an unnecessary degree of temper, her friends would jokingly remind her that she might waken up some frosty autumn morning and find herself in a vinegar barrel!

The belief that a savage dog could be charmed out of harm by incantations was everywhere prevalent. All that was required to do this was to repeat certain words or verses, which I no longer remember, before entering upon the dog premises, and at the same time pull up a fence-stake and reverse its position in the ground. These things done, the dog's mouth was sealed, and the visitor was relieved of all danger from the canine's teeth, until the reversed fence-stake was again placed in its natural position.

Another and more pleasant superstition of the early German settlers was their belief in the virtues of the Domestic Benison or *Haus-Segen*, a written or printed invocation, prominently displayed upon the walls of the living-room and in many cases recited daily as a morning-and-evening prayer. This Benison was usually a small printed sheet, frequently ornamented or embellished with allegorical figures, frequently crude pictures, representing angels and symbolic flowers.

The best known and perhaps most widely circulated of these domestic invocations, consists of four verses and an invocation:

In the three most exalted names,
Father, Son and Holy Ghost,
That are praised by angelic choirs,
Health, Peace and Blessing—Amen.

The first verse invokes the blessing of God upon the house and ground, the coming harvest and growing crops, that the cattle may increase, and that God, in His fatherly goodness, will protect house, estate, stable and barn from all mishaps, especially fire.

The second verse pleads that the glow of health may shine upon every cheek, prays for strength for our labor, and that neither hail nor storm may injure the tender blossoms, nor late frosts and early colds kill the fruit.

The third verse is a supplication that the blessed Redeemer extend His power and influence over the house and family, that everyone therein may strive after virtue and live peacefully, so that all sin and wickedness be a stranger to this house.

Finally, the prayer asks that the Holy Ghost abide here and take up his resting place; bless our outgoing and home-coming, and in the end grant unto us a blessed death and receive us as heirs of heaven.

Literary Gems



THE LIGHT OF THE OLD HOME

BY H. A. S.

My thoughts turn back to the long ago,
To the friends of my joyous youth.
How fast the evening hours would fly
In our merry group, forsooth!
And when at last I was going home,
How my heart rejoiced at the blaze
That from the lower window o'er
The white fields met my gaze!

For I knew that my mother was waiting
there
For her late-out boy, with loving care.
Father might be in bed long ago,
But Mother, kind Mother, sat waiting below.

And when I had grown to man's estate,
Full freely abroad I would stray.
Yet sometimes still, if not all too late
I wended my homeward way,
When the house came in view, with a quick
surprise
I perceived that steady light,
Like a beacon to guide the wanderer
Still out in the drear, dark night.

Then I knew that my mother still waited
there
For her roving son with watchful care.
Father had gone to bed long ago,
But Mother sat patiently waiting below.

Sometimes she would chide me for staying so
long.

But why should she vigil keep
Alone by the lamp until I came back,

Thus robbing herself of sleep?
Was it not a foolish anxiety?
So I thought, but little I knew
What a mother feels for her only son,
What a mother's love will do.

And still sometimes she was waiting there,
Tho' thankless was her sleepless care.
Father indeed to bed would go,
But Mother, fond Mother, sat waiting below.

Then followed the years of our wedded life,
When a home we had found in town,
And weeks would pass ere the dear old folks
To visit we'd come down.
Yet still from that window, night by night,
Shone forth the light, like a star,
Of the lamp by which my mother sat,
Sending her thoughts afar

To us, all fraught with love and care,
Sitting and thinking and praying there.
Father still early to bed would go,
But Mother, kind Mother, sat thinking below.

And when our pain and sorrow had come,
My wife's long misery.
And so seldom I saw the dear old place,
How sweet was the sympathy
Of Mother dear, how my soul rejoiced
The light in the window to see,
When I came up late from the other home,
And knew she was waiting for me!

For surely then she was waiting there
For her grief-worn son with pitying care.
Father as ever to bed would go,
But Mother, dear Mother, sat waiting below.

Ah, all too soon, though old and gray,
That mother was called above!
And when she was gone I fully knew
How great had been her love.
But Father remained in the dear old place,
And for me the light still shone
When at intervals long I thither came
Of an evening late alone—

And I knew, tho' strangers were living there
My father was waiting his bed to share
With me, but for whom he'd retired long ago
And now he sat waiting for me below.

But the tenants moved out and my father died,
And for months the old house stood
All vacant and still by day and night,
Limned white 'gainst the northern wood.

And once or twice I passed that way,
Yet no light greeted my eye,
So I wandered on with a lingering look
And thought of the years gone by—

When Mother, kind Mother, was waiting
there
For her wandering son with loving care.
And the nights not yet so long ago,
• When Father sat in her stead below.

And now again, when I pass at night,
I may see a light as of yore,
But it gives me no joy, and I enter not;
It is home to me no more.
Strangers are gathered around the lamp,
My loved ones all are gone.
No cheer, no bed is waiting me there,
And sadly I wander on.

No mother, no father is waiting there
For their weary son with pitying care.
They have passed beyond earth's joy and wo,
And now I am waiting alone below!

UNSCHULDIG G'SCHTROFT

BY CHARLES C. MORE, PHILADELPHIA.

Meim Pöp is nix gebrota,
Ich mag macha was ich will.
Wann ich juscht als en bissel schwetz,
Do kreischt er glei: "Sei schtill!"

Geschter Owet war er mol daheem,
Mit ema lahma Bee.
Do haw ich en so Sacha g'frot,
As ich net recht versteh.

Ich haw en g'frot, eb's wohr is
As die Welt uf Rädder geht;
Forwas mer sagt, die Schpring die laaft,
Wann sie doch immer scheit;

Un wu der Wind dann hi' blost,
Un eb er widder kummt;
Eb der Mann im Mond als g'scholta werd,
Wann's nachts so arrig brummt;

Un eb der Schternaschnuppa
Die Schterna niesa macht;

Un was es is as dunnert,
Un eb's 's Knalla is wu kracht;

Un eb der Schtarm dann heem muss,
Weil er sich so arg dummelt,
Un eb er net ah Kinner hot,
Weil er so mächtig brummelt;

Un eb die Fisch beim Schwimma
Net alsemol versaufta;
Eb Esel, wann sie ins Wasser falla,
Noh darch die Ohra schnaufa;

Eb en Warmfenz dann Wärm hot,
Un alle Sei en Ben;
Forwas mer Biera roppa muss,
As doch ken Feddra hen;

Eb der Mann im Mond en Hut a' hot,
Un Iwerrock un Schuh.
Noh hot er mich ins Bett gejagt,
Un ich hab doch nix geduh!

DIE SINGSCHULA IM LAND

BY HON. M. C. HENNINGER, ALLENTOWN, PA.—WRITTEN ABOUT 1872.

Die junga Leit in unsra Zeit
Hen arrig viel Plessier.
Die Meed die danza Dag un Nacht,
Die Buwa trinka Bier.
Es Kartaschpiela macht viel G'schpass,
Un's Flirta mit da Meed.
Des is die Fun for City-Leit,
Die heessa sie first-rate.

For mei Deel, ich geh net mit nei.
Geb mir die Land-Singschul!
Dart geht mer hi' for scheena G'schpass
Un folligt ah der Rule.
Dart singt mer oft en Kerchalied
Un scheena Songs dazu,
Wie Johnny Schmoker, Pat Malloy
Un Yankee Doodledoo.

Dart gehna all die Mannsleit hi',
Die junga awer's menscht.
Die Meed sin ah, bei Cracky, do—
Die wieschta un die schensch.
Unna die wär'n Singschul gar nix wert
Un trucka ah dabei;
En jeder hot sei Aag uf sie—
Do kummt die Music nei.

Es Singa währt net arrig lang;
's is zimlich g'schwind vorbei.
Der Teacher sächt: "Ihr singen gut,
Desmol wart ihr getrei.
Heit iwer'n Woch is widder Schul;
Kummt all bei, wann ihr kennt.
'Ehr' sei dem Vater und dem Sohn,
Des singa mer zum End."

Wann nau sel Lied noch g'sunga is,
 Was gebt's doch dann en Jacht!
 Der Teacher, mit der Geig in Hand,
 Gebt ihua all Gutnacht.
 Die Buwa schpringa noch der Dühr,
 Sie lossa'n schmaler Weg;
 Sie gucken all gar wetters scharf,
 Sin bang 's gebt en Mistake.
 Die Meed duhn all ihr Shawls erscht a';
 Des nemmt en gute Weil.
 Der Weg der is so arrig schmal,
 Sie gehn "in single file."
 Do hen die Buwa all en Chance;
 Mit arrig wenig Lärm
 Froga sie noh die schmärta Meed:
 "Will you accept my arm?"
 Die menschta schpiela gut ihr Kart
 Un gehna ah net letz;
 Doch deel die kriega schee der Säck,
 Sie finna net ihr Plätz.

Die gehna heem mit schwerem Herz
 Un macha net viel G'schpass;
 Da neekschta Dag sin sie so sau'r
 As wie en Essigfass.

's is g'schpassig, dass die junga Leit
 So zamma wolla geh;
 's is awer so, sel's schur genunk,
 Des muss en jedes g'schteh.
 Deel laafa's liebscht da Frolics noh
 Un kratza uf'm Sand.
 For mei Deel, geb mer immer noch
 Die Singschula im Land.

Die Singschula im Land, sag ich,
 Die sin mei greeschte Freed,
 So lang as die noch g'haltu wern,
 Is's mir gar net verleed.
 Un wann ich schterb, verlosst eich druf,
 Dann, werd's der Welt bekannt,
 Dass ich mei Geld un alles geb
 For Singschula im Land.

EN TRIP NOCH FILDELFY UN CANADA

BY "GOTTLIEB BOONASTIEL"

(Concluded.)

Endlich is die Sentapetzer dann nei kumma, un so schee wie des Weibsmensch a'geduh war, hoscht du in dein Lewa nix g'sehna. Sie hot uns of course gekennt un hot Hands g'scheekt ganz rum, awer sie hot ihra Hand zu mir g'howa as wann sie im Deeg gewest wär, un ich hab 'uscht genunk Halt kriegt davun for wissa as ich ebbes fescht hab. Sie hot g'saat sie wär ah "so weal glad to see us because we hailed from the deah old Hawsa-Barrick." Nau, Hasaberg reimt net mit so verflammta Narrheeta, un's hot mich gemahnt as wann mer Wasser trinkt aus'm Wesch-Pitcher un schluckt en Schpula Nähts. Awer glei is der Meik neikumma un mer hen en gute Zeit g'hat. Mer hen vun alta Zeita g'schwetzt en halb Schtun odder so, dann, by gosh, kummt des Luder widder in die Schtub un der Meik war en gewechselter Mann. Er war 'uscht am Lacha, wie sie neikumma is, un sei Maul is zugeklappt wie en Hasafall. Ich hab nochderhand ausg'funna, dass es nimme fashionable is for lacha.

Glei hot die Bell gerunga for's Nachtessa; sie hen g'saat 's wär for Dinner. Ich hab an mei Watch geguckt un's war halwer siwa. Ich hab da Meik g'frog, was des meent, un er hot g'saat, in fashionable Circles deeten sie Brekfeschit essa un elfa, Dinner un sechs un Supper da neekschta Dag. Un der Disch hetscht du schua solla, un da Schteil! Mir wara ganz aus'm Platz.

Ich hab drei Dellervoll Supp hand-running gessa. Es war, by gosh, nix dart as Supp, awer glei sin die guta Sacha a'fanga kumma. Ich hab gebet for'n annerer Maga, awer ich denk net as der Gut Mann owig uns eenige extra Maga runleia hot for so'n alter Narr wie ich. Die Chance vun meim Lewa war vorbei, un eb ich's gewisst hab, haw ich widder mei Fuss in die Fall kriegt. En Blettle-voll geel Schtofft war newa meim Deller

g'schtanna. Ich hab en Leffelvoll ufg'scheppt un bin g'schtärt for's Maul. Der Leffel is anna kumma uf Rigelwegzeit, awer er hot nix gebrocht. Ich hab mei Bart, mei Brusch un so on unnersucht, awer nix g'funna. Der Meik hot a'fanga lacha, awer sei Frah hot'n a'geguckt un die Hasafall is zuganga. Er hot dar-noh expleent, sel wär en fashionable Dish as sie "floating island" heessa deeta—mit annera Warta, "wind-pudding."

"Well, nau!" haw ich g'saat. "Ich hab schun so viel vun dem Schtofft g'heert. Des is was geizige Gemeena ihra Parra fietera, wann die Glieder meh Christadum hen as Gerechtigkeet."

IV.

Noch'm Supper sin ich un der Meik in die Schtub un hen unser Peifa a'g'schteckt. Ich hab glei ausg'funna, dass der Meik weit vun g'sätisfeid is un deet gern widder an der Hasaberg ziega, awer sei Frah erlaabt's net. Ich hab'm g'saat, so schee wie er alles do het, sot er net grummela, awer er hot g'saat:

"Gottlieb, du verschtehst die Sacha net. Ich bin en Bergknabber un bleib eener so lang as ich leb. Mei Frah is en Society-Belle, un wann sie net draus is Calls macha, dann schpringt sie uf der Schtross rum, Geld sammela for wollige Blankets kaafa for die Heida in Afrika, wu die Sun so heess is as sie em die Hoor absengt. Sie is die hälft Zeit net daheem. Ich krieg sie verhaftig alsemol en ganze Woch net zu sehna except am Disch, un noh muss ich so Acht gewa dass ich net fluch, wann sie mer verzehlt vun all denna Sacha, dass ich mei Essa net enjoya kann—sel is, wann mer ebbes zu essa hen. Awer wie will sie ebbes zurischta, wann sie die ganz Zeit uf der Schtross rum hammelt? Ich wünsch als ebmols ich wär drowa am Eilakop, hinnig

'm Hasaberg, dass ich mich 'uscht amol recht satt flucha kennt. Awer do därf ich's net duh. Wann als ihr Freund kumma for'n Ihms essa, dann geht alles so neis her dass es mer verleed. Ich därf net laut lacha. Un essa? Daheem haw ich als'n Schtick Ebbelboi in die Hand genumma un 'n Kaff raus gebissa wie'n Schtiffelzieger. Nau muss ich Boi essa mit der Gawel un in recht kleena Schticklen an sellem. Awer ich bin willens, eeniger Weg zu essa, wann 'uscht ebbes uf'm Disch is, for wann die Company fart is, muss ich "leavin's" fressa for'n ganze Woch, un die mensch Zeit schteh ich am Schank for sel duh. . . . Was denkscht du vun so Chrischtadum, Gottlieb?"

"Well, Meik," haw ich g'saat, "ich dauer dich vun Herza. Du hoscht ewa en Katz im Sack kauft. Wann du net 'm alta Sammy Senta-petzer sei reicher Buh gewest wärscht, dann het sie dich net am Hasaberg ufg'sucht." Iwerdem sin die Weibsleit nei kumma, un unser Geplauder hot g'schtoppt.

V.

Mer hen noch grossa Zeita g'hat eb mer Fildelfy verlossa hen. Die Nacht eb mer heem g'schtärt sin, sin mer in der Theater, un ich hab mich verzärt bis ich krank war. Es war en Nigerschoh, un sie hen en alter grokeppiger Niger dart rum getraktirt as es'n Sin un'n Schand war. Sie hen en verkaaft uf ra Vendu, un der Mann wu'n ei'gebotta hot hot'n g'hackt mit ra Fahrgeeschel, bis er Rohna uf seim schwarza Buckel g'hat hot wie Brotwärscht. Er hot en klee weiss Medel bei sich g'hat, die hot'n lerna die Biwel lesa un hot als mit 'm gebet. Sie hen sie Evi g'heesa. Endlich is die Evi g'shtarwa un in da Himmel ganga. Ja, in da Himmel! Ich hab sie selwer sehna nei'geh, un ich hab 'uscht gewünscht, der Sam Siessholz, wu net an'n Himmel, glaabt, wär bei uns gewest, so dass er mol selwer nei'sehna het kenna. Die Polly hot Rotz un Wasser g'heilt. Sie hot nimme g'heilt g'hat sitter as ich's letscht mol heem kumma bin im Buchs.

Well, wie des Meedli doot war, hen sie widder ag'fanga der alt Mann traktira. Endlich bin ich ufgetschumpt un hab g'saat, wann selle Bisness nau net schtoppa deet, dann deet ich mol selwer'n Hand drin nemma. Eb ich meher saga hab kenna, is'n Kerl mit Soldier-

Kleeder rum kumma un hot g'saat, wann ich mich net dischtera deet, dann deet er mich naus. Ich hab'm g'saat, ich wär der Gottlieb Boonastiel vum Hasaberg, un wann er noch meh wissa wet, set er mit naus in die Alley schteppa. Er hot g'saat, des wär 'uscht en Play, un Niemand deet weh geduh werra; 's wär 'uscht for weisa die die Demokrata in der South als die Schklava getriet hen vor'm Krieg. Sel hot mich widder zu meim Verschtand gebrocht.

Noch'm Schoh sin mer an's Wertshaus for iwer Nacht bleiwa, weil mer der neekscht Marga frih heem schtärta hen wella. Sie hen uns aufg'fahra uf'm Alligator bis mer die Hahna nimme g'heert hen, un darnoh uns 's Bett gewissa. Im eem Eck vun der Schtub war'n Hoischtrick. Ich hab der Niger g'frot, forwas sel wär. Er hot g'saat es wär en "fire-escape"; wann's Wertshaus u'g'fehr Feier fanga deet, dann set ich die Polly an ee End vum Schrick binna, sie nunner lossa, un darnoh hinnanoch krattla. Herrjammer! Denk amol dra: Zeha dausent Fuss am a Hoischtrick nunner krattla im Hem! Die Gedanka hen mich so vergelschert as ich lang net hab schlofa kenna. Wann ah alles recht gewest wär, het ich ennihau net schlofa kenna, weil's Licht uns die ganz Nacht in die Aaga g'scheint hot, as mer schier blind worra is. Mer hen geprowirt for's ausblosa, awer mer hen net kenna, weil's in ra kleena Bottel war; mer hetta 'uscht so gut in der Wind geblosa. Margets sin mer frih abg'schtärt, un bis Owets wara mer widder daheem.

* * *

Froh? Well nau, 's Hinkelfedder-Kisse uf'm alta rota Schockelschtuhl war seilewa net so weech, un Brotwärscht un Buchweezakucha seilewa net so siess. Ich wet hiewer der Polly ihra Theekessel heera singa as die Music vun der beshta Band, un wann ich in meim eegena Bett lei, dann fühl ich as wann ich im Himmel rum fahra deet uf ra Wolk, en Fahna uf'm Hut un en Schtick Lebkucha in jedera Hand.

Die nei-fangled Sacha schtehna mer gar net a'. Ich glaab awer, dass's jeder ebber bezahlt for noch Fildelfy geh, 'uscht for sehna wie en kleine Krott as der Mensch is in dem grossa Feld.

DIE MARY UN IHR HUNDLE

BY "WENDELL KITZMILLER"

Die Mary hot en Hundle g'hat,
Sei Schwanz war karz ge-bobbed;
Un immer wu die Mary war,
War's Hundle nohgedappt.

Die Mary is zum Butcher ganga
For Schteeks un Fleesch vun Sei.
So bal as sie bei'm Butcher war,
War's Hundle ah dabei.

Sel war for'n Hundle gar ken Platz;
Des weiss doch Jedermann.
's war'n Platz for Wärscht, die werra g'macht
Vun—ewa was mer kann.

Dann geht die Mary heem mit Fleesch
Un Schteeks, gemacht aus Sei.
Sie geht allee, for's Hundle war
Jo desmol net dabei.

Sie ruft em laut, sie kreischt un peift,
Un lockt em in da Deicher.
Sie sucht im Haus vum Keller a'
Bis uf der ewerscht Schpeicher.

Sie sucht darch alle Schtub im Haus,
Vum Grund bis an die Ferscht.
Sie finnt es net, for's Hundle war
Im Butcher seina Wärscht!

EDITORIAL DEPARTMENT

A Few Canvassing Experiences

THE publisher of this magazine recently made a few short business-trips with the double or threefold purpose of securing subscribers and canvassers and eliciting frank expressions of opinion of the work we are trying to do. He is happy to say that he secured what seemed to him a fair number of affirmative responses to his quest for subscriptions and promises from a number to try to get new subscribers.

In his efforts he met those who said the magazine did not appeal to them and curtly declined even to look at it—possibly because the very name suggested to them that the magazine could have no merit, for can any good thing come out of Lebanon, East Greenville or Allentown? One man, without even condescending to take a fair look at the different sample copies laid before him, began to dwell on the sins, the weaknesses, the proverbial slowness of the Germans and, tho himself of undeniable Teutonic ancestry, profiting by his knowledge of the vernacular, poured out a tirade against the whole tribe—language, people and all. Some politely glanced over the pages of the magazine, handed it back and excused themselves, saying the magazine did not appeal to them. Happily the results were not all of one type.

For example, a respected county-judge, on looking at the sample copies laid before him, said: "You can make your speech if you want to, but it is not necessary: I want to subscribe." Other parties, who were busy, said they had no time to look at the magazine had all the magazines they wanted, and yet, when they did take time to merely glance over the pages of a single number, placed an order for a year's subscription and promised to secure additional subscribers. Lest the good brethren forget, we would gently remind them of the promise, asking them to go to work soon and get all the subscribers they can. We all recall the familiar expression, "The more the merrier." The ease with which in many cases subscriptions were secured is proof

that people do want the magazine when they realize what it stands for. It takes personal contact, however, to bring about results.

What We Found in Snyder County

In looking about for canvassers we ventured into Snyder, said to be the banner German county of Pennsylvania today. If this is not correct, we want to know. It is said that even the roosters crow in German in this county. A minister said so, at least. Lack of time did not allow a stay for the night and hence prevented our finding out by personal observation what language the roosters use in their morning-greetings. We did find warm friends, however, and saw a typical farming section along the Middlecreek valley.

Incidentally we may state that we heard girls in Snyder sing *Bingo* as the young people of Berks and Montgomery counties have been singing it for a generation. Our students of folklore will confer a great favor if they will tell us how old this song and game are and how this song traveled from Snyder to Montgomery, or *vice versa*.

The Passing of the Dialect

We may also state that we ran across evidence of a fact that we of course all recognize, namely, that we are living in a transition-period and that many families who now understand the Pennsylvania-German dialect, tho perhaps not speaking it, will in the next generation not use or even understand it. We came across fathers who said they could speak the German, but their children could not. Thus the dialect will gradually and certainly become extinct.

While the use of the dialect is decreasing, the interest in the writing of it seems to be increasing. As an evidence of this we quote the following from the Reformed Church Record, of June 27:

We have occasionally published articles in the dialect in this paper. They have been much enjoyed. Recently a friend who appears to admire our way of presenting Pennsylvania-German, urged us strongly to publish a dialect

column regularly. This we could not promise, because it is often a question of time and space; but we agreed to do this occasionally, as circumstances may permit. We therefore publish an article in the dialect this week, and others will follow.

Queries, Requests and a Hint

Kind reader, what is your opinion and experience in this matter? Is the use of the dialect in conversation dying out in your section? Does your local paper publish dialect matter from week to week? Some day we hope to give a paper on the use of the dialect in the periodicals of our State. Any data that our readers can furnish will be greatly appreciated. We shall be pleased to hear from a good many on the subject.

The suggestion made by Prof. Buehrle at last year's meeting of the Pennsylvania-German Society, to gather and arrange an anthology or compendium of the best Pennsylvania-German literature, has not, to our knowledge, been acted upon. We fear the idea, excellent tho it is, will not materialize very speedily. Our pages, however, remain open all the while to the best of this kind which our readers may furnish, as well as to their efforts in metrical translation or original verse, English or German. That the dialect is admirably suited for humorous sketches and stories has been abundantly proved.

It has been tried less for sentimental and serious work, yet we feel sure that in the hands of those thoroly trained to its use it will lend itself almost equally well to this sort of composition. Let contributors please take note of this.

The Benefits of Family-Gatherings

August is pre-eminently the month of family reunions. How much are you doing to revive interest in the history of your ancestry? If you are doing nothing in this direction, you ought to. The study of individuals and families helps to connect us with the past, teaches invaluable lessons and furnishes the best kind of material for the future historian. If your own family-history has not been recorded, gather whatever facts you can, get others to join you in your labors, hold meetings of the *Freundschaft*, and thus create an interest in a fascinating, profitable field of study. Attend family-gatherings as opportunity presents itself—and speak a good word for THE PENNSYLVANIA-GERMAN wherever you can. Such gatherings may furnish the chance for securing a number of new subscribers. Make note of items of interest and report them to us; our readers will be pleased to enjoy with you the good spicy things that are brought out.

Clippings from Current News

A Church's Sesquicentennial

The hundred and fiftieth anniversary of the First Reformed church of East Vincent, Chester county, was duly celebrated June 2. A number of visiting clergymen made addresses.

This old edifice was used as a hospital during the Revolution, and Washington visited the sick and wounded soldiers there. Below the church is a large monument under which twenty-two of the heroes lie buried.

A Lehigh-Countian's Book

Of all the papers read at the Inter-Church Conference in Carnegie Hall, New York, in November, 1905, that of Rev. George U. Wenner, D.D., on Religious Education and the Public School; An American Problem, produced the deepest impression. It has now been published by Bonnell, Silver & Co., of New York, in book-form. Dr. Wenner is a native of Lehigh county and has risen to great eminence in the Lutheran Church.

Big College-Days at Lafayette

The greatest college-day Easton ever saw was June 18, the second day of Lafayette's diamond jubilee. Representatives of thirty-five colleges and preparatory schools marched in procession in the order of their founding, from Harvard, 1636, to Chicago, 1891. The trustees, faculty and alumni of Lafayette brought up the rear. Prof. James McKeen Cattell, Ph.D., of Columbia, spoke on behalf of the alumni, Prof. William Baxter Owen, Ph.D., on the Ideals of Lafayette, and Prof. Hugo Munsterberg, of Harvard, on the Influence of the American College. After the exercises the alumni and friends marched to the middle of the campus in front of McKeen Hall, where Burr McIntosh took a panoramic picture, twelve feet long and sixteen inches high, said to be the largest photograph in the world. On Commencement Day, June 19, honorary degrees were conferred on two Governors, Hughes, of New York, and Stuart, of Pennsylvania.

Historians Fraternize

The Lancaster County Historical Society held its annual outing June 20 at Accomac, on the Susquehanna, where it entertained the Berks County Historical Society. Addresses were made at the dinner, presided over by S. M. Sener, of Lancaster, by Dr. John W. Jordan, Philadelphia, president of the State Federation of Historical Societies, and Luther R. Kelker, the State archivist at Harrisburg.

State Claims Memorial Funds

The Valley Forge Centennial and Memorial Association, which met June 19 for the purpose of dissolution and distributing the balance of \$16,700 in the treasury, was continued indefinitely, because of a controversy about the ownership of the money.

The Valley Forge Park Commission has made formal demand for all the money on hand, claiming that this rightfully belongs to it, as the Washington Headquarters at Valley Forge are no longer in possession of the Association.

The proposition was met with scorn and reply was given that, since the Commission had acquired the headquarters by right of eminent domain and paid the Association \$18,000, it was not clear how the Commission figured in the ownership of the money. The question will probably be decided by the courts.

Discovery of a Mysterious Cave

On the farm of the Hallman Sand Company near Latshaw's mill, Berks county, workmen excavating for a road have discovered an empty cave, ten feet high and eighty feet long, lined with solid blue rock, mostly smooth.

The appearance of the sides leads to the belief that the cave was enlarged. It is supposed that it was explored more than a century ago, for the oldest residents appear to know nothing about it. Woods, now cut down, formerly surrounded the entrance, which is along a steep hill.

Family-Reunions Again in Order

The descendants of Franklin Butz held their twelfth annual gathering, June 16, at the home of Charles Tice in East Texas, Lehigh county. Of the twelve children of Franklin Butz two, Jonathan and Franklin, died last year, but the ten survivors, whose ages range from 58 to 76 years, were present along with three later generations, numbering 121 persons in all.

The Fenicle family held its ninth reunion, June 22, at Central Park, Rittersville, near Allentown; 123 members with many friends were present. Specially honored guests were Henry Fenicle and wife, of South Dakota.

The Baer Family Association has taken steps to secure incorporation and will hold this year's reunion in Kutztown Park August 3. The Boyer family will reassemble at the same place September 2. The Knauss family has voted not to have a reunion this year.

A "Saengerpreis" for Allentown

The fourth annual Sngerfest of the Federation of German Singers of Pennsylvania was held at Wilkes-Barre June 9 and 10, following immediately after the State convention of the German-American Alliance. Societies from Scranton, Altoona, Reading, Tamaqua, Lehigh, Allentown, Easton, Bethlehem, Hazleton and Wilkes-Barre took part in the prize-singing. The second prize was awarded to the Lehigh Sngerbund, of Allentown, whose president, John Graefflin, was also elected president of the Federation.

Commencement at Muhlenberg

The fortieth commencement of Muhlenberg College, Allentown, was held June 20, with a graduating class of sixteen young men. The Latin salutatory was spoken by Willis F. Deibert, of Schnecksville, the valedictory by Edward T. Horn, Jr., of Reading. Russell C. Mauch, of Hellertown, delivered the German oration, speaking forcefully of the patriotism of the Pennsylvania-Germans. The speaker made a decided hit when he said that the Pennsylvania-Germans are but little to blame for the evil conditions of our political life, and that the hateful English word *graft* has no counterpart in German. Much enthusiasm was aroused when President Haas announced a contribution of \$40,000 to the endowment-fund, made by ex-Mayor Schieren, of Brooklyn.

OBITUARIES

DR. CHARLES J. SCHULZE, the oldest practicing physician in Berks county, died at Reading June 16, aged 89. He was born in Germany, educated in that country, and came to America in 1853.

DR. H. E. MUHLENBERG, a well-known physician and ex-mayor of Lancaster, died there June 17, aged 57. He graduated from the University of Pennsylvania in 1871 and served five years in the hospitals of the U. S. marine. He was a descendant of Henry Melchior Muhlenberg, and a nephew of Gen. Peter Muhlenberg, of Revolutionary fame.

COL. JACOB D. LACIAR, postmaster of Wilkes-Barre, Pa., died there June 24, after a brief illness. He was born near Bethlehem August 31, 1839, as a son of Jacob Henry Lacier, Jr., who had immigrated from Lorraine about 1820. He entered the Federal service Aug. 15, 1862, as second lieutenant of Co. F, Hundred-Thirty-second regiment of Pennsylvania, and served until the close of the war. He took part in a number of battles, was wounded at Antietam and Fredericksburg and advanced to the rank of colonel. After the war he continued the publication of the Mauch Chunk Gazette until the destruction of his printing plant by fire in 1868; later he held editorial positions on the Scranton Republican and Wilkes-Barre Record. He began journalistic work as a boy and always fought strenuously for high national principles. As postmaster he worked hard for the improvement of the service and instituted important reforms.—N.

Chat with Correspondents

A "Dutchman" Among the Ozarks

From far-off Arkansas, like "a voice crying in the wilderness," as it were, came these refreshing words, introducing some genealogical notes and queries also published in this issue:

I don't suppose it is often that you hear from Arkansas, and perhaps less often that a subscriber takes up his haunt in these rugged Ozarks. This is a hard place for a "Dutchman" and one of the few remote corners of the country into which he has not penetrated in more than isolated instances. I have made up my mind that if I find one—a fellow in misfortune—I will make him subscribe to THE PENNSYLVANIA-GERMAN. Anything like a magazine meets as little use here as a silken waistcoat in Uganda, and since my immigration hither, where reading is so rare, I have learned to appreciate better what comes into my log-cabin. I have read your interesting periodical with such avidity that even the ads are half committed to memory. Not that I love Arkansas less, but civilization more.

We try to imagine, though we can not rightly conceive, the conditions that surround you, Brother E., so far as literary mind-food is concerned. But surely they have not dried up the fountain of your humor. You are fortunate still in having this best of magazines with you to cheer your loneliness. You appreciate it much more than many of our people in "civilized" regions, where magazines, and good ones too, are plenteous as blackberries. For

your sake as well as ours we sincerely wish you may find quite a number of fellows in misfortune. Your breezy letter leads us to dream of the day when THE PENNSYLVANIA-GERMAN shall follow his namesakes into every nook and corner of the world, even to Uganda itself.

What is the English for "Dengelstock"?

For a long time I have been trying to find an English name for what the Pennsylvania-Germans call *Dengelstock*—the little iron instrument on which they hammer the edge of their broad German scythes to sharpen them. Usually I carry a sample to show people who ought to know, but as yet I have heard only two names, *scythe-anvil* and *attenuator*. Is there no other?

T. K. H.

Scythe-anvil is the only English name we ever heard applied to the article in question. This name seems quite proper, as it is a sort of anvil on which to hammer a scythe. *Attenuator* is Latin and would apply better to the *Dengelhammer*, since it is this that attenuates or thins the edge of the scythe, while the anvil remains passive. Taking that much-meaning word *stock* according to Webster's third definition, "something fixed or solid, a firm support, a post," it would seem quite proper to use it in this connection, calling the *Dengelstock* a *scythe-stock* or *hammering-stock*. We are ready to hear further remarks on the question.

Genealogical Notes and Queries

This department is open to all our subscribers. Contributors will please state their questions and information as clearly and briefly as possible, being particularly careful in writing names and dates. For the benefit of readers generally it is desired that answers to the questions under this head be addressed to the editor of this magazine.

XXVI

What of Henry Oswald and the Everetts?

May I ask for information about the descendants of Henry Oswald, who came to this country in 1732 or 1735 and located as one of the very first settlers in what is now Lynn township, Lehigh county?

I have gathered perhaps the greater part of the accessible information concerning the descendants of his eldest son, Daniel, and have succeeded in tracing many of those of his second son, Jacob. Of his third son, Henry, and his descendants I have little or no knowledge. I shall therefore be glad to receive any facts about them and incorporate them in the family-history on which I have been at work for several years and which I hope to publish ere long. I shall be obliged to any one who will help me to increase my genealogical data.

May I ask also for information about the Everetts of Lynn township? Although I have ascertained that they are of New England origin, I would like to know whether the name is also originally German.

REV. CHARLES E. OSWALD,

Trinity Chapel, West 25th St., New York.

XXVII

Williams, Boone, Thomas

Duncan Williams, also known as Dirck or Dunk Williams, or Williamson, had a grant of land, 1660, on the east side of the Schuylkill from the mouth up. He finally settled at Bensalem in 1667. Dunk's Ferry was named after him. He died in 1699 and was buried in the Johnson burial-ground at Bensalem. His descendants have been distinguished. His son William died in 1722, leaving a widow and five sons: Jacob, Abraham, John, William, Peter.

(From "Literary Era," Philadelphia, April, 1901.)

I should like to know his nationality and whence he came, also who his descendants were and whither they went. I am descended from one Jacob Williams, who had a brother John, son of Mark Williams, and I will appreciate any information about the Williamses.

In an answer to Query No. VI, in your issue of October, 1906, it is said that Daniel Boone was a son of George Boone, the immigrant who married Mary Morgan, and a brother to Squire Boone. According to my notes, Daniel was the son of Squire, son of George Boone, who landed at Philadelphia with his nine sons and two daughters, October 10, 1717. Squire, son of George Boone, married at Gwynedd Meeting, July 23, 1720, Sarah, daughter of Edward Morgan, and had nine children: Sarah, 1724; Israel, 1726; Samuel, 1728; Jonathan, 1730; Elizabeth, 1732; Daniel, the explorer, 1734; Mary, 1736; George, 1739, and Edward, 1740. Daniel married in 1755 Rebecca Bryan and had these children: James, Israel, Daniel, Nathan, Susan, Jemima, Lavinia and Rebecca. I should be pleased to have these data corrected, if they be in error.

My grandfather, John Thomas, born in Indiana or Pennsylvania, in Warren county, in May, 1815, of Welsh descent, claimed to be third cousin to Daniel Boone, through descent from Boone's aunt, of North Carolina. Can anyone give me any information about Thomas's relation to Boone, or any facts about the Thomas family?

GEORGE THOMAS EDSON.

Dennard, Ark.

XXVIII

The Shull Family

A reference to Elias Shull in the March instalment of "Myles Loring" suggests some genealogical facts with reference to the Shull family which may prove of interest. My great-grandfather was Elias Shull, of Tinicum

township, Bucks county, and afterwards of Lower Mount Bethel township, Northampton county, Pennsylvania. His father was Peter Scholl, who immigrated to this country in 1739, settling in Bucks county, where he was naturalized in 1749. He held property in Milford township and died about the time of the Revolution. He had three sons: Elias, Philip and Peter. Philip died in 1783, leaving about two hundred acres in Milford township, together with a saw-and-grist mill. He left minor children, Elias and Peter. Elias moved to Northampton county after 1790, where many of his descendants are to be found. He had a son, a grandson and a great-grandson named Elias. Philip Shull was a member of Captain Henry Huber's company of Associators of Milford township; Peter was a lieutenant of the militia; Elias served under Colonel Lacy and was under General Greene in South Carolina, according to family-tradition. There seems to be, however, no available record of either service of said Elias, although the absence of name from the tax-lists of Bucks county for the years 1781 and 1782 might indicate his absence from the county, probably on military duty.

I would be pleased to have any data with reference to the Scholl or, as Americanized, Shull family which any of your subscribers may possess.

EZRA M. KUHN.

Dayton, O.

XXIX

What of Andrew Fichthorn?

I wish to secure data respecting the ancestry, birth, marriage, death and burial of Andrew Fichthorn, a resident of Berks county, Pa., married to Maria Katherine Spayd. Among his children were: Andrew Spayd, 1804-1858; Michael, who lived and died in Lewisburg, Pa., and Benjamin, who lived in Berne, Indiana.

MRS. FRANK OENSELAGER.

272 Briggs St., Harrisburg, Pa.

Our Book-Table

Any book or pamphlet reviewed in these columns will be sent to any address by the Publisher of The Pennsylvania-German on receipt of the published price. Postage must be added when it is mentioned separately. Any other book wanted by our readers may be ordered through us at the publisher's price. Inquiries will be promptly and cheerfully answered.

Bulletin of the University of South Carolina.

Catalog 1906-7. Issued quarterly. No. IX. April 1907. Columbia, S. C.

The South Carolina College was chartered by the General Assembly in 1801 and opened to the youth of the State Jan. 10, 1805. During the Civil War it was used as a hospital by the Confederates, but in 1866 it was reopened under an amended charter as the University of South Carolina. In 1878 it was divided into two branches: South Carolina College, at Columbia, and Clifton College, at Orangeburg. The former was reopened in 1880 as South Carolina

College of Agriculture and Mechanics, and in 1887 again became the State University. In October 1888 it was opened with a president, twenty professors and seven instructors in six departments. These in 1890 were cut down to four: classics, literature, sciences and law. In 1894 teachers' courses were added and young women admitted to all the courses. The centennial of the college was celebrated Jan. 8-10, 1905. In 1906 the institution was again reorganized with four schools: arts, sciences, teaching and law. The catalog before us contains eight fine views of the college campus and buildings.

German Religious Life in Colonial Times. By Lucy Forney Bittinger. Philadelphia and London. J. B. Lippincott Co. 145 pages 12mo.

In her foreword the author of this book states that it deals with much the same subject as her earlier work, *The Germans in Colonial Times*, but is specifically confined to the religious life of the same period and people. In the title she has preferred the term "Religious Life" to "Church Life," because the latter might be understood as applying only to the three tolerated confessions, Lutheran, Reformed and Catholic, which were usually spoken of as "churches," while the other denominations were generally known as "sects."

The book is divided into six chapters: Religious Conditions in Germany, The Separatists, The Church-People, The Moravians, The Methodists and The German Churches during the Revolution. To these are added a Conclusion and an Index. The book is written in a simple and attractive style and bears evidence throughout that the author has given great

care to gathering, sifting and arranging her material. We recommend it specially to those who wish to obtain, in a limited time, a fair general knowledge of the religious character and doings of our forefathers from the time of their first coming over to the close of the Revolution.

Transactions of the Historical Society of Berks County. Volume II, No. 2. Embracing Papers Contributed during the Year 1906. 78 pages, small octavo.

This pamphlet contains an address of the president of the Society, delivered March 13, 1906; obituary sketches with portraits of Dr. D. Heber Plank and John D. Missimer; Indian Massacres in Berks County and the Story of Regina the Indian Captive, by Rev. J. W. Early; Early History of the Reformed Church in Reading, by Daniel Miller; The Caves of Richmond and Perry Townships, Berks County, by William J. Dietrich; A Visit to Reading, England, by Rev. William E. Henkell; also minutes of meetings and treasurer's report.

Calendar of Pennsylvania History

JUNE, 1907

1. First primary elections under new State law.

3. First session of State Supreme Court in new Capitol.—Jefferson Medical College graduates 126 young physicians.

4. State Board of Agriculture opens spring-meeting at Allentown.—48th State encampment of the G. A. R. at Easton.

5. Col. William J. Harvey, prominent coal-operator, dies at Wilkes-Barre.

6. Republican State convention at Harrisburg nominates John O. Sheatz as State treasurer and recommends Senator P. C. Knox as presidential candidate.

7. Experts' report on Capitol trimmings brings overwhelming proof of fraud.—Fifty-fifth annual meeting of Progressive Friends at Kennett Square.

8. State meeting of German-American Alliance at Wilkes-Barre.

9-10. Sngerfest of Federated German Singers at Wilkes-Barre.—Socialist State convention nominates Samuel Clark as State treasurer.—Dr. William F. Detweiler, oldest practicing physician in the State, dies at Heltown.

10. Twentieth annual meeting of State Forestry Association near Jenkintown.

11. Gov. Stuart vetoes soldiers' pension-bill.—Six-County Farmers' Association meets in Mahanoy City.—State convention of Universalists at Reading.—58th annual State Council of I. O. R. M. at Lancaster.

12. Suit filed in Federal Court at Philadelphia to prevent further unlawful combinations of hard-coal companies.—Dr. Charles E. Cad-

walader, of Philadelphia, dies in London.—Snow near Cresson.

12-13. West Pittston celebrates golden jubilee.

13. Seventy-first Commencement of Franklin and Marshall College, Lancaster.

14. New York Audit Co. reports to Capitol Commission, showing gross overcharges.—Destructive cloudburst at McKeesport, slight snowfall in central Pennsylvania.—Death of C. Wesley Thomas, collector of the port at Philadelphia.

17. State camp of Sons of Veterans in Scranton.—Dr. H. E. Muhlenberg, physician, dies at Lancaster.

17-19. Diamond jubilee of Lafayette College, Easton.

18. National Association of State-Bank Supervisors opens in Philadelphia.—Thirtieth annual meeting of State Pharmaceutical Association at Bedford.—Fatal explosion in powder factory at Sinnemahoning.—Hundred fifty-first Commencement of the University of Pa.

21. Ex.-Gov. Pennypacker testifies before Capitol Commission.—Tenth annual meeting of Four-County Firemen's Association in Easton.

24. 5000 Germans celebrate a Sngerfest in Washington Park, Philadelphia.

25. Thirteenth annual meeting of State Bar Association at Bedford Springs.

26. Democratic State convention at Harrisburg nominates John G. Harman as State treasurer.

28. Capitol investigation closes with full proof of fraud and official declaration of graft.

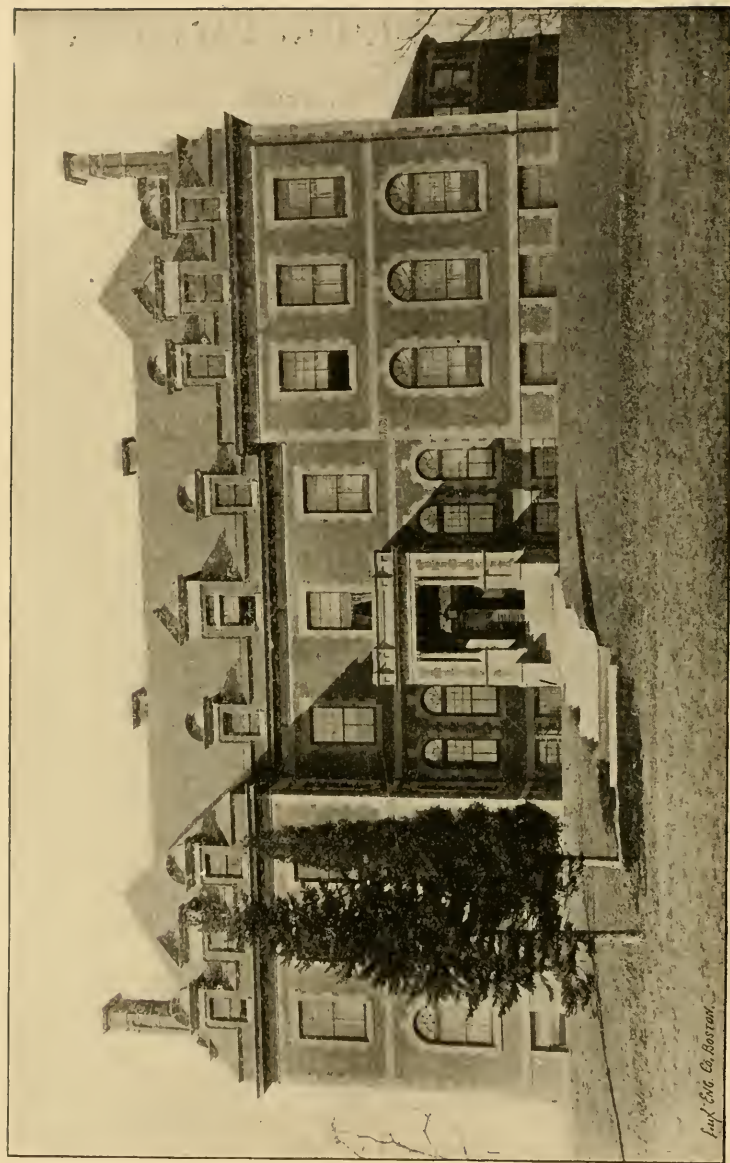
29. Skating carnival at Chester after making a "city beautiful."

The Pennsylvania-German

SEPTEMBER, 1907

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THEOLOGICAL SEMINARY OF THE LUTHERAN GENERAL SYNOD, GETTYSBURG, PA.
Recitation Hall. Founded 1836. Rev. J. A. Singmaster, D.D., President.

Engl. & Co. Boston

The Pennsylvania-German

Vol. VIII

SEPTEMBER, 1907

No. 9

The Pennsylvania-German in His Relation to Education

A Symposium of Historical and Descriptive Articles

EDITED BY PROF. L. S. SHIMMELL, PH.D., HARRISBURG, PA.

Lutheran Secondary Schools and Colleges

BY REV. FREDERIC G. GOTWALD, D.D., GENERAL SECRETARY, BOARD OF EDUCATION OF
LUTHERAN GENERAL SYNOD.

Reasons for Educational Inactivity

IT must be kept in mind that the first German settlers in Pennsylvania were not Lutherans. Hence an investigation into our subject will find very little material indeed during the first half century of the German occupation of Pennsylvania. And even during the second half, materials are meager and educational efforts are not extensive. The first full college established by the Lutherans in this country was not established until 1832, and these preliminary remarks are made so as to explain, in a general way, this educational inactivity for the first century of any considerable Lutheran population in Pennsylvania. We find that as a further explanation of this record of a century, several important facts should be kept in mind. There was, first of all, the severe poverty of the Lutheran immigrants who first came. Many of them were "Redemptioners." There was, then, the great disadvantage of being badly scattered in location and occupied by the strenuous efforts of the pioneers. In addition, there was the disadvantage of the foreign language, making it doubly difficult to conduct any educational work. Furthermore, there were the distractions of the French and Indian War and the Revolution. So that the first century was well occupied with

acquiring homes, organizing churches and elementary schools, acquiring another language, extending and protecting the frontiers of the white man's settlements, supporting and conducting the Revolutionary struggle for the establishment of a permanent government, and doing all of those other necessary things which are the slow and costly steps in the process of effecting a great racial movement.

Another consideration is to be found in the fact that, for the greater part of this time, the pastors and parochial teachers were largely furnished and qualified by the friends who remained in the fatherland. Hence the immediate necessity of developing spiritual and intellectual leaders did not compel them to develop their educational system at this early period. Besides, the colleges of other settlers, who had the advantages of a much longer residence in the new country, were being established, and afforded opportunities for the particularly ambitious children of the German settlers.

But notwithstanding all of these considerations, it can not but be felt that the Lutheran Church suffered much from this long delayed forward step in the establishment of secondary schools and colleges on the part of the fathers. Un-

doubtedly great opportunities and advantages were lost which have never been recovered. Undoubtedly much strength was dissipated through lack of leadership and organization, which has never been regained. And yet we should not criticise the good fathers unjustly. Hence it might be in order to mention a few of the efforts toward educational advancement which were made, especially during the latter part of the eighteenth century.

Educational Labors of Father Muhlenberg

When, in 1743, Henry Melchior Muhlenberg entered upon his pastoral work in Philadelphia, Providence and New Hanover, he at once founded parochial schools, teaching both German and English. As to the condition of the people at this time, he says: "I requested the congregation to send me here the older children, as I intend to go about among the three congregations, remaining in each successively one week. It does not look very promising to see youths of 17, 18, 19, 20 years of age appear with the A B C-book, yet I rejoice in seeing the desire to learn something. Singing has also totally died out among the young people." And so throughout his wonderful career as patriarch, organizer and spiritual general in the Lutheran Church of the eighteenth century in this country, this great man always combined the educational with the spiritual, and always emphasized the importance of the school as well as the Church. Of these numerous "church-schools" another has written.*

In 1754 he very heartily encouraged the efforts of the English "Society for Propagating Christian Knowledge" in establishing their schools throughout Pennsylvania. In this work Lutherans and Reformed united, and thus the so-called "charity-schools" were established in 1755 at Providence, New Hanover, Vincent, Reading, Tulpehocken, Lancaster, York and other places. Rev. Michael Schlatter was appointed inspector at a salary of £100 sterling. The intention of these schools was "to instruct the youth in the English language and the

common principles of the Christian religion and morality. The schoolmasters must understand both languages, German and English, and the proper persons must be found in the province." Although many of the German population did not take kindly to these charity-schools, they were heartily endorsed and supported by Muhlenberg and other Lutheran leaders. But we hear no more of these schools after 1763.

Muhlenberg also had in mind, for a long time (1750-1760), the establishment of an orphanage and place for the preparation of young men for the ministerial office. Speaking later (1775) of the desirability of a practical training-school for catechists and ministers in South Carolina, he used these words:

Oh, what an advantage and consolation an institute would be, where catechists could be prepared and made willing during weekdays to keep school, and on Sundays and Church festivals to deliver suitable sermons! There would be no need to trouble these young men four years to study foreign languages. It would be quite sufficient if they were gifted with an average amount of good common sense, had a compendious knowledge of the essentials of theology, in addition to personal experience of the saving truth,—if they could make a decent use of the pen—had command of their mother-tongue and the English; were also, to some extent, masters of the rudiments of Latin; of robust bodily frame, able to endure all sorts of vicissitudes and weather; and above all, if they were endowed with hearts sincerely loving the Savior, His lambs and sheep.

These were his ideals, and to realize them were his constant efforts. Similar efforts were also made by the Lutheran settlers in western Pennsylvania. The first schoolhouse in that part of the State was built by them in Westmoreland county in 1770, with Balthasar Myer as their influential teacher. Another such character was Johannes Stauch in western Virginia.

Rev. Kunze's Efforts—Franklin College

Muhlenberg's plans were continued by the learned Kunze, "the plan of the latter being very comprehensive, as he laid the foundation in what was to have been a Lutheran college in Philadelphia, and which was in existence from 1773 to 1778. It was followed by the establishment of a German department in the University of Pennsylvania, under Dr.

* See article on German Lutheran "Church-Schools" by Rev. J. W. Early in *The Pennsylvania-German* for August, 1907.—Ed.

Kunze from 1780 to 1784 and, after his removal to New York, under Dr. Helmuth. One of the inducements that called Dr. Kunze to New York was the prospect of a similar department in Columbia College, which would also comprehend a professorship of theology that he was to fill. The year in which Dr. Kunze went to New York, Revs. J. N. Kurtz, president, C. E. Schultze, secretary, and H. E. Muhlenberg, a member, were elected from the Lutheran Ministerium as trustees of Dickinson College (Methodist), Carlisle, Pa. At this time also (1784) an effort was made by the Dickinson trustees to secure the co-operation and contributions of the Ministerium, but it failed of results.

The next active step toward the foundation of a college was that taken by the Lutherans and Reformed in the organization of Franklin College at Lancaster. The act of incorporation of 1787 provided that the board of trustees should consist of 15 Lutherans, 15 Reformed and 15 from other churches.

Among the first Lutheran trustees were Drs. Helmuth and H. E. Muhlenberg, Revs. Kurtz, Schultze, Van Buskirk, Herbst, Melsheimer and General Peter Muhlenberg. The president was to be chosen alternately from the Lutheran and Reformed Churches. The purpose of the institution was stated as "to promote accurate knowledge of the German and English languages; also of the learned languages; of mathematics, moral and natural history, divinity, and also such other branches of literature as will tend to make men good and useful citizens."

The first president was Dr. Henry Ernst Muhlenberg. His inaugural, June 6, 1787, most forcibly shows the value of Christian ideals in education. His text was, "Bring them up in the nurture and admonition of the Lord," and he asserted that the religious instruction was to be the main object to be kept in view in all of the instructions. Another distinguished Lutheran in the faculty was Rev. F. V. Melsheimer, sometimes called the Father of American Entomology, who had the department of Greek, Latin and German. There were

112 students in the English department alone during the first year. Unfortunately the financial management was such that we find that it soon degenerated into little more than a local academy, until, in 1850, funds accruing from the sales of lands (10,000 acres) in western Pennsylvania, which had been given by the State, put the institution upon a stronger financial basis. The Lutherans' share (over \$17,000) was now transferred to found the Franklin professorship in the Lutheran College at Gettysburg. The Lutheran trustees were also transferred to the board at Gettysburg, increasing the number to thirty-six. This Franklin chair was filled from 1850 to 1883 by nominees of the Ministerium of Pennsylvania, the body which had had part in the organization of Franklin College in 1787.

Unsuccessful Plans for Hartwick Seminary

One of the founders of the Lutheran Ministerium of Pennsylvania (1748) was Rev. John Christopher Hartwig, who landed at Philadelphia in 1747, and at once became associated with Muhlenberg. Although Hartwig's pastoral labors were largely in New York State along the Hudson, yet he always retained his connection with the Ministerium of Pennsylvania and his close relations with Muhlenberg and the other leaders of the Lutheran Church in Pennsylvania. Our interest in this remarkable character is due to the fact that, through his will, he bequeathed a large tract of land, consisting of 21,000 acres, in Otsego county, New York, with which to found an institution for educating pastors and missionaries to the Indians. He died July 16, 1796, and named Drs. Kunze and Helmuth as directors of the proposed institution. Dr. Helmuth declining to serve, Dr. Kunze arranged for the opening of the seminary in 1797. Thus was founded *the first distinctively Lutheran educational institution in this country*. It consisted of the academic, classical and theological courses. The location was finally fixed in 1812, when the buildings were begun. In 1815, Dr. E. L. Hazelius (from Pennsylvania) became principal and professor in theology, with John A. Quitman, afterwards

Governor of Mississippi, as his assistant. Dr. Kunze prepared an elaborate plan which he sent to Halle for consideration, and also laid before President Washington. But, unfortunately, these large plans for Hartwick Seminary were never realized. Much of the valuable land was lost through mismanagement, and the institution to-day has the limited amount of only \$60,000 of productive endowments, of which amount Hartwig's bequest is \$20,000. Its property is also worth \$50,000. It now maintains an academic course and a theological course. The teachers in this historic institution have been almost invariably of German blood. Among such names we would mention Hazelius, Miller, Stroebel, Hiller, Sternberg, Kistler, Piecher and Traver.

During this period much private instruction and preparation for the ministry was given by many of the older and abler pastors. Drs. Helmuth, Schmidt, Geissenhainer, Sr., H. E. Muhlenberg, Endress, Goering, Lochman and J. G. Schmucker were eminent as private theological instructors. The Ministerium frequently designated pastors who were to be regarded as official theological preceptors. A little later, Drs. D. F. Schaeffer, of Frederick, Md., and S. S. Schmucker, of New Market, Va., also appeared.

This brings us to the first decade of the nineteenth century. At this time, the young people of the Lutheran Church were in attendance at the denominational and other colleges, which had already come into existence. Columbia College, New York; the University of Pennsylvania; Dickinson College, Carlisle; Jefferson College, Canonsburg, and other institutions now had students and graduates in the Lutheran Church and her ministry. The Presbyterian Theological Seminary was established in 1812 at Princeton, N. J., and soon had Lutheran candidates among its students. The most distinguished of these was S. S. Schmucker, who was graduated in 1820. As before stated, he at once, in his first charge at New Market, Va., became a preceptor for a number of candidates for the ministry. In 1822, he prepared the

"Formula for the Government and Discipline of the Lutheran Church" for the Synod of Maryland and Virginia, which Formula was afterward adopted by the General Synod and determined the organization and administration of its congregations and Synods, and indirectly had a far-reaching effect upon the Lutheran educational and missionary propaganda in this country.

Union of Four Lutheran Synods

At this time, the movement toward organization and concentration of the Lutheran interests in this country was being considered. In 1818 the Ministerium of Pennsylvania resolved that "in its judgment it would be well if the different Evangelical Lutheran Synods in the United States were to enter, in some way or other, in true union with one another," and appointed its officers to correspond with the other two Synods (New York and North Carolina) on the subject. In 1819 a preliminary plan to this end was adopted by the Ministerium at Baltimore by a vote of 40 to 8. The convention to adopt a constitution was then held at Hagerstown, Md., October 22, 1820. At this meeting there were four Synods represented, with 11 clerical and 4 lay delegates, eight from Pennsylvania and seven from other Synods. The constitution then adopted was later adopted by the Ministerium by an overwhelming vote of 67 to 6.

The thoroughly German character of this historic convention in 1820 clearly appears from the names of those who composed it. From the Synod of Pennsylvania came Drs. Lochman (Geo.), Geissenhainer, Endress, Schmucker (J. G.) and Muhlenberg (H. A.), and Messrs. Christian Kunkel, William Hentzel and Peter Strickler. From the Synod of New York, Drs. Mayer and Schaeffer (F. C.), and from the Synod of Maryland and Virginia, Drs. Kurtz (J. D.), Schaeffer (D. F.) and Mr. G. Schryock.

The Theological Seminary at Gettysburg

All of this is recited because of its incalculable influence on the later educational developments among the Lutherans in this country. For one of the first



PENNSYLVANIA COLLEGE, GETTYSBURG, PA., RECITATION BUILDING

Founded 1832. Rev. S. G. Hefelbower, D.D., President.

acts of the newly organized body was to found a theological institution, when, at its third session in 1825, it resolved "to begin forthwith, in the name of the Triune God, and in humble dependence on His aid, the establishment of a theological seminary. In this seminary shall be taught, in the English and German languages, the fundamental doctrines of the Sacred Scriptures, as contained in the Augsburg Confession." Dr. S. S. Schmucker was made its first professor, and continued in this position until 1864. Throughout his career he was a most prominent leader in educational matters, both as a teacher, author and organizer, in both his own church and throughout the entire country.

Other Pennsylvania-German professors have been Hazelius, Schmidt, Hay, Krauth, Schaeffer (C. F.), Valentine, Baugher, Stork, Wolf, Richard, Billheimer, Singmaster, Kuhlman and Coover.

This theological seminary now has as-

sets of over \$400,000, and has graduated over 1000 ministers and missionaries. Its chief benefactor has been Mr. Henry Singmaster, a Pennsylvania-German.

The institution at once developed the need of a collegiate institution for the proper preparation of candidates for the ministry. The Seminary had been located at Gettysburg on account of its accessibility and because of a bonus (\$7000) given by that town (in competition with Hagerstown and Carlisle), and thus the first Lutheran college was organized in the same place. Perhaps it should be stated in explanation of the fact that both of these institutions were located west of the Susquehanna, and thus west of the Lutheran stronghold, at that time, in this country, that the Ministerium of Pennsylvania had withdrawn from the General Synod in 1823, and thus had no part in the locating of these institutions. Otherwise, it is probable that this collegiate and theological center would have been located in some Lutheran center east of the Susquehanna.

We now come to the real beginnings of the first Lutheran college in this country, launched by Pennsylvania-Germans. The seminary having been started in 1826, it was soon found that a large number of the students were deficient in preparation. "Accordingly, one of the first class, David Jacobs, a graduate of Jefferson College, Canonsburg, Pa. was asked to open a gymnasium or academy. This he did with two pupils, June 25, 1827. But before the teacher who had begun the work could participate in the opening of a college, he had fallen in November, 1830, at the age of 25, a sacrifice to his zeal and devotion to the cause." His brother, Michael Jacobs, D.D., was a beloved and scholarly teacher in the gymnasium and college from 1829 to 1871. The beginning of the college was certainly a day of small things. This so-called academy was opened, as we have stated, June 25, 1827. The building had been previously erected by means of an appropriation of \$2000 made by the Legislature. In 1829, a scientific department was added. The course of study in the "Gettysburg Academy" was arranged for five years, beginning with the study of the Latin and Greek languages, its three-year course being about parallel with the Freshman year of the college course. In September, 1829, the building which they had been using was sold by the sheriff and purchased, in trust, by Professor Schmucker and others for educational purposes, they agreeing with the citizens to form "an association for the establishment of a classic and scientific department in subservience to the objects of the theological seminary at Gettysburg, and for the purchase of the Adams County Academy." Thus the institution was bought and placed under the care of the stockholders of this association. The original stock consisted of \$1100 at \$50 per share. The stockholders were all Lutheran clergymen, and their names should be cherished as the founders of what proved to be *the first Lutheran College in America*: S. S. Schmucker, John Herbst, H. G. Stecher, J. G. Schmucker, C. F. Heyer, John Ruthrauff, Jacob Criggler, Emanuel Kel-

ler, Jacob Martin, J. W. Heim, Benjamin Kurtz, David F. Schaeffer, John G. Morris, Abraham Reck, Dr. Fr. Schaeffer, Michael Meyerhoeffer, Jacob Medtart, Lewis Eichelberger, C. Philip Krauth, W. G. Ernst, Daniel Gottwald and Charles F. Schaeffer.

The Origin of Pennsylvania College

Rev. David Jacobs having died in 1830, Rev. H. L. Baugher, a graduate of Dickinson College, took charge in April, 1831. In the fall of 1831, under the leadership of Professor Schmucker, of the seminary, a meeting of prominent citizens was held to consider the question of the enlargement of the gymnasium into a college. Plans were approved and a committee "appointed to visit Harrisburg and secure a charter for the new institution." Professor Schmucker spent several weeks at Harrisburg in making plans for the measure, and delivered an address before the Legislature on "The Eminent Character and Services of the Germans in Pennsylvania, and their Claims for Recognition by the Legislature." The charter was granted April 7, 1832, and signed by a good Pennsylvania-German, Governor Wolf. It was compiled by Professor Schmucker from similar charters, and was written by him in the side room of the Senate. The charter specified that there *must always* be a German professorship, an unusual provision for that day! Arrangements were now made for the organization of the college, July 4, 1832. Trustees were elected and the following faculty chosen: Rev. M. Jacobs was made professor of mathematics and physical sciences; Rev. H. L. Baugher, of Greek language and belles lettres. Professors Schmucker and Hazelius consented temporarily and gratuitously to assist in other branches, and Rev. J. A. Marsden was made professor of mineralogy and botany. The usual college course of four years was adopted, with a preparatory course of three years. The college was opened November 7, 1832. Dr. Hazelius retained his position for only one year, and then removed to South Carolina and was succeeded, both in the seminary and college, by Rev. C. P. Krauth.

At once the young institution felt the great need of increased income. The increased number of students required new buildings, and a larger faculty. Hence Professor Schmucker, who was practically acting president at this time, again went to Harrisburg and vigorously urged the claims of this Lutheran college before the Legislature. Dickinson, Washington, Jefferson, Allegheny and Lafayette were also urging similar claims. Thus the contest was most spirited. By the aid of many friends, and particularly of Hon. Thaddeus Stevens, an appropriation of \$3,000 a year for five years was granted, to begin June, 1834. Mr. Stevens was a resident of Gettysburg and was a trustee of the college from 1834 until his death in 1868. With the financial encouragement thus afforded, it was determined to enlarge the faculty and elect a president. Professor C. P. Krauth was then chosen first president of Pennsylvania College at the spring meeting of the trustees in 1834. He was president until 1850. Professor H. L. Baugher, D.D., was president from 1850 to 1868; Professor M. Valentine, D.D., from 1868 to 1885; Rev. H. W. McKnight, D.D., from 1885 to 1904, and Professor S. G. Hefelbower, D.D., has been president since 1904. Among its most distinguished professors have been Dr. H. I. Schmidt, later for 33 years professor at Columbia University; General Herman Haupt, the distinguished general and engineer; Drs. F. A. Muhlenberg and S. P. Sadtler, later professors in the University of Pennsylvania, all Pennsylvania-Germans.

During these seventy-five years of the history of Pennsylvania College, the institution has acquired a property valued at \$250,000, a library of 30,000 volumes, and an endowment of \$250,000. Its funds have come from such Germans as Bittinger, Morris, Graeff, Ockershausen, Graff, Franklin and German professorships (by Pennsylvania Ministerium) and Strong. Its board of directors is almost entirely composed of men of German ancestry. The attendance has been steadily growing until this year it has reached a total of 230 in the four college classes and 75 in the preparatory depart-

ment. During these seventy-five years 1300 have been graduated and over 4000 have attended. In June of 1907 the seventy-fifth anniversary of this college, a monument to Pennsylvania-Germans, will be celebrated, at which time it is hoped to be able to announce an increase to the endowment of \$150,000.

Two Theological Schools in Ohio

Ten years after Pennsylvania College was founded at Gettysburg, it was resolved by the Evangelical Lutheran Synod of Ohio "to ordain and establish a literary and theological institution in Ohio." This institution was incorporated March 11, 1845, and was located at Springfield, Clark county, in southwestern Ohio. The incorporators, as the names will show, were largely Pennsylvania-Germans now settled in Ohio. They were John Hamilton, W. G. Keil, David Tullis, John B. Reck, Solomon Ritz, George Leiter, John H. Hoffman, Jacob Roller, Elias Smith, P. N. O'Bannan (!), John N. Kurtz, Philip Binkley, David Rosemiller, Frederic Gebhart, Peter Baker and George Sill. It has been conducted ever since by the five District Synods of the Lutheran Church, covering the States of Ohio, Indiana, Kentucky and Michigan, and most of its trustees have always been of Pennsylvania-German stock. Its presidents have all been of Pennsylvania-German stock, namely: Ezra Keller, 1845-1849; Samuel Sprecher, 1849-1874; J. B. Helwig, 1874-1882; S. A. Ort, 1882-1900; J. M. Ruthrauff, 1900-1902, and C. G. Heckert since 1902. Other Pennsylvania-Germans who have been connected with the institution as professors have been H. R. Geiger, Michael Diehl, F. W. Conrad, Isaac Sprecher, C. L. Ehrenfeld, S. F. Breckenridge, Edgar F. Smith, L. A. Gotwald, D. H. Bauslin and V. G. A. Tressler. During these sixty-two years this institution has accumulated property valued at over \$200,000 and a productive endowment of over \$300,000. The chief gifts for endowment have come from such Germans as the names Weikert, Gebhart, Harter, Stroud and Hamma would indicate. Over 700 have been graduated from the college, and over 300 from the theological depart-



WITTENBERG COLLEGE, SPRINGFIELD, O. RECITATION HALL
Founded 1845. Rev. C. G. Heckert, D.D., President

ment. The attendance last year in all departments was 386.

The next Lutheran educational undertaking was the founding of Capital University in Columbus, Ohio, in 1850. The theological seminary of the Ohio Synod had been in existence since 1830, and, as at Gettysburg, so here, a collegiate department became a later necessity. During the professorship of Dr. C. F. Schaeffer in 1843, delegates had been sent to the Ministerium of Pennsylvania to secure its co-operation. Professors Lehmann, Reynolds, Spielman, Greenwald and Loy have been distinguished Pennsylvania-Germans in the history of this important educational work at Columbus. This school has had a dominant influence in the so-called Joint Synod of Ohio. This body has had a remarkably prosperous history, and is now considering union with the German Iowa Synod. In such an event, the institution at Columbus would have a largely augmented power in the American Church, as the general body would then embrace over 200,000 communicants.

Susquehanna University—Mount Airy Seminary—Muhlenberg College

"Missionary Institute" was next founded at Selinsgrove, Snyder county, Pa., in 1858. It was founded largely through the efforts of Rev. Benjamin Kurtz, D.D. (grandson of Rev. J. N. Kurtz), with the special object of educating men advanced in life for the ministry. There were also theological differences with the teachings at Gettysburg which influenced Dr. Kurtz to organize the new school. Here a preparatory department and a complete collegiate course have now been provided. A very useful work has been done, many valuable workers having been furnished to both Church and State. Over 200 have been sent forth into the ministry from this school. Among the leading German names associated with this educational work in the midst of Pennsylvania are those of Kurtz, Ziegler, Born, Dimm, Focht, Yutzy, Manhart and Aikens. Last year they had an attendance in all departments of 224. It is governed by a board of directors, the great majority of whom



CAPITAL UNIVERSITY, COLUMBUS, OHIO
Founded 1850. Rev. L. H. Schuh, Ph.D., President

are of Pennsylvania-German stock. They have an endowment and property worth at least \$200,000. It is now being conducted under the name of Susquehanna University.

In 1864, leaders of the Pennsylvania Ministerium brought about the organization of a new Lutheran theological seminary in Philadelphia, with three profes-

sors—Drs. C. F. Schaeffer, W. J. Mann and C. P. Krauth. Thus, ninety years after it had been first proposed, the project of Muhlenberg was at last realized. In the past forty-three years over 600 ministers have been graduated and assets of over \$400,000 acquired at Mt. Airy. A new stone library, to cost \$100,000, is now being erected.



THEOLOGICAL SEMINARY OF THE GENERAL COUNCIL, MOUNT AIRY, PHILADELPHIA
Founded 1864. Rev. H. E. Jacobs, D.D., President

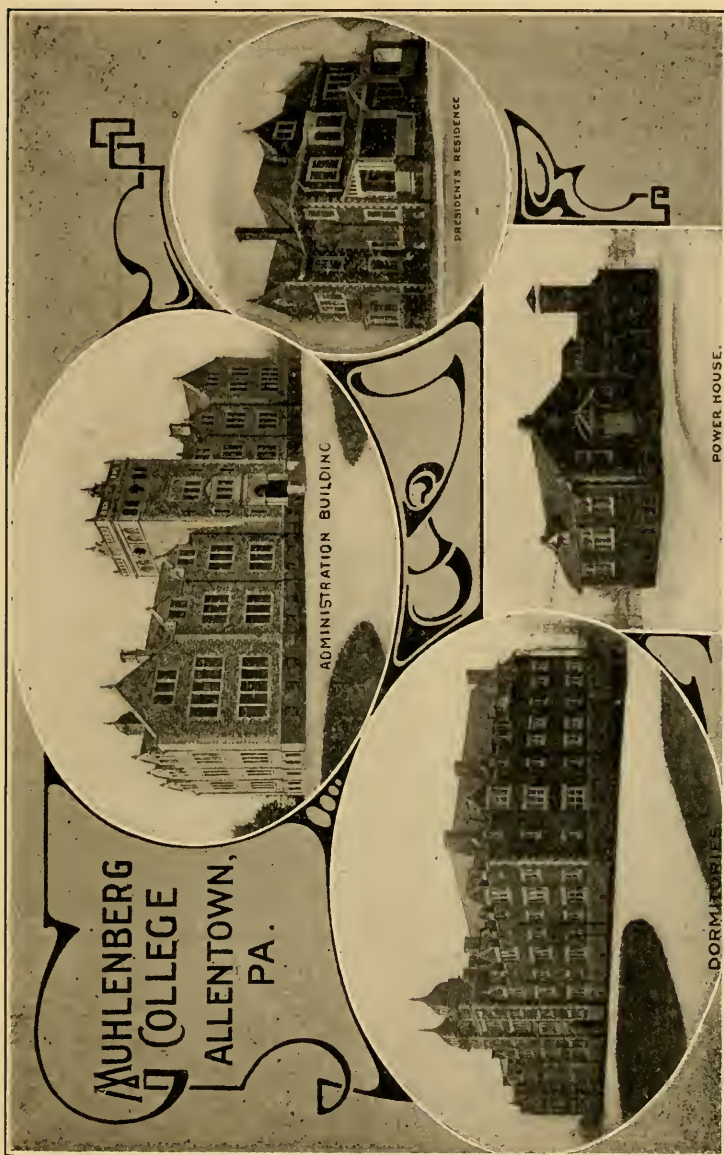
In 1866, the Ministerium of Pennsylvania (which had re-entered the General Synod in 1853) dissolved its connection with the General Synod. It would not be in place to recite the many causes which had led up to this dissolution.

At all events, their further co-operation in Pennsylvania College at Gettysburg now ceased, and they founded their own college, named after the great patriarch, Muhlenberg College, in 1867, at Allentown, Pa., with Dr. F. A. Muhlenberg as its first President. This, therefore, was the next important educational effort on the part of the Pennsylvania-Germans in the very heart of the historical Pennsylvania-German territory. Muhlenberg College has now had a history of forty years, and has had a distinguished line of educators as its presidents in Drs. Muhlenberg, Sadtler, Seip and Haas. They have recently built a magnificent new plant costing \$200,000, on the outskirts of Allentown. Its trustees are elected by the Ministerium of Pennsylvania, and, as might be expected, are entirely of German stock. The president of the board of directors is the Hon. G. A. Endlich, and the president of the college is Rev. J. A. W. Haas, D.D. During the current year, 1907, the total attendance of the college and preparatory department enrolled was 191. There have been 645 graduates,

most of whom have entered the Lutheran ministry.

Carthage College—Thiel College

In 1870, Carthage College, Carthage, Ill., was founded by General Synod Lutherans in that State. There had been a Western College established first at Hillsboro, and later, 1852, at Springfield, Ill. The leading names in connection with this work were Drs. Springer, Harkney, Reynolds and Crall—all Pennsylvanians. Unfortunately, this enterprise did not succeed, but it was the forerunner of another, which did. In 1870, as stated, Carthage College at Carthage, Ill., was organized by special commissioners of the English Evangelical Lutheran Synods of Illinois and Iowa. Its first president was a Pennsylvania-German, Dr. D. L. Tressler. The first class was graduated in 1875. Other Pennsylvania-Germans who have been its presidents have been Drs. Kunkelman, Dyingner, Ruthrauff and Sigmund, the present incumbent. The present value of its campus, buildings and furnishings is at least \$60,000, and the active endowment is \$50,000. It has an offer, now, of gifts amounting to \$120,000, if \$100,000 are raised by the Church within the next year; in which event the productive endowment would be over \$250,000, and would make the institution comparatively self-supporting. Its chief benefac-



MUHLENBERG COLLEGE BUILDINGS, ALLENTOWN, PA.
 Founded 1867. Rev. J. A. W. Haas, D.D., President

tor has been a German, Mr. Henry Denhardt, of Washington, Ill. Carthage College has no theological department, but last year in its college and special departments it enrolled 251. Over 250 have been graduated, and over 5000 enrolled.

During this same period the Pennsylvania-German Lutherans had been active in the western part of the State in educational efforts. In 1866 an academy

had been established through the generosity of a Pennsylvania-German, namely, A. Louis Thiel, in Philipsburg, Beaver county, Pa. Its first principal was Rev. E. F. Giese. In 1868 he was succeeded by Professor Henry Eyster Jacobs, who for the past forty years has been, perhaps, the most influential teacher in the English Lutheran Church in this country. In 1870 he was succeeded by Rev. H. W. Roth. At this time, through a hand-

some bequest of Mr. Thiel (\$30,000) the institution was enabled to be enlarged into a college, and removed to Greenville, Mercer county. During its entire history, Thiel College has been under great obligations to Rev. W. A. Passavant, D.D., whose work for education and other philanthropies in the nineteenth century will give him rank with the other great organizer, Henry M. Muhlenberg, in the eighteenth century. Thiel College has been an important agency in the General Council division of the Lutheran Church in Pennsylvania, and has furnished many candidates for the ministry. For the past three years, on account of litigation, it has been closed, but will reopen next fall at its old location to continue its important services. It has enrolled over 1000 students and has assets of \$150,000.

Penna.-German Educational Labors in the South

At this point we should probably allude to the very considerable educational work of Pennsylvania-Germans in the South. Roanoke College, Salem, Va., founded in 1853, is a "monument to the earnestness and untiring zeal of its first president, Dr. D. F. Bittle. North Carolina College at Mt. Pleasant, N. C., under the presidency of his brother, Dr. D. H. Bittle, had made a promising beginning in 1858, when it was overtaken by the calamities of the Civil War."

Newberry College was incorporated in 1856. Its property was occupied by the Confederate government, and rendered unfit for future use as a college. The theological seminary was also closed, to be reopened in 1892 with Dr. A. G. Voigt as dean. Both Roanoke, Rev. Dr. J. A. Moorehead, president, and Newberry, Rev. Dr. J. A. B. Scherer, president, have during the past year enjoyed the greatest prosperity of their history; the former enroll 218 students, and the latter 212. They both have finely equipped plants, most of the buildings being thoroughly modern. The former has assets of over \$200,000, the latter \$125,000; both have bright prospects for more.

Among the distinguished Pennsylva-

nia-German teachers who have served in these institutions should be mentioned Drs. Hazelius, Stork (T.), Smeltzer, Eichelberger, Stork (C. A.), Dosh, Dreher, Scherer and Voigt. Roanoke College was the only one of the Southern schools to remain open during the Civil War.

Educational Work of the General Synod

The General Synod of the Lutheran Church, of whose founding by Pennsylvania-Germans in 1820 we have spoken, has always continued to be, predominantly, a Pennsylvania-German body—three-fifths of its membership being yet found in Pennsylvania and Maryland. Hence the action of this body at Harrisburg in 1885 in founding a Board of Education "to render financial aid to educational institutions, and do such other things pertaining to and best calculated to promote the best interests of the Church," can properly be included in this account. The board appointed in 1885 consisted of Revs. H. Rhodes, L. M. Heilman, T. F. Dornblaser, J. S. Detweiler, J. H. Culler, Messrs. Aug. Kountze, G. H. Maish and Robert Weidensall. It will be noticed that all are Germans and nearly all are Pennsylvania-Germans.

During the past twenty-two years, this board has disbursed almost \$250,000 in carrying out these objects.

In 1887 it founded Midland College at Atchison, Kan. This institution does a most efficient work in that section of the country, having graduated nearly 100 from the college course and over 200 from the academy and other departments. In these twenty years over 1000 young people have received educational training at this institution. It has accumulated property, including endowment and buildings, amounting to \$115,000. The principal gifts of endowment have come from Rev. George D. Gotwald and Rev. Henry Heigard. Its two presidents have been Drs. J. A. Clutz and M. F. Troxell, both Pennsylvania-Germans.

Another of the important enterprises of the sainted Dr. W. A. Passavant was the Chicago Theological Seminary, founded in 1891. It is in connection with District Synods of the General Council.

It has prepared for the ministry over 200, and has greatly aided hundreds of others through post-graduate and correspondence courses. It has acquired a very valuable property, worth at least \$175,000, and all within fifteen years. Rev. R. F. Weidner, D.D., has been its one president, and to him is largely due the remarkable career of this western work. Dr. Weidner, and the other three members of the faculty, Drs. Krauss, Gerberding and Ramsey, are all Pennsylvania-Germans.

Another educational institution of a theological character is the Western Seminary of the General Synod, founded in 1895 by the Board of Education, and located at Atchison, Kan. It includes a German department, which is doing for the scattered Germans of the Middle West a work very similar to that of the pioneers throughout Pennsylvania one hundred years ago. In its twelve years of history, the Western Seminary has graduated 62, and has given a partial course to fully as many more. The president, Dr. F. D. Altman, and the other English professor, Dr. Dysinger, are both of Pennsylvania-German stock. The two professors of the German department came from Germany direct—without any admixture of Pennsylvania-German influences. Funds for endowment and scholarships amounting to \$20,000 have been accumulated.

Foreign Mission Work of the Lutheran Church

Before closing, we should also allude to the educational work in connection with foreign missions done by Pennsylvania-Germans in the Lutheran

Church. The foreign work of the Lutheran Church in this country was begun in India by Rev. C. F. Heyer, who was sent out by the Pennsylvania Ministerium in 1841. There is now being conducted under this mission at Guntur the magnificent Watts Memorial College, which last year enrolled 985 students, and which is presided over by two Pennsylvania-Germans, Drs. L. B. Wolf and J. Aberly. The India mission work of the General Council at Rajahmundry is being conducted by Dr. J. H. Harpster, also of Pennsylvania.

Another important enterprise of a distinctly educational character is the deaconess work. This was introduced in this country by Dr. Passavant in 1849, and has since then spread not only throughout the Lutheran Church, but into many other denominations. By far the largest and most valuable deaconess training plant in this country is the one at Philadelphia, given by that noble Pennsylvania-German, John D. Lankenau, erected at a cost of half a million dollars, supported during his lifetime by its liberal founder and sustained since his death by funds which he bequeathed. The deaconess work within the General Synod has also been largely carried on through the efforts of Pennsylvania-Germans, among whom should be mentioned Drs. F. P. Manhart, Charles E. Hay and W. S. Freas. The motherhouse and training school of the General Synod is located at Baltimore, and has property worth \$50,000. Other deaconess institutions, founded by Dr. Passavant, were established at Milwaukee, Chicago, and Jacksonville, Ill.

Moravian Educational Labors Among the Indians

BY REV. JOHN GREENFIELD, NAZARETH, PA.

THE chief aim of the early Moravian missionaries was doubtless to *evangelize* rather than *educate* the American aborigines. The former came face to face with the so-called "noble savage," whom poetic fancy had pictured as

"the poor Indian, whose untutored mind
Sees God in clouds and hears Him in the wind."

The missionaries found these "children of the forest" the willing slaves of the worst vices. They proclaimed liberty to those captives of sin and Satan, not by means of any man-made schemes of reform and education, but solely through the "preaching of the cross" and the regenerating power of the Holy Ghost. Their aim was *conversion* rather than

culture. They realized the truth of Young's well known lines:

"Talk they of morals? O Thou bleeding Love,
The true morality is love of Thee!"

Evangelization and Education Combined

Evangelization and education, however, went hand in hand. In fact the one implied the other, for "how shall they believe in Him of whom they have not heard?" (Rom. 10:14). Moravian missionaries to the Indians not infrequently were compelled to "construct a language and then preach it; had to create a moral sense and then appeal to it." The statue erected to Scotland's most famous missionary, David Livingstone, in the city of Edinburgh, represents the great missionary standing on a lofty pedestal, with the calm confidence of a conqueror, his eager eye turned towards Africa, the *Bible* in one hand, while the other rests on an *axe*. Missionaries have made "the echoes of the woodman's axe keep time with the story of the Gospel in opening up the regions beyond." Writing of Moravian missionaries among the Indians the historian tells us: "Their time was necessarily divided between the discharge of spiritual and secular duties. They preached the Gospel and administered the Sacraments in houses built by their own hands. They wielded the axe as well as the sword of the Spirit." All this, we submit, was not only evangelistic, but also educational. Indeed the word "education" is of wide application, including not only, perhaps not even primarily, literary knowledge, but also industrial and manual training, medical and domestic instruction, social and political science, etc., etc.

A Schoolhouse Built for the Indians

The first effort put forth by the Moravians to evangelize the American Indians was the erection of a *schoolhouse*. On August 13, 1737, five Moravian carpenters under the leadership of John Toeltschig, formerly Count Zinzendorf's flower-gardener, afterwards elder and preacher, began to build a schoolhouse on a little island in the Savannah river, Georgia, about four miles above the city. The first missionary and teacher was Peter Rose, at one time a game-keeper,

who together with his wife labored faithfully and lovingly in teaching the little Indian children passages of Scripture and hymns. On account of their refusal to bear arms the Moravians were obliged to leave Georgia and removed to Pennsylvania after several years of missionary labors among the Indians.

In this connection it may be remarked that certain spiritual experiences thro' which the Moravian church passed in the year 1727 had given the Brethren very decided views with reference to the religious needs and capabilities of children. They believed very strongly in the possibility and practicability of the spiritual conversion and culture of the child. Their leader, Count Zinzendorf, had enjoyed in his earliest childhood to a remarkable degree the Divine presence and favor, the account of which reminds one of the scholarly narrative of the conversion of the little four-year-old Phoebe Bartlett, which we have from the pen of New England's great theologian, Jonathan Edwards.

Generally speaking, however, the educational standpoint of the Moravian Church may be fairly expressed in the doctrine set forth by the great German educator and philanthropist, John Falk, of Weimar. His biographer tells us:

"But the children were depraved, and it was a principle of Falk's that the root of the evil had its chief source not in ignorance, but in sin; that it was not enough, therefore, to teach writing and arithmetic; that *that* was the least part of education; that it was more important to impart *the secret* of a righteous life."

A Teacher Among the Mohicans

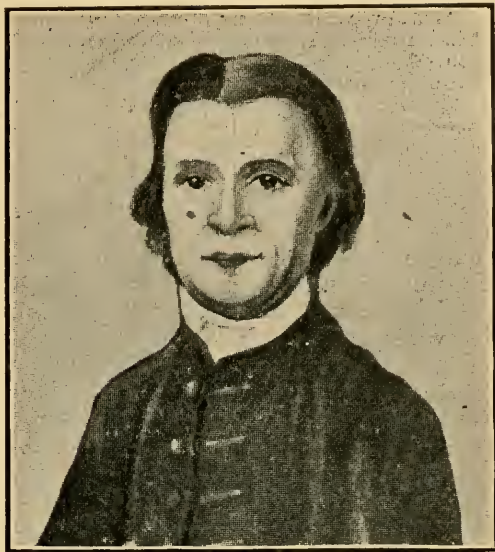
The second attempt to evangelize the Indians was made in the North and the first Moravian missionary in this section was the well known Christian Henry Rauch, who arrived in New York from Germany in 1740. He offered his services to two Mohican chiefs as teacher of their tribe and was accepted. Near the Indian hamlet he found a German family, where he arranged for board and lodging on condition of keeping school for the children of the family. What kind of an evangelist and educator this German school-teacher was may be inferred from the testimony of one of those

chiefs, who soon became his most famous convert and disciple. This extract is taken from a volume of lectures on "Moravian Missions," delivered by the late Dr. Augustus C. Thompson at the Andover Theological Seminary:

"In recounting his conversion," said Dr. Thompson, "the once sottish Tschoop gave at the same time a valuable lecture on preaching: 'Brethren,' said he, 'I have been a heathen, and have grown old amongst the heathen; therefore I know how the heathen think. Once a preacher came, and began to explain that there is a God. We answered: 'Dost thou think us so ignorant as not to know that? Go back to the place whence thou camest.' Then again another preacher came and began to teach us and to say: 'You must not steal nor lie, nor get drunk.' We answered: 'Thou fool! Dost thou think we do not know that? Learn thyself first, and then teach the people to whom thou belongest to leave off these things. For who steals or lies or is more drunken, than thine own people?' And thus we dismissed him. After some time, Brother Christian Henry Rauch came into my hut and sat down by me. He spoke to me nearly as follows: 'I come to you in the name of the Lord of heaven and earth. He sends to let you know that He will make you happy, and deliver you from the misery in which you lie at present. To this end He became a man, gave His life a ransom for man, and shed His blood for him,' etc. When he had finished his discourse, he lay down upon a board, fatigued by the journey, and fell into a sound sleep. I then thought: 'What kind of a man is this? There he lies and sleeps. I might kill him, and then throw him out into the wood, and who would regard it? But this gives him no concern.' However, I could not forget his words. They constantly recurred to my mind. Even when I was asleep, I dreamt of that blood which Christ shed for us. I found this to be something different from what I had ever heard, and I interpreted Christian Henry's words to the other Indians. Thus, through the grace of God, an awakening took place amongst us. I say, therefore—and in repeating, I would also adopt the words of that rude professor of homiletics—'I say, therefore, brethren, preach Christ our Savior and His sufferings and death, if you would have your words to gain entrance amongst the heathen.'"

David Zeisberger, Indian Missionary

The greatest name in the history of Moravian Indian missions is unquestionably that of David Zeisberger. Whether we consider his faithful, heroic and successful service of sixty years from the *evangelistic* or *educational* standpoint, his pre-eminence cannot be disputed. The



DAVID ZEISBERGER

facts of his life are, briefly stated, these: Born April 11, 1721, in Moravia, he came to Philadelphia in April, 1740. During that summer he labored as a woodman and carpenter in the development of the George Whitefield tract at Nazareth, Pa., and afterward assisted in the building of Bethlehem. Several years later he was appointed to accompany Count Zinzendorf on his return to Europe. This was a manifest disappointment to young Zeisberger. When pressed for an explanation he replied: "I would much prefer to remain in America. *I long to be thoroughly converted to Christ and to serve as a missionary to the Indians in this country.*" His wish was granted, and within two years he had obtained the desire of his heart, viz.: salvation and service. His first mission to the Indians dates back to the beginning of 1745. He and a brother missionary were arrested as spies in the Mohawk Valley, New York. In their examination before Governor Clinton, the following was part of young Zeisberger's testimony:

"What did your Church command you to do among the Indians?"

"To learn their language."

"Can you learn this language so soon?"

"I have already learned somewhat of it in Pennsylvania, and I want to improve myself."

"What use will you make of this language? What is your design when you have perfected yourself in it? You must certainly have a reason for learning it?"

"We hope to get liberty to preach among the Indians the Gospel of our crucified Savior, and to declare to them what we have personally experienced of His grace in our own hearts."

In such a spirit and with such apostolic purpose this young Moravian began his sixty-three years' ministry among the American Indians. He departed to be with Christ when nearly 88 years of age, falling asleep amongst his brown brethren. The success of his labors resembles the brief but brilliant career of that devoted servant of Christ, David Brainerd. They both proved the power of the cross. Zeisberger testified:

"If I have only succeeded with an Indian so far as to *bring him to the cross of Christ*, I have then been able to lead him by a thread wherever I pleased, and

where no one with a whip could have driven him whilst in his wild and unconverted state."

These were no idle words. Some of those erstwhile "savages" furnished the highest proof of their genuine conversion and true Christian culture. During the Revolutionary War one of Zeisberger's villages was surrounded by a band of so-called "militia-men," more properly "bushwhackers." These Christian Indians surrendered without a struggle. The men were imprisoned in one house, the women and children in another. A council of war was held and they were told to prepare for death. They spent the night like Paul and Silas in the Philippian dungeon, praying and singing praises unto God. When morning came they were all butchered in cold blood—"twenty-nine men, twenty-seven women, eleven boys, eleven girls, and twelve babes at the breast." "They prayed and



MONUMENT TO INDIAN MARTYRS AT GNADENHUTTEN, OHIO.

sang until the tomahawks of the militia-men stuck in their heads." Truly these were "noble savages," and are now enrolled in "the noble army of martyrs," and "numbered with the saints in glory everlasting." On the very spot where they met and conquered the last enemy, in the beautiful Moravian town of Gnadenhütten, Ohio, there stands a monument bearing this inscription:

Here Triumphed in Death
Over Ninety Christian Indians
March 8, 1782.

David Zeisberger's missionary labors amongst the Indians embraced the States of Pennsylvania, New York, Ohio, Michigan and the Dominion of Canada. The following pen-picture of one of his Christian Indian settlements will give some idea of the educational value of his ministry. In describing an attack of savage whites which compelled David Zeisberger and his brown brethren to abandon their homes Bishop de Schweinitz says:

"It was a sad journey. Zeisberger and his fellow-missionaries were turning their backs upon the scenes of more than eight years' industry (1772-1781), and of a Christian community never equalled in the history of missions among the American Indians. They were leaving behind rich plantations with five thousand bushels of unharvested corn, besides large quantities stored in barns; hundreds of young cattle and swine roaming the woods; poultry of every kind; gardens stocked with an abundance of vegetables; three flourishing towns, each with a commodious house of worship."

The great value of Zeisberger's educational labors among the Indians may be inferred from the following *partial* list of his literary productions:

1. "Essay of a Delaware Indian and English Spelling-Book."
2. "A Collection of Hymns for the Use of Christian Indians."
3. "Sermons to Children," translated by David Zeisberger.
4. "The Bodily Care of Children," translated by Zeisberger.
5. "The History of our Lord Jesus Christ," translated by Zeisberger.
6. "Conjugations of Delaware Words."
7. "Lexicon of the German and Onondaga Languages," 7 vols.
8. "Grammar of the Onondaga Language."
9. "A Grammar of the Language of the Lenni Lenape."
10. "A Dictionary in German and Delaware."

11. "A Delaware Grammar."
12. "A Harmony of the Gospels in Delaware."
13. "Zeisberger's Own Hymn-Book in Delaware."
14. "Sermons by Zeisberger in Delaware."
15. "Delaware Glossary, Vocabulary and Phrases."
16. "Seventeen Sermons to Children in Delaware."
17. "Short Biblical Narratives in Delaware."
18. "Vocabulary in Maqua and Delaware."

We do not wonder that the librarian of Harvard University, where many of David Zeisberger's literary productions are preserved, publicly declared:

"The manuscripts were sorted, handsomely bound at the Hon. Edward Everett's expense, placed in a trunk provided and lettered expressly for the purpose, and put in a conspicuous place in the Library, under lock and key, that they may be carefully preserved for posterity, and at the same time often call the attention of visitors to the labors and sacrifices and zeal of as worthy a class of missionaries as have ever gone forth conquering and to conquer the sins of the world since the days of the Apostles."

Zeisberger's life and labors among the Indians were grandly heroic. His contemporary and assistant, Benjamin Mortimer, has well said:

"His record of missionary service among the Indians in the eighteenth century is unequalled. For sixty years, amid many and varied trials, he preached the Gospel among them. During the last forty of these years he was not absent from his post, at any one time, for a period of six months. Only three times in the same period was he a visitor in the home churches. The last visit of this sort he made almost thirty years before his death." * * * "He was a prudent man, who, although constantly exposed upon his incessant journeyings and wanderings in the wilderness, never sacrificed his health needlessly. He never used intoxicating liquors as a beverage."

Other Missionary Labors Among the Indians

Moravian missionary labors among the Indians, whether evangelistic or educational, have been largely influenced by the apostolic example of David Zeisberger, even down to the present time. Less than a quarter of a century ago it was the writer's privilege to spend two summers on a Canadian mission-station founded by Zeisberger. The missionary in charge was the late J. A. J. Hartmann, who departed this life a few months ago in Bethlehem and of whom it was said: "Born in Surinam, S. A., the son of a

missionary, he went to school in Germany, was ordained as a missionary and married in England, worked for the heathen in Australia, then among the Indians in Canada, made a missionary journey to Alaska, preached in Minnesota and Illinois, and spent the beautiful evening of his life in Pennsylvania." More than a score of years ago the writer listened with profit to his plain and searching sermons, as he preached the Gospel to the Indians. Beside the church stood the neat little schoolhouse built by the missionary's own hands, where the Indian children received a Christian education. A farm of some thirty acres, well tilled and worked by means of the best and latest machinery, furnished the Indians an object lesson in manual and industrial training. The well kept and profitable dairy, the serviceable windmill,

invented and constructed by the missionary himself, were also of educational value to the natives. Later a home for orphans and neglected children made this Moravian Indian mission a model of equipment and usefulness. Eternity alone will reveal the incalculable results of Moravian missionary labors among the Indians. These missionaries were persons of the same type and spirit as those whom this little Church sent out to Greenland and Labrador. It was to them that England's great poet, Cowper, referred in his well known lines on the Christian "Hope":

"See Germany send forth
Her sons to pour it on the farthest North;
Fired with a zeal peculiar they defy
The rage and rigor of a polar sky,
And plant successfully sweet Sharon's Rose
On icy plains and in eternal snows."

Rev. John H. Oberholtzer

Teacher, Locksmith, Preacher and Publisher

NOTE.—The following sketch was compiled from material furnished by Bishop N. B. Grubb, of the Mennonite Church, and by Rev. H. P. Krehbiel's History of the General Conference of the Mennonites of North America.—Ed.

THE success of great movements is often due to the efforts and abilities of a single person. This is true of the unification-movement among the Mennonites in America. The pioneer of this movement was John H. Oberholtzer, who did more than any other man to create and develop the spirit of unity in his denomination.

Ancestry and Education—A Boy Teacher

Rev. John H. Oberholtzer was a great-great-grandson of Jacob Oberholtzer, who came to America from Switzerland in 1702, landing February 22, and whose wife was a daughter of John Krey and his wife Sydge op den Graeff, of Germantown. The subject of our sketch was born on a farm near Clayton, Berks county, Pa., January 10, 1809. His parents, Abraham and Susan Hunsberger Oberholtzer, were farmers and

readily permitted their son to take advantage of the meager educational facilities the country then afforded. That he made good use of his time at school is evident from the fact that at the age of sixteen he was engaged as school-teacher. This was a quarter of a century before the free-school system was established and at a time when schoolhouses were few. Sometimes several neighbors would join their interests and engage a teacher for their sons. As for the girls, it was generally conceded that they did not need an education to make good housewives. Sometimes a neighborhood would unite in the erection of a schoolhouse for the double purpose of having a school on weekdays and a preaching-place on Sundays.

Bad Schoolboys and Hungry Swine

About two miles north of Boyertown one John Ritter had a large farm and quite a number of sons. He conceived the idea that it would be best to have his own schoolhouse. This was about ninety years ago. For this purpose he erected



THE PIGSTY-SCHOOLHOUSE IN WHICH YOUNG OBERHOLTZER TAUGHT

a two-story building, the first story to be used for his pigs, of which he always kept from thirty to forty head; the second floor was arranged for a schoolroom. Here John H. Oberholtzer taught school and gave instruction to the young Ritter boys. Other children of the neighborhood, upon the payment of a small sum, were admitted and shared the instruction. The Ritter boys naturally felt that they were at home and were entitled to first attention, and for them to claim special favors and rights was not an unusual thing. To deny them any favor asked for was to invite their ill-will, and by way of retaliation they would go down where the pigs' feed was kept and stir the swill-barrel. This, of course, was sufficient to arouse the thirty or more hungry pigs kept there, and their unearthly squeals would bring confusion and disorder into the schoolroom, which invariably resulted in the dismissal of the school for that period. The young teacher, finding that he was unable to cope with such difficulties and being utterly disgusted, finally resigned his position. He then went to learn the trade of a locksmith, while the Ritter boys finally carried it so far that it was impossible to secure a teacher for the school. The combination pigsty-schoolhouse still

stands, a silent witness of early genius and economy. Two miles to the east from this place, now the farm of Benneville Yoder, there is on the Landis farm another building of a similar character, where the late Rev. John Bechtel, also a Mennonite preacher, taught school about seventy-five years ago.

A Skillful Locksmith—Pastoral Call

When Young Oberholtzer had learned his trade he established himself in a shop at Milford Square, where he made locks and did other smith's-work. He became very skillful and his locks found a ready sale. In many dwellings erected at that time some of the German locks he manufactured are still found. He supported himself by his trade about thirty years, his ministerial labors and later journalistic enterprise being causes of expense to him rather than sources of income.

Determined to acquire a good education, Mr. Oberholtzer continued to improve every spare moment in the pursuit of knowledge, and as a young man he became an able writer and speaker. Meanwhile he united with the Mennonite church at Great Swamp, which called him at the age of thirty-three as assistant to their aged pastor, Samuel Mussel-

mann. The latter lived only a few years longer, and then the whole charge fell to Oberholtzer. He entered upon his calling with all the fervor of his soul and performed his work, as was then the custom, without pecuniary recompense. He was a fluent, fascinating speaker and became one of the ablest and best known ministers in his Church. With much self-denial and great self-sacrifice he gave himself to his pastoral labors, not only within the limits of his own denomination, but in ready response to any call, from whatever source it might come.

Organizing a Sunday-school

His life-motto ever was "Forward." As teacher he had learned the value of instruction and training. Almost the first advanced step he took was to organize his young people for systematic instruction in the Word of God. For this purpose he met them on Sunday afternoons and to aid in this work he republished a catechism formerly used in Canada. Later on this catechetical instruction was extended to all children and the work gradually developed into a Sunday-school. This oldest Mennonite Sunday-school in America was organized in the spring of 1857.*

A Pioneer in Religious Journalism

Reverend Oberholtzer early recognized the value of the free use of printer's ink as a means of spreading the gospel truth, in connection with the pulpit, for the upbuilding of the Church. No church-periodical of any kind then existed among the Mennonites. With Oberholtzer the recognition of the want meant the effort to supply it. With sublime heroism he purchased with his own hard-earned and much-needed money a printing-press and set it up in his locksmith-shop. He learned to set type and,



REV. JOHN A. OBERHOLTZER

in addition to his ministerial and business duties, began to publish a paper. June 9, 1852, he issued the first number of the first Mennonite periodical ever published, under the title, *Religiöser Botschafter*. He did all the work of this publication himself; he was author, editor, compositor and printer. It required herculean efforts to accomplish all he had undertaken. He says somewhere that not infrequently he labored whole nights in the printing-office, without allowing himself any sleep, that he might supply the people with Christian literature. He continued to edit this paper, the name of which was afterwards changed to *Christliches Volksblatt*, until 1868. The direct result of this publication was to form a closer bond of fellowship between the scattered bodies of the Church, and a united effort for advanced education and missionary work at home and abroad.

Origin of Eastern District Conference

Soon after entering the ministry Oberholtzer saw that the meetings of his brethren in that section were barren of good results, largely for lack of system and aim, and because no records were kept. To improve the situation he drew up a constitution, which he submitted in 1847 to the Franconia Conference. This body, fearing the innovation, refused even to consider the proposed constitution and by a majority vote excluded

* The first Mennonite Sunday-school was organized at Bertolet's Mennonite Meetinghouse, Frederick, Penna., in the summer of 1848, with George S. Nyce as the superintendent. After several years the school ceased to exist for lack of support.

The fiftieth anniversary of the school organized by Oberholtzer with A. B. Shelly as its superintendent, was celebrated on August 31. Mr. Shelly, who was then the superintendent, is now the pastor of the congregation and has served that congregation for forty-three and a half years as its pastor.

N. B. G.

Oberholtzer, with sixteen other ministers who had supported his plan, from their council until they should recant. This they would not do, for they were not guilty of any error. They determined to organize themselves under the rejected constitution and did so October 28, 1847. Of this organization, now the Eastern District Conference, he for many years was the leading spirit. He lived to see it thoroly established and greatly increased, until it became by far the most efficient element in Mennonite life in eastern Pennsylvania. When in 1872 he resigned as chairman of the Conference, a position he had held almost from the beginning, a resolution was passed by which his brethren "recognized and appreciated the blessings God had showered upon them thro' him and in gratitude besought the Lord richly to bless him."

Establishment of the General Conference

Oberholtzer had never desired separation and at all times sought to restore unity. In 1860 he made a special effort in this direction by publishing a little book in which he gave some account of his life, gave reasons why he should not have been excommunicated, and in a truly Christian spirit made overtures for a restoration of brotherly relations. He wanted harmony and co-operation, not division. About this time the general-conference movement, begun in Iowa, came to his attention. He promptly supported this movement thro' his paper, attended the next meeting of Conference in 1860, and served as its president many years. Thro' him the Eastern Conference joined in the new movement and gave it strength. Thro' his paper the movement was brought to general attention, and by his skill as an organizer it gained form and stability.

A Supporter of Schools and Missions

Oberholtzer earnestly supported all the early undertakings of the General Conference. The school at Wadsworth, O., gained much from his personal influence and resourceful mind. He became one of the first members of the Mission-

Board, continuing in this position until 1881 and helping to establish the mission among the Indians. He was always an earnest supporter of missions.

When Oberholtzer had reached his sixty-fifth year, his strength began to fail and he gradually withdrew from active work; yet his interest in the cause to which he had devoted his life never ceased. At the ripe age of seventy-five he attended the General Conference held in 1884 at Berne, Ind. Three years later Conference met in his own church in Pennsylvania. This was the last session he attended of the body he had helped so much to create. He was greatly pleased to see the spirit of brotherhood so much increased and the participation in the cause so largely multiplied. As late as October, 1894, when past his eighty-fifth year, he spoke at an evening service in his home church; but after this his strength rapidly failed.

Altho' Oberholtzer preached for fully half a century without any thought of pecuniary remuneration, it was he who first and always advocated the choice of strong young men for the ministry, that these should be thoroly trained for the work, and then given a liberal support by the people whom they serve. It is therefore not strange that in the matter of higher Christian education, under the auspices of the Church, he always stood in the front ranks.

His Departure and Grateful Memory

At the age of eighty-six he had become quite feeble and was patiently waiting for deliverance from the body. On the fifteenth day of February, 1895, while sitting on his couch in conversation with a few friends who had called to see him that morning, he asked for a drink of water. Having taken the drink he thanked them for it, then he said: "Now I die." He laid his head on the pillow and resigned his spirit to Him who gave it. His remains were interred five days later in the cemetery of the West Swamp church. Tho no great monument marks his resting-place, a grateful denomination will increasingly appreciate his great and noble life.

The Birth of the American Army

BY HORACE KEPHART.

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(Concluded from August number.)

White Hunters Learning from the Indian

WASHINGTON was a strict disciplinarian and observed military conventions whenever there was a sufficient reason back of them; but he had a vein of hard common sense as well, and nowhere did he show it more conspicuously than in discarding the heavy and galling harness of the military dandy and substituting the light, easy-fitting, workmanlike dress of the frontiersman. The British soldier was condemned to stagger under a burden fit only for an army-mule. He wore a heavy, long-skirted red coat, which made the best possible target for the enemy. His tight-fitting breeches impeded every movement and checked the free circulation of the blood. His neck was bound in a high leather stock, which it was actual torture to wear. Mr. Boss, editor of the Cornwallis correspondence, says that at Bunker Hill "the British moved to the attack in heavy marching order with three days' provisions—altogether a weight of 125 pounds."

The first lesson in woodcraft that the backwoods-hunter learned was, "Go light." Every article in his scant outfit was cut down to the last practicable ounce—save only the barrel of his rifle. Finding that the Indian, who had reduced marching and camping to a science, could with ease outdistance any white man on a long journey, he studied the reason, and found it in the lightness of the red man's outfit and the remarkable skill with which he utilized nature's supply-store. Adopting the Indian's dress and commissariat, the white hunter found himself equally agile and enduring. Civilized people mistook this choice of dress for affectation, for a desire to appear bizarre. "It was the silly fashion of those times," says a contemporary writer, "for riflemen to ape the manners of savages." This is the remark of a tenderfoot. Ages of experience had taught the Indian his woodcraft, and no

race of civilized men has yet succeeded in matching it. The skill which can make the best of all possible canoes with no material but a growing tree, and no implement but a crooked knife, is not to be despised.

Moccasins and Rockahominy—"Going Light"

It has been said that only three human devices have ever reached perfection—the bow, the boomerang and the violin. Of these the savage has invented two. For perfect adaptation of means to an end, it would be hard to find better examples than the Indian's moccasin and his rockahominy. The moccasin is the most rational and comfortable of all footwear. In it the feet have full play; they can bend and grasp; there is nothing to chafe or to impede circulation. In moccasins one can move like an acrobat, crossing slender and slippery logs, climbing trees, or passing with ease and security along dizzy trails on the mountain side, where a slip might mean sure destruction. The feet do not stick fast in mud. In the north, where the mercury is far below zero and no civilized boot will protect the feet from freezing, the savage suffers no inconvenience. His moccasins, stuffed with dried grass, let the blood course freely. The perspiration may freeze on the hay in a solid lump of ice, but the feet remain warm and dry. The buckskin moccasin, Indian-tanned with deers' brains and wood-smoke, always dries soft after a wetting. In autumn, when all the leaves and twigs are dry as tinder, a man wearing shoes makes a noise in the forest like a troop of cavalry; but in moccasins he can move swiftly through the woods with the stealth of a panther. The feet are not bruised, for, after enjoying for a time the freedom of natural covering, these hitherto blundering members become like hands, and feel their way through the dark like those of a cat, avoiding obstacles as though gifted with a special sense. Best of all, the moccasin is light.

Inexperienced sportsmen and soldiers affect high-topped laced boots with heavy soles and hobnails, imagining that these are most serviceable for rough wear. But these boots weigh between four and five pounds, while a pair of thick moose-hide moccasins weigh only eleven ounces. In marching ten miles a man wearing the clumsy boots lifts twenty tons more shoe-leather than if he wore moccasins.

Rockahominy is the most nourishing and digestible of all condensed foods. It is simply Indian corn parched to a light brown and then pounded or ground to a coarse powder. It is ground coarse enough to mix with water without getting pasty. A few ounces, generally about four, are stirred in a cup of water and drunk. The corn swells in the stomach and the man is fed for five or six hours. Rockahominy will not mold or deteriorate in a moist climate, nor is it attacked by insects when carried in a thin muslin bag. Among the first white settlers of the wilderness it was known as "coalmeal"; by the Mexicans it is called *pinole*. Our pioneers relied upon it as their sole provision besides game killed and made long campaigns on rockahominy alone when game was scarce or fear of Indians prevented hunting.

The backwoodsman had been quick to learn what it has taken centuries of hard knocks to hammer into the heads of military pundits: that the men who can march hard and shoot straight will win; that any rule or tool that interferes is criminal folly. I dwell at some length upon this matter of equipment because it explains in great part the extraordinary feats of marching without pack-trains which were performed by our riflemen in the Revolution. After five years of campaigning, from Canada to the Carolinas, Morgan replied to General Greene's offer of wagons for transportation: "Wagons would be an impediment, whether we attempt to annoy the enemy or provide for our own safety. It is incompatible with the nature of light troops to be encumbered with luggage." We have noted the promptitude with which the riflemen were mustered and marched to Cambridge. Cresap made a phenomenal journey over difficult roads,

leaving Frederick, Md., July 18, and arriving at the American camp on August 9, having covered 550 miles in twenty-two days; this performance was in turn eclipsed by Morgan, who led his woodsmen, in bad weather, 600 miles, from Winchester, Va., to Cambridge, in twenty-one days.

Washington Overcome—Dreaded Sharpshooters

When Washington, riding along the lines one day, saw the fringed hunting-shirts of the Virginians approaching, the reserve of his naturally undemonstrative nature broke down. At the sight he stopped; the riflemen drew nearer and their commander, stepping in front, made the military salute, exclaiming: "General, from the right bank of the Potomac." Washington dismounted, came to meet the battalion and, going down the line with both arms extended, shook hands with the riflemen one by one, tears rolling down his cheeks as he did so. He then mounted, saluted and silently rode on.

The riflemen were at once employed as sharpshooters, and kept the enemy continually in hot water. Hitherto the British outposts had been safe enough within a stone's throw of the American lines, but they found, to their cost, that it was almost certain death to expose their heads within two hundred yards of a rifleman. So frequent became the returns of officers, pickets and artillerymen shot at long range that Edmund Burke exclaimed in Parliament: "Your officers are swept off by the rifles if they but show their noses." In the British camp the riflemen were called "shirt-tail men, with their cursed twisted guns; the most fatal widow-and-orphan-makers in the world." Their presence was a godsend to the impoverished American army, as their fire was more effective than artillery and consumed but a tithe of the powder.

Invasion of Canada—The Fall of Fraser

In September three companies of the riflemen were ordered to join the expedition under Benedict Arnold which was to invade Canada. The harrowing details of that long march through the frozen wilderness are well known to readers of Revolutionary history. The

riflemen formed the vanguard of the expedition and stood the frightful hardships of the journey better than any of the other troops. Many of the New Englanders, though better used to the climate, were daunted by the cold, starvation and excessive toil, and deserted; but not a rifleman wavered. In the assault upon Quebec which followed, the sharpshooters alone succeeded in penetrating to the heart of the town. Had they been supported by the other troops, Quebec would probably have fallen. As it was, surrounded by overwhelming numbers, they fought desperately until further resistance would have meant massacre. The captives, including Morgan, were afterwards exchanged, and most of them re-enlisted. The nine other companies which had been left at Boston remained there during the winter and on the memorable first of January, 1776, were recognized as the "First Regiment of Foot of the Continental Army." The next spring Washington wrote to the president of Congress recommending that the riflemen whose term would expire in July should be induced to continue in the service. "They are indeed a very useful corps; but I need not mention this, as their importance is already known to the Congress." A large number of them served through the war, winning distinction in nearly every important battle, from Long Island to Yorktown.

These were by no means the only troops furnished by the backwoodsmen in our war for independence. The Pennsylvania Rifle Regiment (Colonel Samuel Miles), the Eleventh and Twelfth Pennsylvania Continental Line, several companies of other regiments from the same colony, Colonel Moses Rawling's Maryland Riflemen, the Augusta Riflemen and others of Virginia, and several regiments from the Carolinas, were mustered mostly from the frontier. Pre-eminent among all these organizations was the famous corps of sharpshooters which Morgan selected from the best shots in the whole army. At Saratoga, the turning-point of the revolution, the marksmanship of these riflemen virtually decided the bat-

tle. Several times during this engagement Colonel Morgan had noticed a noble-looking officer of the enemy, mounted upon a splendid gray horse, dashing from one end of the line to the other, encouraging his troops. Morgan recognized the brave fellow as an officer whose conduct he had admired in the battle of the nineteenth of September. It was General Fraser, considered by the Americans a more skillful and dangerous leader than Burgoyne. Morgan himself regarded the issue of the contest doubtful as long as Fraser remained in the saddle. Soon after the action began, General Arnold, who well knew Fraser's ability, sought out Morgan and said: "That officer upon the gray horse is a host in himself; he must be disposed of. Direct the attention of some of your sharpshooters to him." Morgan's generous instincts rebelled, but he saw the necessity of performing the cruel duty. "War," Macaulay says, "is never lenient but where it is wanton." Selecting twelve of his best marksmen, he posted them in a suitable position, and pointing out the doomed warrior said to his men: "He is a brave fellow, but he must die." Some of the riflemen climbed into trees to get better sight. Among them was Tim Murphy, a renowned scout from Northumberland county, Pa., who, by means of a double-barreled rifle, then a novelty, had been uncommonly successful in the Indian wars. The shot was very difficult; the distance was nearly a quarter of a mile, and the backwoods-rifles had no elevating sights. The riflemen rested their long pieces on the forks of limbs and began firing. In a moment the crupper of the gray horse was cut by a bullet. Within the next minute another ball passed through the horse's mane a little back of his ears. An aide remarked to Fraser: "Sir, it is evident that you are marked out for a particular aim. Would it not be prudent for you to retire from this place?" Fraser replied: "My duty forbids me to fly from danger." The next instant a bullet from Murphy's rifle struck him through the body, and he was carried mortally wounded from the field.

Always Skirmishing—Two British Riflemen

The tactics of the backwoodsmen were essentially different from those practiced by the best military authorities. It was the rule of war for troops to attack in solid formation, reserving their fire till at very close quarters. Bayonets were feared more than bullets. The standard infantry-musket was very inaccurate, and had no rear sight. The musketry instructions simply required each soldier to point his weapon horizontally, brace himself for its vicious recoil, and pull the ten-pound trigger till the gun went off. The idea was that by dropping so many bullets upon a certain area containing a given number of enemy so many men would probably be hit. But the backwoodsman was a hunter, who shot to kill. Attack in close order against such men was suicidal. The backwoodsman fought always as a skirmisher, taking advantage of every bit of available cover, exposing himself as little as possible, and directing his murderous aim chiefly against the enemy's officers, because the bravest troops are apt to lose heart and be stricken with panic when they see their leaders fall. The British regarded such tactics as "sneaking" and "cowardly." "Come out and fight in the open, like men!" they would say. On this sentiment military history has long since passed verdict. The backwoodsmen were simply a century ahead of the times in the methods of war. The British themselves soon found it expedient to hire Indians and Hessian *Jäger* to fight our sharpshooters, but neither of these mercenaries proved a match for the tall woodsmen of the Alleghenies.

There seem to have been but two Englishmen in the Revolution who were expert shots with the rifle. Both of them had learned to use and prefer this weapon while serving with German *Jäger* in the Seven Years' War. Both commanded riflemen in the Revolution and met our frontiersmen in battle. One of these men was George Hanger, subsequently fourth Baron Coleraine, who commanded a Hessian *Jäger*-company and rose to the rank of colonel. Hanger says in his book for sportsmen, published in 1814, that the best shots among the

American backwoodsmen, shooting in good light when there was no wind blowing to deflect the bullet, could hit a man's head at 200 yards, or his body at 300 yards, with great certainty. As foreign rifles at that period could not be relied upon for accuracy at such distances, Hanger goes into great detail, explaining the reasons for the American rifle's superiority, showing that he was a competent judge and a trustworthy witness. He tells how once, when he and General Tarleton were making a reconnoissance, an American rifleman got in position full 400 yards from them (Hanger paced the distance afterwards) and fired two deliberate shots at them. Hanger and the general were side by side on horseback, their knees almost touching, and a mounted orderly was directly in their rear. The first shot passed between the two officers and the second killed the orderly's horse.

The other British rifleman was Major Patrick Ferguson, the inventor of a breech-loading rifle with which some of his men were armed. Ferguson commanded the British forces at King's Mountain, where he was attacked by the backwoodsmen from Tennessee. This was the first pitched battle in civilized war in which rifles were exclusively used by one of the contesting armies. The backwoodsmen carried by storm a position naturally more difficult than Bunker Hill or the heights of Fredericksburg. Ferguson was killed with 390 of his men and lost 716 prisoners, while the American loss was but 28 killed and 60 wounded. The only other battle fought between sharpshooters on the one side and ordinary troops on the other is the battle of New Orleans, where the descendants of these same backwoodsmen, intrenched on an open plain, but outnumbered two to one by the pick of Wellington's veterans from the Peninsular War, killed 700 of the enemy, wounded 1400 and took 500 prisoners, themselves losing but 8 men killed and 13 wounded.

Where the Backwoodsmen Were First

We have seen that the backwoodsmen of the Alleghenies were the first to formally threaten armed resistance against

Great Britain, the first outside colonists to assist New England, the first troops levied by an American Congress, the first to use weapons of precision and the first to employ the open-order formation now so universally prescribed. From the beginning to the end of the war these hardy pioneers were everywhere, doing the right thing at the right time, harassing the enemy, picking off officers and artillerymen at long range, stubbornly holding their own in the basis line of battle, advancing to some forlorn hope, covering a retreat to save the army from disaster, or disappearing like magic before a superior force, only to quickly reassemble for attack upon some unsuspecting outpost or detachment. Lithe, sinewy, all-enduring, keen-eyed and nimble-footed, unencumbered with baggage, subsisting upon next to nothing, making

prodigious marches over rough mountains or through an ice-clad wilderness, they were men of heroic mold, admired alike by friend and foe. Coming straight from the absolute freedom of a primeval forest, they appreciated the reasons for military discipline, and submitted to it without a murmur. Always cheerful and ready for any undertaking, they were regarded by Washington himself as the *corps d'élite* of the Continental army. And in the darkest hour of the Revolution, when half the army was in open mutiny, the great commander, sick at heart but still indomitable, declared to his friends that if all others forsook him, he would retire to the backwoods and there make a final stand against Great Britain, surrounded by his old comrades of the wilderness.

The Dietrichs in Europe and America

Historical Address

Delivered at the Dietrich Family-Reunion at Kutztown, Pa., September 1, 1906

BY REV. W. W. DEATRICK, A.M., S.C.D.

Spellings and Translations of the Name

THE name Dietrich is variously and multifariously spelt. In this matter we Dietrichs surpass even the immortal Shakspeare, whose name occurs in half a dozen or more forms. It is said that the name of Dietrich of Bern, the eponym or mythical ancestor of our family, was spelt in no less than eighty-five different ways in the various ballads and chronicles written about him. In one of the ancient manuscripts recounting his adventures, the *Wilkinsa Saga*, the hero's name is Thidrek; indeed, because the poem concerns itself almost exclusively with his life, "some German scholars prefer to call it by the more appropriate name of *Thidrek's Saga*." In "The Ettin Langshanks" (Jamieson's translation) we find the name Tidrick. In comparatively recent times the spelling has been very diverse, even in the case of members of the same family. In the quiet country graveyard attached to Bender's church, in Adams county, Pa., are the graves of a number

of my own ancestors. The tombstone of my great-great-grandfather bears the name "Johan Nicklas Dietrich"; on the tombstone of his wife the name is spelt "Diedrich," while on that of a son we read "Dietrick," on that of the wife of the latter "Detrick," on that of another daughter-in-law is "Deatrick," while a daughter's name bears the inscription, "In Memory of Margaret Tietrich." In fact, on nine headstones at the graves of so many members of the same family the name occurs in no less than six different forms. The spelling used by all the members of my own branch of the family I take to be an Anglicized form, introduced before the middle of the last century by my father, then a student at college, who yielded to the influence of an Anglicizing movement then popular in educational circles, a movement which we must regard as unfortunate, unwise and tending to confusion.

The name, whether as a cognomen (family-name) or a praenomen (individ-

ual name), occurs in other languages than the Teutonic. In Latin it is Theodoricus. According to some philologists Thierry and Thiers are French translations of the name. Dean F. W. Farrar, in a note to his commentary, in the *Expositor's Bible*, on I Kings xii, 1-5, makes the name of Jeroboam, king of Israel, the rival of Solomon's son Rehoboam, mean the same, i. e., "whose people are many," as Theodoric and Thierry. If Farrar's philology were correct, we might trace our ancestry, in name, at least, back not merely to the "ten lost tribes," but to the king of the seceding tribes centuries before they were lost, and my theme might be "The Dietrichs in All the World" instead of "The Dietrichs in Europe and America." But alas for any aspirations in this direction, the "higher criticism" comes in to dash this ancestral pride in Jeroboam to the ground.

Cheyne, a prince among these same higher critics, insists that the name of that wicked old king meant not what Farrar suggests, but rather "the kingdom contendeth." To be sure, other critics interpret Jeroboam's name otherwise, not agreeing among themselves. So we do not lay claim to this founder of a rebellious dynasty as our ancestor. He is unworthy of us, tho he would carry our ancestry back two thousand years further than we can trace it otherwise.

The First Great Dietrich in Europe

is the hero of the Teutonic "Book of Heroes," Dietrich of Bern, the mythical chieftain, who has been identified with the historical Theodoric of Verona, the great king of the Ostrogoths and of Rome, "whose name was chosen by the poets of the early middle ages as the string upon which the pearls of their fantastic imagination were to be strung."

According to the legends of the sagamen, Dietrich of Bern lived in the fifth century. His grandfather was a Teutonic chief named Hugdietrich, his father was Dietmar, his mother Odilia, heiress of the duke of Verona, or Bern, in northern Italy, which city had been conquered by his father, Dietmar. At the tender



STATUE OF THEODORIC
In the Church of the Franciscans at Innsbruck

age of five years the young Dietrich was intrusted for training in knightly exercises and in the art of war to the famous warrior Hildebrand, son of Herbrand, one of the Volsung race. Students of Teutonic mythology will remember that Volsung, Hildebrand's illustrious ancestor, was the great-grandson of Odin or Wodan, from whose name is derived our Wednesday—a being possessed of creative power, who was "lord of battle and of victory, the fountain-head of wisdom and culture, and the founder of writing and of poetry and history." As tutor of young Dietrich, Hildebrand showed himself in every way capable and a worthy descendant of so illustrious and divine an ancestry. Master and pupil became inseparable, life-long companions, and their friendship has been in the folklore of northern peoples as proverbial as that of the classical Damon and Pythias or of the Scriptural David and Jonathan.

A Fascinating Hero-Tale

It might be interesting to tell the story of this great hero of the olden time. The

tale of his multifarious adventures is an entrancingly absorbing one and you may profitably read it—if you are masters of the language of your forbears and of the fatherland—in the *Heldenbuch* or the *Thidreksaga*, or, if you are not equal to that, in one of the translations of the above-mentioned saga, or in Miss Guerber's entertaining "Legends of the Middle Ages." No boy or girl of Dietrich lineage, with this last book available, should be ignorant of Dietrich's combat with the giant Grim and the giantess Hilda; of the magic sword, Nagelring, given by the dwarf Alberich; of the wonderful helmet, as famous almost as the shield of Achilles; of the matchless steed Falke, or of the great Enckeaxe won by the defeat of the terrible giant Encke. His adventures in love, his deliverance, wooing and loss of Kriemhild, the captive queen of the ice-castle and rose-garden of the Tyrolean Alps; his unsuccessful suit for the hand of Hilda, daughter of King Arthur of Britain—his messenger made love for himself instead of his liege-lord, a sort of Miles Standish-Priscilla-John Alden affair; his kingship in the Amaling land (Italy), his loss of the kingdom and twenty-year exile; his happy marriage to Herrat, relative of Helche, the generous wife of Etzel, or Attila, the Hun, who received him and gave him a home during his exile; the terrible battle of Raben or Ravenna; the sad slaughter of the noble Nibelung knights; the regaining of his kingdom and the extension of his dominion until he was ruler of nearly the whole of southern Europe; and, finally, of his saddened, lonely old age and mysterious death—all these would surely interest you, both young and old, were there time to tell it all and had your speaker the gift of a *raconteur*. Let me, however, borrow from Miss Guerber this brief story of the last days of the old hero:

In his old age Dietrich, weary of life and embittered by his many trials, ceased to take pleasure in anything except the chase. One day while he was bathing in the stream, his servant came to tell him that there was a fine stag in sight. Dietrich immediately called for his horse, and as it was not instantly forth-

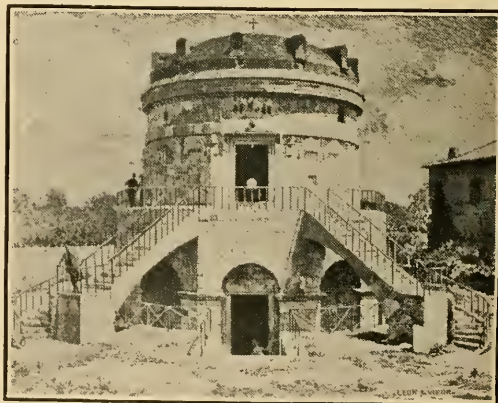
coming, he sprang upon a coal-black steed standing near, and was borne rapidly away.

The servant rode after as fast as possible, but could never overtake Dietrich, who, the peasants aver, was spirited away, and now leads the Wild Hunt upon the same sable steed, which he is doomed to ride until the judgment day.

Ravenna and Its Antiquities

Ravenna, the Raben of the *Heldenbuch* and of the sagas, is one of the most ancient towns of Italy, situated 270 kilometers (170 miles) due north of Rome and 150 kilometers (95 miles) south of Venice. It is six miles distant from the Adriatic sea. Originally it was a seaport and under Emperor Augustus it was the headquarters of the Adriatic fleet, but the harbor has long since been filled up by the deposits of rivers and the sea. Interesting to the student of literature because here he may stand at the tomb of the great Dante, and may enter a house once occupied by the erratic Byron, Ravenna is to us of greater interest because it contains certain antiquities associated with the great Theodoric, king of the Goths and Romans, with whom, in the Teutonic myths, the fabulous Dietrich of Bern was identified.

A long wide street, the principal thoroughfare of the city, the Corso Giuseppe Garibaldi, extends north and south thru the eastern part of this ancient town. Midway along this street, as one goes southwest, on the left hand, stands a great basilica or church, erected fourteen hundred years ago by this same king Theo-



TOMB OF THEODORIC, NEAR RAVENNA

doric and originally intended as a cathedral for the Arian form of Christianity, which he professed. The basilica is well worth a visit and a description of its strange and interesting mosaics might well occupy our attention, did time permit. On the same street, a few paces south of the church, is a high wall, a part of the side-façade of the palace of the illustrious Theodoric. From this isolated ruin one may gather some notion of the magnificence of the palace of which it was once a part.

Of yet greater interest is the Rotonda, or church of S. Maria della Rotonda, a mile or less northeast of the city. This massive domed structure was once the tomb or mausoleum of Theodoric. It was probably erected by Amalsuntha, daughter of Theodoric and queen-regent of Italy, about the year 530. The sub-structure is of decagonal shape and surmounted by a flat dome, a single block of Istrian marble, about 35 feet in diameter, three feet thick and weighing, it is said, nearly 300 tons. This mausoleum was a work that excited the admiration of the contemporaries of its builders, and even today, it "is a marvel and a mystery how, with the comparatively rude engineering appliances of that age, so ponderous a mass as the monolithic dome can have been transported from such a distance and raised to such a height."

A Sacrilege—A Great Man in His Age

The body of Theodoric, deposited, according to tradition, in a porphyry vase in the upper story of this grand mausoleum, was not long suffered to repose in peace. The illustrious Ostrogoth had been an Arian and, altho he had exhibited in his rule of the Italians the utmost toleration to the orthodox Roman church, soon after his death, his corpse was ignominiously taken out of the sepulcher and cast, as one story runs, into the fire-vomiting crater of the volcano of Stromboli, or, as is more probable, thrown into the waters of the neighboring canal. This latter version of the sacrilege has been made more probable by the fact that in

May, 1854, some laborers engaged in widening the canal found, about five feet below the sea-level, a golden cuirass, adorned with precious stones. Most of the gold was appropriated by the rascally laborers and found its way into the melting-pot. A few pieces, however, were recovered, and may now be seen, catalogued erroneously as part of the armor of Odoacer, in the museum at Ravenna, where they may be seen by any roving Dietrich who may travel that way.

To tell the story of this great king of the Goths and Romans would take many hours, as it fills a most delightful book which at least every one of the Dietrich lineage should read. I refer to "Theodoric the Goth, the Barbarian Champion of Civilization," by Dr. Thomas Hodgkin, in the excellent "Heroes of the Nations" series. Let me dispose of this great hero of our name in the words of the opening paragraph of the volume I have recommended:

Theodoric the Ostrogoth is one of those men who did great deeds and filled a large space in the eyes of their contemporaries, but who, not thru their own fault, but from the fact that the stage of the world was not yet ready for their appearance, have failed to occupy the very first rank among the founders of empires and the molders of the fortunes of the human race.

Briefly I may add, a warrior like our own Roosevelt, he was ever a peace-maker among nations; a civilian, he stood always for law and the inflexible administration of justice; long before our strenuous President, he advocated "a square deal for every man"; his wisdom was almost that of a Solomon; a barbarian, he was a devoted patron of the arts.

But it must be confessed that we can claim descent from Dietrich of Bern or Theodoric the Great only in the matter of name. These personages lived before the Teutons, at least, adopted the use of a cognomen or family-name. Dietrich was then only the name of an individual. Later it was taken as a family-name by a house or houses of the same race to which belonged this great champion of civilization.



DIETRICH FAMILY COAT OF ARMS
Tinctures: Or, Argent, Gules, Verd, Azure

The Dietrichs of Germany

Dietrichs have been numerous and illustrious in the fatherland. Members of the family fought nobly in the crusades and to at least one branch of the family, because of their valor in these and other wars, the great honor was given by the German emperor of being raised to knightly rank commensurate with his own and the privilege of bearing on the escutcheon a field of red, an especial mark of dignity. It may be worth while to remember in passing that while we can not prove direct lineage from Theodoric the Great, it is yet equally difficult to prove that we are not *bona-fide* descendants of the great Ostrogoth.

The pleasure has been mine to read a letter from Hon. E. Theophilus Liefeld, United States consul at Freiburg, Baden. This letter, a lengthy one, enumerates no less than 33 Dietrichs who, in the past and present, have attained to eminence in almost as many fields of human endeavor in the fatherland. There are inventors, scientists, musicians, artists, *littérateurs*, physicians, lawyers, clergymen and statesmen, as well as noted warriors, in the long list. Possibly on some other occasion some account may be given of these worthies and of other foreigners, whose names should be added to the list furnished by the obliging consul. Indeed, it might have been better to limit this address to "The Dietrichs in Europe."

A Large Family in America

What shall I say of the Dietrichs in America? It is a question whether there is another family so large in all this great country of the West. Of course there are more Smiths, but then the Smiths have no common origin such as that to which we may legitimately lay claim. They come from all places, belong to all races; they are one family only in name. We are one race, tho our names are so variously spelt. And we can muster the greatest reunion, as past occasions and the present one have demonstrated.*

When the history of the Dietrichs in America shall be written it will be found, I think, that they have contributed largely to the population and to the success of these United States. How many Dietrichs sought a home in early colonial times in this new country it is impossible now to say with any degree of exactness. When I began this study it seemed possible to make some approach to exactness of statement. Starting on limited lines, the secretary of the association and myself visited the capital of our State and called on the courteous and capable custodian of the public records, Luther R. Kelker, who immediately interested himself in our quest and who has, from time to time since, sent us copies of valuable records, which limitations of time have prevented us from studying properly or digesting accurately.

Some Dietrichs settled on the Livingston Manor, along the Hudson river, nearly two hundred years ago. One or more of these Dietrichs came from New York into our own State, the name Dietrich occurring on the list of those who came with Conrad Weiser into sections of our own county of Berks.

By the courtesy of Mr. Kelker we have officially certified tracings of the signatures of no less than thirty-one individuals of this name who arrived as immigrants at the port of Philadelphia from 1731 to 1802, besides thirty-one others who, for some reason, did not sign their

*About three thousand people attended the reunion at which this address was delivered. Seventeen States and two Territories were represented, also Canada and Mexico.

names, but merely made their mark or had their names written by a clerk. So far we have been unable to secure similar lists of Dietrichs who arrived at other ports of entry. Doubtless there were some, perhaps many, who entered the country elsewhere than at Philadelphia. In addition to those recorded in the Pennsylvania Archives, many have arrived in more recent years. Of some of these we have records, in case of many the records have not yet been obtained.

However and whenever our ancestors came, we are now a host, spread over all this great country. In every part there are Dietrichs and from all parts, even from Canada, representatives of the various families are gathered here to-day.

It was my purpose to enter somewhat into detailed enumeration of the Dietrichs who have achieved some measure of prominence in America. But there are too many of us and we must have some time to get acquainted with one another.

War-Record of the American Dietrichs

Reference must be made, however, to the part taken by members of the family in establishing and maintaining the republic of the "noble free" in the land of their or their fathers' adoption. The war-record of the Dietrichs is a not inglorious one. In the War for Independence men of our name did their part. From one county of New York (Ulster) sixteen Dedericks went forth to battle for freedom. At present we are looking up the records of men of our family from our State in the various wars, but the investigation has not progressed sufficiently to make accurate statements at this time. As examples of the difficulties in the way several cases must suffice. On the tombstone of William Deatrick in the graveyard attached to Bender's church, are these words: "A patriot of the Revolution." "Uncle Billy," as he was familiarly called, must have been quite a boy when the war broke out, possibly a drummer boy. Tho search has been made now for several months in the archives at Harrisburg, no record other than this on the gravestone has yet been found.

Many muster-rolls of that early day have been lost or mislaid, and time is required to trace these records.

Only this morning I received information, without details, of members of my immediate branch of the family who served in the Civil War; out of one home four sons went forth, from others one or two.

The same was true of Dietrichs elsewhere. In our own county of Berks four sons left a widowed mother at Lincoln's call, two of them to die gloriously on the field of battle. We know of fourteen who served their country in the Civil War, citizens of this county. What Bancroft said of the Germans in America is true of the Dietrichs as well: "Neither they nor their descendants have laid claim to all that is their due." We appeal, therefore to all of our lineage to whom these words may come to look up the history of their immediate relatives, sending letters and papers, or certified copies of the same, as well as all available data to the secretary of the association or to myself, that the forthcoming History of the Dietrichs may be as full and reliable as possible.

The Dietrichs of the Present Day

The Dietrichs of our day and generation are, as sale-bills have it, "too numerous for mention." They may speak for themselves.

The study of the history of a family is not only interesting but also profitable. Such study leads to more purposeful study of history in general. Studying, with a personal interest, the story of the life of the great Theodoric, we are led, and our boys and girls may be led also, to study besides it the many movements and personages associated with our hero. Familiarizing ourselves with the lives and characters of the great men who lived in the past, we may profit by their example, imitating their virtues and avoiding their errors. But we must not forget that we are living in the present.

Three things are of importance in each man's life: heredity, environment and individuality. We Dietrichs have a splendid heredity, for which we should be

thankful. Our environment here in America is vastly more propitious than was that of our ancestors across the seas; an environment conducive, in every respect, to the development of magnificent individuality. It remains for each of us, making full use of the resources of heredity and environment, to give good heed to the full development of the individual-

ity of each of us. Doing this, we shall best be fitted to our sphere and in time to come, I am confident, members of our family shall prove a blessing to the generations in which they live, because they shall ably serve their fellows, their country and their God. No nobler epitaph can be written of any man than this: "He died in the service of humanity."

German Surnames: Their Origin, Changes and Signification

BY LEONHARD FELIX FULD, M.A., LL.M., COLUMBIA UNIVERSITY, NEW YORK.

IV. GERMAN FAMILY-NAMES

FAMILY-NAMES had been unnecessary during the early centuries, because the population was comparatively small, immigration and emigration slight and trade and intercourse of all kinds confined to small districts. Under these circumstances there was as little need of family-names in any community as there is need for a family-name among the members of the same family to-day. Since everybody knew his neighbors and since the number of people was comparatively small, one name was a sufficient designation for each man. But this state of affairs was gradually changed. The Crusades made changes in the possession of land, small country villages grew to be cities; foreigners came and settled in the land of the Germans and with the increase in trade and commerce came a corresponding increase in the number of legal compacts and litigations. In addition to all these circumstances, many of the Old German names died out at about this time and other German names, which were originally different names, were now contracted into a single form, as *Baldhard*, *Baldrum* and *Baldwin* into *Baldo*. From all these causes it became inevitable that in the large cities, which were the centers of intercourse, many people were found who bore the same name. We have already made mention of the large number of men who bore the name *Wilhelm*, but *Wilhelm* was not the only name which enjoyed such great popularity. We have records which show

that at the beginning of the twelfth century there were fifty-nine men named *Herman* in Cologne, sixty-eight men named *Burkhard* in Basel and seventy-three men named *Heinrich* in Zurich. It is evident that this state of affairs caused endless confusion and could not be permitted to endure. In order to distinguish between these fifty-nine Hermans the people of that day resorted to many ingenious expedients. They added the name of Herman's occupation, as *Herman der Schmid*; or they added the name of Herman's father, as *Herman der Sohn Dietrichs*; or, if Herman held a municipal office, they added his title, as *Herman der Vogt*; or they added the name of his place of residence, as *Herman von Neumarkt*; or they added the name of some personal characteristic to distinguish this Herman from the other Hermans, as *Herman der Rothe*. These names gradually became fixed and descending from father to son they became surnames.

The Introduction of Surnames

Surnames were not introduced all over Germany at the same time, but were introduced in each district as necessity demanded. They were introduced first in South Germany. According to the great German philologist Becker, they were introduced in Cologne in 1106, in Zurich in 1145 and in Basel in 1168. Surnames were not introduced into Middle Germany until the thirteenth century nor into North Germany until the fourteenth century. Moreover the rich citizens of

the towns were the first to take surnames. All above and all below the rank of these rich burghers still clung to the old custom for a long time. The nobility had no need of surnames, since the names of their estates were always mentioned in connection with their Christian names. Similarly the monks and abbots needed no surnames, since the names of their monasteries were always connected with their names. The apprentices in the towns early began to imitate the richer citizens and took surnames, but as their ranks were recruited mainly from the rural population they more generally clung to the older custom of using only a single name. In the country districts the taking of surnames by the peasants is closely connected with their gaining their freedom. While the people of Uri took surnames as early as 1291, some of the peasants who remained vassals until a much later day took their surnames as late as the sixteenth century. It is interesting to note in this connection that the last Germanic people to take surnames were those who inhabited the coasts of the North Sea, in Friesland, Holstein, Schleswig and Denmark. Until the middle of the eighteenth century it was the custom in these countries for each father to give to his son the name which *his* father bore. For example: Grandfather *Clas*, father *Peter*, son *Clas*, grandson *Peter*. This old Germanic custom is still being perpetuated by the reigning family of Germany at the present day, the Hohenzollerns. Here we have a succession of rulers, each being the son of his predecessor, and bearing respectively the names of *Friedrich*, *Wilhelm*, *Friedrich*, *Wilhelm* (the present king), *Friedrich* (the present crown-prince).

Before passing over to a more detailed study of the manner in which the Old German Christian names became surnames, we wish to emphasize the fact that the growth of German surnames is closely connected with the growth of cities in Germany, and that the custom of taking surnames spread from the cities to the rural districts, and not in the opposite direction, as some philologists have erroneously supposed.

Surnames Derived from Old German Names

The simplest and most natural way of distinguishing several persons bearing the same Christian name was to add to their names the names of their fathers, especially if their fathers were well known individuals. We find the beginning of this custom in as early a monument as the *Nibelungenlied*, where the phrases *Hiltibrant Heribrantes Sunu* and *Siegfried Sigmundes Sun* are found. When the name of the father was added to the name of the son in modern German times, it was added either in the phrase *Sohn Arnolds* or simply *Arnolds*, or in the Latin phrase *Filius Arnoldi*, or simply *Arnoldi*. From this statement it would appear that all German surnames end either in *s* or in *i*. But this is far from being the case, for gradually, when people added the name of the father to the name of the son, they placed the name of the father in the nominative instead of the more exact genitive case. This was done to make the name of the father appear more distinctly. Accordingly we find in an old German town-register of the eighth century the entry *Sigifridus Filius Sigmundus* instead of the more exact *Sigifridus Filius Sigmundi*, while in 1030 we find the entries made with the word *Filius* omitted, viz., *Sigifridus Sigmundus*. This is the explanation of the fact that so many Old German Christian names have become surnames without undergoing any change of form whatever. Among the German names which have undergone the least change in their transition from Christian names to surnames may be mentioned:

Those compounded of *-bald*, as *Liebold*
 Those compounded of *-fried*, as *Siegfried*
 Those compounded of *-hart*, as *Eckhart*
 Those compounded of *-mann*, as *Hermann*
 Those compounded of *-rich*, as *Friedrich*
 Those compounded of *-wardt*, as *Ahlwardt*
 Those compounded of *-brecht*, as *Siebrecht*
 Those compounded of *-ger*, as *Rödiger*
 Those compounded of *-her*, as *Walther*
 Those compounded of *-mar*, as *Volkmarr*
 Those compounded of *-wald*, as *Reinwald*
 Those compounded of *-wig*, as *Hartwig*
 Those compounded of *-win*, as *Gerwin*
 Those compounded of *-wolf*, as *Schönewolf*
 and *Rudolf*.

Moreover, through the influence of the various German dialects, each of these names gave rise to a large number of names similar to it. Thus, to quote only one example, the name *Luitbald* gave rise to the following twenty-one forms: *Lie-baldt*, *Liebold*, *Liebold*, *Liebeld*, *Liebel*, *Liepelt*, *Lippelt*, *Lippel*, *Leopold*, *Lepold*, *Lepel*, *Leppelt*, *Luppold*, *Lubold*, *Laubhold*, *Leupold*, *Leybold*, *Leibel*, *Leibhold*, *Leipold* and *Leipel*.

Numerous as are these dialectic variations, they are far less numerous than the abbreviations. These abbreviations may be divided into two general classes: those due to carelessness of speech and those used as terms of endearment. Of the first class we shall examine the three names *Otto*, *Thilo* and *Heino* [from *Heinrich*] as typical examples. At first the final *o* of these names weakened into an *e* and thus we got the names *Otte*, *Thiele* and *Heine*. Later this final *e* was dropped entirely and these three names became *Ott*, *Thiel* and *Heyn*. Turning our attention next to the diminutives used as terms of endearment, we find that we may classify these into two divisions: the High German diminutives and the Low German diminutives. The High German diminutives end in the consonant *l*, which may be modified by the addition of a vowel or not. This method of forming diminutives is still found in the modern German suffix *-lein*. Among the surnames which belong to this class of High German diminutives may be included the following:

Those ending in *-el*, as *Dietel* and *Merkel* [Common form].

Those ending in *-l*, as *Dietl* and *Merkel* [Bavarian form].

Those ending in *-le*, as *Dietle*, *Merkle* and *Eisele* [Swabian form].

Those ending in *-li*, as *Märkli* [Swiss form].

Those ending in *-lin*, as *Märklin* [Swabian and Swiss forms].

Those ending in *-len*, as *Eiselen* [Weakened form of *-lin*].

Those ending in *-lein*, as *Marklein* and *Dietlein* [New High German form].

The Low German diminutives end in the sound of *k*, this method of forming the diminutive being retained in the modern German suffix *-chen*. To this class of diminutives belong the following:

Those ending in *-ke* with connecting vowel, as *Tedike*, *Reinicke*, *Reinecke*.

Those ending in *-ke* without connecting vowel, as *Reinke*, *Wilke*.

Those ending in *-k*, as *Tieck*.

Those ending in *-ich* or *-ig* [High German form for *k*], as *Dedich* and *Rüdig*.

Those ending in *-ken* [weakened form of *kin*], as *Tiedken*, *Wilken*.

Those ending in *-chen* [New Low German form], as *Nöldechen* and *Dietgen*.

Those ending in *-je* [Frisian form], as *Dietje*, *Bätje*, *Meisje* [Mädchen].

As may be seen from the examples, diminutives in *k* or *l* take an *Umlaut* whenever that is possible, because of the *i* in the original forms [*-iko* and *-ilo*] of these suffixes.

In addition to these two most important suffixes in *k* and *l* a third suffix is used in Middle and South Germany to form diminutives. This is the suffix in *z* [Old High German form *-izo*]. By means of this suffix we get from *Dietrich*, *Dietze* and *Dietz*; from *Gottfried*, *Götze* and *Goetz*; from *Ludwig*, *Lutze* and *Lutz*; and from *Heinrich*, *Heinze* and *Heinz*. Although these diminutives in *z* are, with the possible exception of *Fritz*, seldom found in North Germany, they are found very frequently in High German territory. The *z* of these diminutives frequently undergoes one of two changes. Sometimes the *z* is changed to *ss* or *s*, as in *Diess*, *Russ* and *Heinse*, while in other cases it is changed to *sch* or *tsch*, as in *Gersch* and *Dietsch*. Moreover, as the German language is seldom satisfied with the simple diminutive form in names, we have many compound diminutive forms, as for example, the following diminutive forms of *Dietrich*:

The form in *-licke* [Old German *-iliko*], as *Thielicke* and *Tielcke*.

The form in *-kel* [Old German *-ikilo*], as *Tieckel*.

The form in *-zel* [Old German *-izilo*], as *Dietzel*.

The form in *-zke* [Old German *-iziko*], as *Tietzke*.

The form which combines the three Old German diminutive forms [*z*, *l* and *k*], *Dietzelke*.

Although it is true, as we have stated above, that most personal names retained their nominative form when they became family-names, yet it was inevitable that a large number of family-names

should be in the genitive case. For as we have shown that the first family-names occurred in such phrases as *Sohn Arnolds*, we see that the grammatical rule requires that the family-name be in the genitive case, even if the noun *Sohn* is omitted. Accordingly we find many German surnames ending in the Latin genitive *i*, as *Arnoldi* and *Henrici*, the strong German genitive *s*, as *Dietrichs* and *Hermanns*, and the weak German genitive *n*, as *Thielen* and *Otten*. A fourth genitive form—the Frisian—in *-ena* is also sometimes found in German surnames. As this ending has been explained as a genitive plural form, referring not simply to the father, but to the whole line of ancestors, it becomes apparent how these names in *-ena* became mainly the names of kings and nobles. There are more German surnames which are genitives than might appear at first inspection. This is due to the many corruptions of speech and orthography which they have undergone. German names in *-ts* are often written with *tz*, as *Seifritz* [*Seifrids* from *Siegfrids*], *Gompertz* [*Gomperts* from *Gundbrecht*]. Nor are the English the only race having trouble with their *h*'s. The Germans are also inclined to omit this letter from names in which it rightfully belongs and to insert it in names in which it ought not to be. The two names *Reinartz* [from *Reinhards*] and *Reinholz* [from *Reinold*] are the two most familiar examples of this German tendency. Another class of names which are really genitive forms, although the casual reader would not suspect it, are those ending in *y*, as *Bernhardy*. These names are analogous to the many Latin genitives in *i*, as *Arnoldi*, *Ruperti* and *Frederici*. Of other German surnames which are closely related to these genitive forms, we may mention firstly, surnames which are compounds of *-sohn*, as *Völsungsson*, *Wilmsen* and *Volquardsen*; secondly the South German patronymics in *-er* and *-ler*, as *Siebolter* and *Hartler* [from *Leonhard*], and thirdly, a very few metronymics, such as *Vernaleken*, which means "son of Frau Aleke" [from *Adelheid*].

Surnames Derived from Christian Names

Having now considered at some length the German surnames derived from personal names of the first class—Old German names—we shall next consider those German surnames which are derived from personal names of the second class—Christian names. These Christian names underwent very great changes before they were adopted as family-names. With the exception of a few short names, such as *Thomas* and *Lucas*, most of these Latin Christian names contain four or five syllables. In pronouncing these foreign names the Old German always endeavored to move the accent, which in the Latin language fell naturally upon the penult or antepenult, to the first syllable, which was the syllable invariably accented in the Old German. This custom caused such contractions as *Antichristo* for *Antichristus*, *Chostanza* for *Constantia* and *Matheus* for *Mathæus*. The Germans were so accustomed to accent the first syllable of their words that whenever, in the case of foreign words, they departed from this rule and accented any other syllable, the first syllable fell into disrepute, as it were, and the people soon did not pronounce it at all. We thus obtained such abbreviations as the Old High German word *Postus* for the Latin word *Apostolus* and the Old High German *Span* for the Latin *Hispanus*. Later through the influence of the many Romance words introduced into the German language—especially the nouns in *-ie*—the custom of accenting foreign words on their last syllable was gradually introduced into German. But in the case of proper names the tendency to remove the accent to the first syllable remains to this day and this tendency has caused syllables at the end of many names to disappear. As examples we may mention *Bendix* from *Benedictus* and *Niclas* from *Nicolaus*. In those cases where the original foreign accent was retained, syllables at the beginning of the name were lost—as *Achim* from *Joachim* and *Asmus* from *Erasmus*. Sometimes syllables have been dropped from the beginning and from the end of the same

name, as is the case in the name *Fazi* [from *Bonifacius*] and *Nis* [from *Dionysius*]. It is interesting to note in this connection that in the case of Old German names no abbreviations could occur at the beginning of the names, because the German accent is always placed on the first syllable.

From these abbreviated Christian names many German surnames have originated. Sometimes with an abbreviation at the end, as *Mathes* from *Mathies* and sometimes with an abbreviation at the beginning, as *Xander* from *Alexander*. In a few cases one Christian name has given rise to family-names of each of these two classes, as the following illustrations will show:

Ambrosch and *Brose* from *Ambrosius*.
Nickel and *Claus* from *Nicolaus*.
Enders and *Dreves* from *Andreas*.
Barthel and *Meves* from *Bartholomäus*.

Sometimes, as in the case of the fourth example cited above, the two derived abbreviations have not a single letter of the original name in common. Sometimes also these abbreviations are again expanded by the insertion of a *w* or a *g* between two vowels, as for example, *Patvel* and *Pagel* from *Paul*. These abbreviations are often such that the primitive names from which they are derived can be discovered only with great difficulty. Examples of such names are *Lex* from *Alexius*, *Xander* from *Alexander*, *Gille* from *Aegidius*, and *Grolms*, *Rohner* and *Muss* from *Hieronymus*. Nor is the fact that a name ends in *s* positive proof that it is a genitive form. Often the *s* is simply the remainder of a larger ending, as in the examples *Staats* from *Eustathius* and *Meves* from *Marx*. Nouns ending in *-ies* (dissyllabic) are the German forms of the corresponding Latin nominatives in *-ius*, as *Borries* from *Liborius* and *Plönnies* and *Loennies* from *Apollonius*. In the case of these Christian names properly so called we can be positive that they are genitive forms only when they end in a distinctly

genitive Latin ending such as *ae* or *i*, as for example, *Matthiac* and *Pauli*. These Christian surnames form compounds with *-sohn* and this suffix is frequently weakened, as in the case of the Old German surnames. Examples are *Ander-sohn*, *Matthisson* and *Peterssen*. Diminutives are seldom found among these Christian surnames. *Köbke* [from *Jakob*] and *Jahnke* [from *Johannes*] are the only common representatives of the Low German diminutive letter *k*, while *Jäckel* and *Hensel* are the only representatives of the High German diminutive sound *l*. The diminutive sound *z* is not found in these foreign surnames at all.

The patronymic relation is indicated in the Christian surnames not only in the genitive forms and in the compounds of *-sohn*, but also in the names formed with the prefixes *Jung* and *Klein*. The father for example was called *Andreas* or *Michel* and then the son was called *Jungandreas* or *Kleinnichel*. Just at this time the surnames became fixed and *Jungandreas* and *Kleinnichel* became the names of all the descendants of these men. It is interesting to note in this connection that there are only five Christian names, viz., *Andreas*, *Johannes*, *Michael*, *Nicolaus* and *Paul*, and two Old German names, viz., *Konrad* and *Heinrich*, which form patronymics in *Jung-* and *Klein-*. The patronymics of these names gave birth to a large number of derived names through the usual corrupting influences of abbreviation and compounding, but of all these names the name *Johannes* has given rise to more surnames than any other. Vilmar has found more than a hundred different German surnames which owe their origin to the name *Johannes*. We thus see that *Johannes* became as popular as a surname as it had been before as a Christian name. We must confess however that this name is an exception and that, taken as a whole, the Christian names, as we might expect, did not give rise to as many surnames as did the Old German personal names.

Myles Loring:

A Tale of the Tulpehocken

BY REV. ALDEN W. QUIMBY.

CHAPTER XII.

"A Rare Day in June"

LOWELL'S description of June, in the "Vision of Sir Launfal," must have been written in the Lebanon valley. So at least thought Myles Loring, when the early days of that month found him hastening through its eastern gates toward blissful Womelsdorf. The days had seemed long to him since his separation from Caroline, and still they moved on tardy axes, though schooldays were over forever. The seminary preparations for ministerial service had ceased; the goodbyes had been spoken, to the grave and kindly professors on one hand and on the other to the bright young men who were to attempt the commission of eighteen centuries ago, "to go into all the world and preach the gospel to every creature."

Already licensed to preach, his letter of dismission to the presbytery of Lehigh had been accepted and the call to Womelsdorf congregation approved. Absolutely nothing now stood between him and the absorbing ambition of his life. To enter upon the holy service of the Christian ministry with the gentle spirit he had loved in childhood at his side as his wife beloved, to enjoy and cherish until death should separate them—this surely was the terrestrial Eden!

Although quite accustomed to driving, it was not Caroline who awaited him at the station, but her brother Thomas, a young attorney of Reading, one of his former schoolmates. Perhaps he felt somewhat embarrassed while passing through Womelsdorf, and was glad when they turned out of Franklin street, for in all probability the whole town knew the secret, and the arrival of the omnibus and other vehicles from the station usually attracted the attention of curious eyes.

Never, however, had the old borough seemed so inviting. From the elevated ground about the station it appeared charming in its dress of red and white, the color of bricks and trimmings being plainly perceptible, while the everlasting blue of the *Kau-ta-tin-chunk* supplied the royal background of the picture. Riding through High street the shade of the trees furnished a pretty scene, and the old buttonwoods at the schoolmaster's seemed to gravely bid him welcome. The short mile to the canal was soon passed, for Thomas Filbert did not drive at his father's methodical gait; the crossing of the bright Tulpehocken and its business-associate, the water-way, was followed in another moment by the alighting at the gate.

Myles walked up the flowery avenue to the house quite unmindful of the brilliant colors which lined it, and was greeted at the door by Caroline. The busy attention of her mother was wisely directed toward some important culinary effort in the basement kitchen; and when the bold sunshine was shut out of the sweet, cool room Myles folded his affianced to his heart, giving and receiving kisses which told that the old, old story was ever new.

The evidences of preparation for the wedding were complete. The greeting he received from Mr. and Mrs. Filbert and the second son, Henry, was so cordial and affectionate that it touched his heart. The thousand and one things which develop in connection with a wedding were referred to in little snatches of conversation during the day and, slowly though it seemed, the evening-time actually approached.

It had been arranged that Effie Fidler

should be bridesmaid and Thomas Filbert groomsmen at the very early ceremony on the following morning. So it was eminently fitting that Effie, accompanied by Dr. Reed, should pay a little call that evening. The Filbert boys teased fair Effie with hints that she would soon follow suit in the matrimonial venture, which she, though not without some beautiful blushes, stoutly denied.

That last evening of the old relationship was ever sacred in memory to Myles and Caroline. The company gone and the family retired, after a rather exhausting day, they lingered a little on the porch, yet scarcely conversing, because of the fullness of their hearts. Gratitude to the Giver of all mercies was welling in Myles's bosom, and Caroline felt a divine joy and peace not interpreted by her slight expression of reserve. Fondly they traced the providential leadings of their lives, and expressed their mutual hopes for a happy and useful future. Myles was very sanguine that their aspiration would have its fruition, while Caroline—perhaps the more practical of the two—thought it well to tread lightly on that ground. But the picture of the years to come was bright even to her own modest prospect.

The quick or droning sounds of the night, the ripple of the water in the creek as the moonbeams fell upon its curving course beneath the trees that lined its banks, until it hid itself in the shadows of the bend, invested the quiet scene with a strange fascination, until Caroline broke the spell by gently saying: "I guess we had better close the house." Myles himself performed the necessary duty, and the good-night of a love as pure as that of the angels was sealed with a kiss so sweet that angels might envy it, who "neither marry nor are given in marriage."

The wedding-morning dawned, itself "a sweet bridal of the earth and sky." Breakfast was not to be eaten until after the ceremony, for the minister—Myles's friend and the Filberts's pastor—was to partake of it with Effie Fidler. Thomas drove over for Effie, although it would

not have been a breach of the simple conventionality of the countryside if Effie had come alone or remained during the night.

The minister, the Reverend Mr. Hackman, arrived in good season, and at eight o'clock all was ready for the solemn service. Quietly the couples stationed themselves near the front windows of the parlor. The good pastor took his place before them and read the opening sentences of the ritual. Mrs. Filbert's eyes were brimful of tears, and her undemonstrative husband's spectacles were strangely moist, as the pledges of faith were made. Even the boys felt a choking sensation, as they heard the words so pregnant with weal or woe. But neither Myles nor Caroline faltered in word, nor were their bright eyes dimmed by a single tear. They were wrapt in each other, soul to soul, at that moment; the beauty of betrothal ripened into the holiness of wedded love, as the sacred words were spoken which made them one, as the earnest prayer for the divine blessing and the benediction fell upon their ears. Then the smiling pastor offered his congratulations to "Mrs. Loring" and made way for the family.

It was Mrs. Filbert who first slowly advanced to her daughter's side and, drawing her face down upon her bosom, wept as though her heart would break. It was the supreme moment in a mother's experience. Caroline's fortitude disappeared, and she mingled her tears with those of her mother, while she gave her embraces that almost moved Myles to envy. Then the beautiful mother, with her old shyness and a few simple but exquisite sentences, bestowed a motherly kiss upon her son, as she called him. Merry Effie, as well as the boys and their wives, was sobbing like a child, as Mr. Filbert, quite broken down, shook hands with his boy, as he tried to call Myles, but dismally failed. The whole party might have dissolved in tears if the pastor, recovering himself, had not managed to turn the tide into the cheerfulness of which the occasion was worthy, by remarking that, as "there was a time

to weep, there was also a time to eat"; and though Mrs. Much Afraid, in the "Pilgrim's Progress," had taken to dancing after her recovery from Doubting Castle, he, like Mr. Despondency, was inclined to have something to eat. Whereupon the breakfast was immediately partaken of with a relish worthy of its attractions.

Ah, but the villagers were at the windows when the carriage went by on its way to the station! As if they knew the time to the minute, the pretty girls and the staid matrons and the ancient women were all on guard; even the men folks were included in the gazers upon their departure. But there is a curiosity which does no harm, a gossip without which we would all be out of sorts, which is absolutely necessary to our social life; if the "pair" could have heard the comments upon their appearance, and the kindly wishes of the curious ones, they would have waved their hands and blown kisses to the spectators.

Despite it all, however, Myles could scarcely wait for the train. The desire to have Caroline all to himself was so strong that only the coming of the express that touched at Womelsdorf could bring him absolute freedom of ownership. Like all other sublunary things, it came at last.

What a wedding-trip it was! Up the Lehigh valley from Allentown, past Mauch Chunk and Mount Pisgah, past the fascinating Glen Onoko, on, up to the summit of the mountain, whence the glorious vale of Wyoming came into view, like the fairyland of a romance; then for miles the fair valley of the Susquehanna and, as the day wore away, the mystic glen of Watkins, on little Seneca Lake. It was here, where angels might walk—in winding recesses, among cascades and plashing waters, by deep, somber cliffs, overtopped with trees and garnished at their foot with ferns—that a few days of the honeymoon were spent.

Then came another season by the watery abyss of Niagara, in some respects the most sublime sight in nature. Then Lake Ontario and Toronto, the summer sheen of the matchless Thousand Isles,

the rapids of the famous St. Lawrence, the heights of Quebec and the historic Plains of Abraham, the foaming Montmorency, and afterward that rival of Italian waters, Lake George, and the medicinal springs of Saratoga. Myles had proposed to include the White Mountains and Boston, but his bride shrank from meeting his relatives at the latter place, preferring to receive them at Womelsdorf first.

It was fitting that a trip down the Hudson should cap the climax of this acme of wedding flights. The passage through the Highlands ever seemed to Caroline the gradual fading of a dream of heaven, so splendid had been the scenery of the long route of travel. It had been so unreal that sometimes Myles was compelled to recall her attention to himself.

Myles's impressible mind was also deeply affected by the scenic wonders of his wedding tour. It threw into his subsequent preaching a nobility of thought and a wealth of illustration which added greatly to its acceptability and effectiveness. Looking up "through nature to nature's God" sweetened and enriched the sermons which he found not a little difficult to prepare. When his own heart felt the afflatus of his message he could be sure that others would feel it also.

But Myles's supreme joy was Caroline. Such love and tenderness as this journey had revealed! Shy at best and full of maidenly reserve, the days of their courtship had seemed rather meager in expression on her part; but now her heart was unveiled, and her husband could read its true and deep affection.

Now there came a longing to each to reach home again, and one afternoon, in response to a letter, old Jack, driven by Mr. Filbert, stood at the Womelsdorf station to take them to the home on the Tulpehocken. Gladness shone in the eyes of the good man as he caressed his daughter and shook hands with Myles. Having read Caroline's letters narrating the beauties and wonders of the scenery of the North, he was much gratified to hear her exclaim, as they came into full

view of the beautiful Blue Mountain, the splendid setting of green vales and wooded ridges: "O Myles, this is better than all we saw in our wonderful trip!" And Myles, drinking in the charms of his favorite scenery with kindling eye, cried out: "The Lebanon valley forever!"

What a welcome Mother Filbert gave them! Like Friday, when he found his father in Robinson Crusoe's island, she seemed desirous of determining by personal examination of Caroline's cheeks and hands if it were truly her long absent daughter. Upon the whole the late absences felt that the measure of their happiness was only full, now that they were in the midst of the delights of home.

The same evening Effie Fidler and Dr. Reed called to express pleasure at their return, and thus the last day of what Myles termed his *dolce far niente* was spent in the agreeable converse of family and social fellowship.

The news of their return had spread, and the morning brought Dr. Marshall, who wished to make arrangements for an early assumption by Myles of his pastoral relation. It had been so long since Presbyterian services had been held in the town, that the little flock was hungry for their restoration. Preparations having been made by presbytery for his ordination and installation, Myles was requested to suggest a date for their consummation. This revived a reference which had been made before to the occupancy of the building by the "Shining Saints." The doctor remarked that those zealous disciples were aware of the new order of things, and while they had not been formally made acquainted with the plans of the owners of the building, they must certainly be expecting a quit-notice.

It was agreed that the doctor should consult the ladies of the congregation relative to the selection of a time for a reception of the pastor, which should also be convenient to him and his bride; and the good physician departed, quite pleased with the prospect of a settled pastor so engaging and so providentially called as Myles seemed to be.

From Mr. Filbert the young couple learned that a most desirable property

was for rent in the town, located quite close to the church—a neat and inviting frame house recently built and heretofore occupied by its owner, who had been obliged by business-affairs elsewhere to remove from Womelsdorf. Although the fatigue of their journey was now beginning to assert itself, the candidates for sober housekeeping felt so much interest in the selection of a home for themselves that they determined to look at the house spoken of without further delay, and the afternoon found them on their way to the town. It needed but a brief inspection of the neat and roomy frame building nearly opposite the church, to prejudice them greatly in its favor. Although it quite lacked some of the comforts which modern houses in the larger towns almost invariably provide, they felt justified in engaging it at once.

So it was speedily settled where they should live, and when sufficiently rested from the weariness of travel they began the purchase of those household-articles which are so essential to the enjoyment of home. Not a few valuable articles were presented by Mrs. Filbert from a plenteous store of her own; the furniture patterns, conjointly the choice of the happy pair, were the result of much comparison and meditation.

It was really a red-letter day in the calendar of the Lorings when all was in readiness at last and the house-warming took place. A pleasant little "surprise" upon the part of their many friends was tendered, and this was not at all confined to the members of the Presbyterian church. All the denominations were represented, together with some of the "Shining Saints" and even a few persons whose church-relationship was decidedly hazy. The affair was quite informal, and with some light refreshments, the chattiest of evenings was spent.

The next morning, soon after the breakfast-hour, the householders were startled by the tolling of the bell in the steeple of the Union church on the hill. The solemn strokes grew to eighty-nine, then Caroline said old Mr. Derr must have passed away.

CHAPTER XIII.

A Funeral and a Fort

OLD Mr. Derr was not a Presbyterian, but a long-time member and trustee of the Reformed church. The duty of the funeral service would not fall to the lot of Myles; but, as the aged man was related by marriage to Mr. Filbert, both Caroline and Myles would be among the notified *Freundschaft* and must count upon attending the funeral. Riders at once went hither and thither over the country to "warn" people of the demise of the patriarch and the time fixed for the funeral, while a little army of women commenced immediate preparations for the funeral feast.

The house of mourning, which was so soon to become a house of feasting, after the old German fashion, stood not far from Newmanstown. It was a substantial building of stone, erected upon a large farm, with the usual great barn supplied with curiously ornamented air-holes. Gossip was rife as to what disposition had been made of the property by the old man's will, there being "two sets of children."

The labors of the kind-hearted neighbors can scarcely be conceived, but when the day of the funeral arrived they had achieved a triumph of hard-won preparation. The house had been set in apple-pie order, and the apple-pies themselves were what rural sales-bills assert, "too numerous to mention." Pies of all imaginable material had been baked, and the array of custards and cakes would have revived the flagging powers of a gourmand overcome by *ennui*. There were dozens of loaves of whitest bread baked in the huge oven out of doors, roasts of fowl, beef and veal, cold meats, pickles and preserves. The ladies were hard-worked of necessity, for the *Freundschaft* was extensive and a large company was expected.

The funeral was set at an early hour, for dinner must not be long delayed, and in view of the dignity and years of the deceased, services would doubtless be of

respectable length. The interment would be at Womelsdorf.

Carriage after carriage approached the house, some coming from the direction of Womelsdorf, some from the neighborhood of Myerstown. Indeed they came from all quarters, and the horses were tied to the fences adjoining the house.

Myles and Caroline went to the funeral in Mr. Filbert's carriage, the same which figured on that fateful day when the seeds of love were sown, at least in Myles's breast. The way to Newmanstown was simply a continuation of Bone street past the "manse," as Myles called his residence. The Eagle's Head was in fine view as they rode southward, and the beautiful *Kluft* disclosed itself later. Nothing was seen of the hut of the *Hex* unless it were a thin column of smoke making its way above the trees which shut it in.

Myles had not seen Newmanstown since childhood, and the old-fashioned houses, which were of the simplest construction of logs, but as substantial, apparently, as when built, greatly entertained him with their quaintness. His attention was especially claimed by the pump placed in the middle of the highway, that all passers-by, whether man or beast, might drink. Knowing Myles's propensity for historic spots, Mr. Filbert called his attention to a building a short distance from the village of almost massive strength, a story and a half in height, with walls two feet thick, the door-posts each a single sandstone and having double inch-board doors, pegged with wooden pins, the windows being square portholes.

A strong spring, rising in a cavern in the cellar, gushed through an aperture in the foundation wall. Myles immediately developed an overpowering thirst and alighted from the carriage to quaff from the pure fountain. With that freedom which is so innocently practiced in the vicinity he hurriedly entered the ven-

erable building, used chiefly for storage purposes, and glanced at its mammoth fireplace and fittings in general, even ascending to the dark attic and noting the ancient staircase and floorboards. He was quite prepared to learn from Mr. Filbert that this structure, dating back to the year 1745, was one of the old Indian forts, built for the express purpose of defence against marauding Indians and known as Zeller's Fort.

Mr. Filbert repeated the well preserved tradition of an Amazon who found this house both a hiding-place and an embarrassment in those perilous times. "Once, when she was all alone in the house, she saw three Indians approaching it. She barred the doors and closed the windows; but the Indians, one by one, effected an entrance by the opening for the spring. As they were not close together, the brave woman waited until the first Indian crawled partly through into the cellar and then struck him with an axe, killing him immediately. Imitating his voice, calling to his companions and pulling his body within, she waited until the second followed suit, when she dispatched him in the same way, also dragging in his body. The third Indian imagined that his comrades were enjoying an easy victory and made haste to enter also, but met the same fate."

"Horrible," said Myles, "but I should think that many people would look upon the house as haunted." "O yes," said his father-in-law, "it is often spoken of as haunted by 'spooks,' and some people would not go near it at night for any money."

As it was drawing near the funeral hour, they quickened their movements somewhat. Myles was surprised to see a long line of carriages in the field back of the house of sorrow, and the public road actually beleaguered with more. Their carriage being placed as near the house as possible, these relatives of the deceased entered the dwelling and found accommodation in one of the rooms reserved for the mourners.

The corpse rested in the center of the "best room," and a helpful woman

among the "providers" kept brushing away the flies from the decrepit face. The undertaker flitted about with considerable pomposity, and when Myles gazed at him with lively curiosity he noticed another relative covering her face with a handkerchief in a way that was more suggestive of a giggle than a pang of sorrow. The lady stood upon little ceremony, for when Myles performed a trifling courtesy, picking up her handkerchief, she opened conversation in a whisper and straightway confided to him the strange behavior of the undertaker, who was not a local professional, but came from a distance.

"He wanted the family to go to the store and get a piece of black chintz for crape," she explained. Myles looked at the man, who, with his hair parted down the back of his head and his vest-corners flowing, while his coat was removed, sat leisurely on the porch-floor smoking a cigar. By and by, in the oddest style he came to the minister who was in the same room with the family and graciously gave him permission to proceed with the service. It was done so patronizingly and so facetiously withal that Myles was almost tempted to laugh.

Reverently the minister read selections from Scripture and prayed. Taking his text from the Book of Job: "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season," he preached a general discourse upon the imminence of death; at the close he made some special reference to the long life of the departed and his endearing qualities.

The service ended and the last look taken, the coffin-lid was fastened in place and the business-like and jaunty old undertaker prepared the family and friends for removal. The hearse was an ancient vehicle, festooned with rusty curtains, and having a "buggy-top," that is, an oilcloth frame over the driver, which could be lowered or raised at will. It was drawn by one horse and served any other purpose but the conservation of solemnity and reverence. However, the mourners in general seemed not to be

sensible of the ludicrous features of the occasion. Observing Myles's eye fixed on him and taking it as a compliment, the venerable man of interments nattily said to him in a sort of aside, yet loud enough to be heard several feet away: "I'm going to get a new hearse once, with glass sides, one of these days, for some of these new fellows are trying to run me out of business. But I've been burying people for sixty years, and I rather guess I'll have the drop on 'em for a while yet." Then, waxing interested and loquacious, he explained how he had ruined a good pair of shoes at a previous funeral.

Recollecting, however, that he had not learned how many persons would need to be provided with vehicles, he thrust himself into the presence of the weeping daughters of the aged man, whose coffin now rested in the hearse, with the query: "How many noses?" When the carriages and the two omnibuses provided to transport friends arriving by rail were pretty well filled, this singular character looked almost leeringly in at the house, and cried out very jocularly: "Any more passengers?" At this moment an ancient grasshopper flew into the second omnibus, in which Dr. Fidler was seated, whereupon that irresistible humorist, looking as though the deceased were his dearest personal friend, mournfully said: "That's the same old hopper that used to play about here when I was a boy, forty years ago." The friends from a distance were dumbfounded, but the natives were almost convulsed.

The long train of mourners wound onward to the "old ground" in the cemetery on the hill, and all that was mortal of Benjamin Derr was laid at rest with the solemn ritual of the church and the final remark, "Peace be to his ashes!" Then the funeral company, transformed as by magic from weeping Jeremiahs to glad Davids, hastened back with light hearts and stomachs to the homestead where hundreds ate at a table groaning with rich provision, and like another hungry multitude, "until they were all filled." There were some practiced eat-

ers, both masculine and feminine, at these obsequies, having come many miles to eat long and well at the funeral feast of their "dear friend." One of these, extravagantly fond of pie, ate four or five pieces of her favorite dessert; another ate at three tables in succession. Some of the family, quite according to the established fashion of the neighborhood, urged the people as a personal courtesy to remain and eat to the memory of the former master of the household. The old undertaker, himself fast verging upon the tomb, ate with freedom and cracked merry jests with the other eaters, who had recovered from their sadness and were at least fortifying themselves against death by starvation.

As it would have been a mortal offence to the family if the Filberts had not returned to eat, Myles was compelled to partake of the viands. Although we must do him the justice to say that he abhorred the custom of mortuary feasts, yet his sharpened appetite being naturally unaffected by personal grief in this case, he was rather glad that so bountiful a dinner supplanted the meager luncheon to which he was accustomed (when any was had) in the East.

As the afternoon was scarcely advanced in a locality where the usual dinner-hour, announced by a big bell on a pole, is eleven o'clock, Myles begged Mr. Filbert to take him to see the "Gold Spring" in the *Kluft*. When the adieus had been spoken in spite of the unfeigned pressure of the family to detain them, they drove their horses up the famous ascent, winding slowly through the beautiful gap, whose towering western side was now in classic shadow—up past *die Hauswertin's* until they saw a gate leading into the woods on the right. Here they diverged from the highway, and as the woods were interspersed with protruding rocks, the team was hitched to the fence. Then the four occupants of the carriage walked down a hundred yards or more to the little ravine in which, out of a white sandstone rock, the purest and coldest water burst forth in a strong, unfailing stream. Lingerin in the welcome shade

they drank and drank again of heaven's own bounty and laved their hands in the cold current flowing over its rocky bed.

It was in this vicinity that the "gold mine" was being worked; but a sign, "No Trespassing," forbade a visit to its rich pockets. On the return trip Myles closely scanned the mysterious home of *die Hausvertin*, for he had heard some ugly rumors, connecting her with the still unsolved mystery of the numerous robberies. Perhaps he would have attempted to call upon the now notorious creature, but the howling of the vicious

Wasser and the entreaties of Caroline and her mother prevented him.

Myles was grateful to Mr. Filbert for proposing that they should go home by way of Stouchsburg, another place associated with his early recollections. This very pleasant village, situated on a hill, recalled to him the days for whose history he had a perfect passion, and the slow ride through its one street, embracing a view of the historic Reed's church, gave him untold pleasure, for it was a ride through the avenues of memory.

(To be continued.)

Clippings from Current News

German-American Day at Jamestown

German-American Day was celebrated at the Jamestown Exposition, August 1, by ten thousand Germans from all parts of the country. Special trains from Richmond and the West, as well as excursions from Washington, Baltimore and Philadelphia, brought in the crowds. After music by Phinney's United States Band and singing by the *Gesangverein Virginia* of Richmond, Prof. Anton I. Koerner, of Norfolk, made the welcoming address in German. Other speakers were President Harry St. George Tucker, of the Exposition Company, E. K. Victor, German consul in Richmond, J. Taylor Ellison, Lieutenant-Governor of Virginia, and Dr. C. J. Hexamer, president of the German-American Alliance, who reviewed the part taken by the Germans in our struggle for independence and was loudly cheered when he declared there would have been no united colonial rebellion nor any United States of America but for the patriotism of the Germans in the colonies. A noteworthy feature of the musical program was the rendering of "The Lost Chord" by Mr. Napier, of Pittsburg, on the Exposition organ, accompanied by the entire orchestra.

Beautiful New History of Berks

Subscriptions are being taken for the Historical and Biographical Annals of Berks County, Pa., now being prepared under the supervision of Morton L. Montgomery, Esq., and to be published in two large richly illustrated volumes by J. H. Beers & Co., Chicago. W. J. Dietrich, Esq., of Reading, who is assistant editor of this magnificent work, informs us that it will contain fully 1,500 fine family-histories, making it exceedingly valuable for genealogical study.

Had an Outing at Emaus

The Lehigh County Historical Society held its midsummer meeting, August 10, in the chapel of the Moravian church, at Emaus, one of the earlier settlements of the county. The burgess, Dr. H. T. Wickert, being unavoidably absent, greetings were spoken in his name by Robert Stansfield and responded to by President G. T. Ettinger. Eleven members were elected, raising the active membership to 110, and a number of books and documents were donated. Secretary C. R. Roberts read historical and genealogical notes relating to the early-residents of Emaus, and Rev. Allen E. Abel, pastor of the local Moravian church, presented the early history of the latter, showing that the first log church of the congregation was erected in 1742 on a hundred acres of land donated by Jacob Ehrenhard. The second church was built in 1749, the third in 1766, the present one in 1834. In 1746 a girls' school was opened at Emaus, which was later moved to Bethlehem and merged into the Moravian Young Ladies' Seminary. The house built by Jacob Ehrenhard in 1803 is still standing near the Perkiomen railroad.

Old Home Week in Bernville and Bedford

Two Pennsylvania towns, Bernville in Berks and Bedford in Bedford county, celebrated Old Home Week simultaneously, August 4-10. The week's events in each town began with special services in the churches, then followed in Bernville School-Day, Lodge-Day, Reading Day, Old Home Day, Old Settlers' Day and Picnic Day. Bedford had a historical meeting on Monday, parades of lodges on Tuesday and Wednesday, the dedication of its Soldiers' Monument on Thursday, a grand reunion with races and games on Friday and a general good time for visitors on Saturday.

Literary Gems



A BIRTHDAY-GREETING TO BABY JOHN

OFFERED JULY 5, 1907, BY H. A. S.

Dear Baby John, so bright and gay,
 Three years of age this summer day,
 What shall my birthday-greeting be?
 May the kind Muse inspire me well,
 In smoothly flowing lines to tell
 My love and best regards for thee.

Never before to one so young
 With fondest feelings thus I clung,
 No child e'er claimed so large a share
 Of my affections, be't confessed,
 Like thee was petted and caressed,
 The object of such tender care.

Three years—indeed, how short a span,
 As measured by the life of man,
 Does seem the time thou hast been here!
 Days filled with play from morn till e'en,
 With noonday naps and nights between,
 An age to thee it may appear.

How far back does thy memory go
 Of summer's green and winter's snow?
 Couldst thou relate, if given speech,
 How 'neath the tree on yonder seat
 Last summer we would sit and eat
 The luscious pear, the ruddy peach?

The ride upon the trolley-car,
 The country where the chickens are,
 The horses and the "moo-cow" too,
 And Dorney Park, the journey down
 To Zionsville, the walks up town,
 Are readily recalled to view.

Thy days are full of joy and light,
 Oft spent in "work" from morn till night,
 While hanging up the wash to dry,
 Or digging in the garden-ground,
 Dragging the little auto round,
 Or piling spools on steeples high.

Much we admire thy ready will
 To work when bid, the strength and skill
 So rarely by a child displayed;
 Thy curly locks, thy smiling face,
 Thy movements full of ease and grace,
 Thy simple trust, of none afraid.

'Tis true thou dost not always heed
 When elders warn of naughty deed,
 But surely there's no ill intent.
 O'erflowing with activity,
 Thy tireless, youthful energy
 Must somehow ever find a vent.

A little while tho wrath may burn,
 Thy tears to laughter quickly turn,
 And—sweetest, tend'rest habit this—
 When we pretend to grieve and cry
 In pain, thou promptly wilt draw nigh
 And offer thy all-healing kiss.

Now let us gently pull thy ears
 And wish thee many, many years
 Of health and growth, of strength and joy.
 Be ever fair in form and mind,
 Bright, loving, dutiful and kind.
 God bless thee ever, darling boy.

DER WIESCHT MANN VUN DER FLETT

By CHARLES C. MORE, PHILADELPHIA.

NOTE.—Die Flett is a name applied to a level stretch of land in Lower Macungie, Lehigh county, Pa., in which large quantities of iron-ore were mined thirty to forty years ago.

Wiescht hot er g'heessa—Johann Gottlieb Wiescht—un mer hot's em schun uf hunnert Schritt a'g'sehna, as er sei Nama gewiss net g'schtolla g'hat hot. Er war wiescht genunk for en noch viel wieschterer Nama zu hawa. Odder, wie der Billy Derr, unser Boss in der Coleraine Meind, als g'saat hot: "wiescht genunk for em Deiwel die Geil schei macha."

Ich weess noch gut, wie er in die Meind kumma is for Erwet. Er war en derrer, langer Mann mit arrig grossa Händ un ferchterliche Fiess. Sei magerer, knochiger Kop hot am a dinna, langa Hals schier grad vun da Schultera naus g'schtanna, wie en Knatz am a Fenzarigel. Sei Backaknocha hen sich rausg'schowa wie die Hifta am a derra Gaul, un sei Backa wara ei'g'falla wie an ra Geig. Sei Maul hot schier bis an sei flabbigge Ohra gereecht; sei Haut war so brau wie en g'schmokter Schunka, so runzlig wie en gedernte Quitt un so voll Parplamohler as en Sib is mit Lecher. Awer sei Nas erscht! Wie die Nadur a'g'fanga hot, sei Nas zu macha, hot sie wul ah net gewisst wann ufuzeheera. War des awer'n Kolwa, un dazu war sie noch feierrot! Sie hot em grad gemahnt an en grosser Fingerhut, mit Lewer gedeckt.

Es is awer kee Mensch alliwer wiescht, juscht so wenig wie er alliwer schee is. Die Nadur gebt uns Menscha immer ebbes mit for sel Ding gleich zu macha. Ma wieschta Mensch gebt sie gemeenerhand en gut Herz un ma scheena Mensch alsemol en Herz as net juscht so gut is. Viel wieschta Leit hen oft ebbes an sich, as sie viel schenmer gucka macht wie's schenscht G'sicht sie gucka macha kennt. Viel scheena Leit hen alsemol Wega an sich, as sie wieschter gucka macha as der alt Harry. So war's juscht beim Johann Wiescht. Er hot en paar Aaga g'hat as so trei, sanft un gutmuetig in die Welt nei geguckt hen, un wann mer in selle Aaga gaguckt hot, do hot mer selter Feierkolwa vun ra Nas ganz vergessa. Mer hot gemeent, mer deet ma kleena Kind in die Aaga gucka; 's Herz is em dabei weech warra, un mer het en gleicha kenna wie sei eegner Bruder odder beschter Freund—wann er em gelosst het! Sei Aaga hen awer immer so traurig un betrieht geguckt as wann sie sich uf en Art wie schämma deeta, zu so ma wieschta G'sicht zu g'heera.

Wann seilebdag en Mensch wega seim G'sicht genext is warra, dann war's der arm Wiescht. Mer hot awer seilewa net g'heert, as er bees warra wär driwer. Er hot als selwer

mitgelacht, awer er hot net prowirt uns en Hack zurick zu gewa. Alsemol, wann die Nexerei zu arrig warra is, hot er als ufg'heert zu grubba, hot uns mit seina sanfta Aaga a'geguckt un hot g'saat: "Ja ja, Buwa! Mei G'sicht is wul net schee, awer es hot mich viel gekoscht, arrig viel. Es hot gewiss meh gekoscht as mei ganz Lewa wert is, gewiss es hot, viel, viel meh!" Dann is er widder an die Erwet un hot g'scheppt un gegrubbt as wie wann er arrig beesa un traurige Gedanka vertreiwa wot. Mer hot's em a'g'sehna, dass ebbes in seinra Brusch schafft as wie en Bump, un darnoh sin als paar Treena an seinra langa Nas runner geloffa uf die Grundscholla. Awer dann hot er erscht recht g'schafft!

Jerum, was hot der Mensch als schaffa kenna! Wie er 'erscht in die Meind kumma is un hot sich so in die Erwet gelosst, do hen mir annera Kerls als gemeent, er wot sich juscht a'macha bei'm Boss, for meh Loh kriegs as mir odder villeicht ah Boss zu werra, un mer hen uns vorgeumma, en mol gedichtig zu drescha odder aus der Meind zu krauda. Awer mer hen en seilewa net bei'm Boss g'sehna odder ebbes gemerkt, as er meh mit'm g'schwetzt hot as grad notwennig war. Zudem hot er uns ah oft helfa die Kärch zu lada, wann's der Boss net g'sehna hot, un wann alsemol eener vun uns schpot an die Erwet kumma is, war immer Meind genunk gegrawa odder Kärch genunk gelada, as wie wann mer all uf Zeit kumma wära. For all sel hot er awer ah net viel mit uns g'schwetzt. Mer hen ah nie net ausfinna kenna, wu er herkumma is odder was er friher getriwa hot. Wann er in die Meind kumma is, dann hot's bei em g'heessa Schaffs, un wann er owets in sei Schänty ganga is, hot er sei Dihr zug'schlossa un noh hot's g'heessa: "Jeder bleibt bei sich."

Mir Annera hen als oft noch'm Supper, wann die annera Meindgräwer als heemganga wara, noch en Weil vor der Dihr g'hockt un en bissel geplaudert, eb mer in's Bett sin. Awer der Wiescht hot nie ken Zeit g'hat, er hot immer ebbes g'schafft. 's war grad as wann er sich for der Ruh ferchta deet. Wann er sich in sei Schänty eig'schlossa hot g'hat, dann hot er als g'hockt un bis schpot in die Nacht nei gekunsidert; awer wann er gemerkt hot, dass mer'n watscha, dann hot er sei Licht ausgemacht un is in's Bett.

Ec Dag hot der Boss en Buh vun abaut dreizeh Johr in die Meind gebrocht, for Kärch zu treiwa. Der Buh war daheim darganga un mit Zigeiner in die Gegend kumma. Er war en schtiller, ufgeweckter Buh; der Boss hot en im Wiescht sei Schänty un hot en

ah zu ihm an die Erwet geduh. Des hot da Wiescht a'fangs gar net g'suht; er is noch schtiller un verschlossener warra wie davor. Allemol as der Buh neekseht an en kumma is, hot er'n so zarnig a'geguckt as sei Aaga gucka hen kenna un is als weiter vun em weg. Der Buh hot Fred Schmerger g'heessa; seller Nama hot scheint's da Wiescht net recht g'suht, awer er hot's doch net a'lossa wolla.

Ee Dag is der Buh vum Crusher zurick kumma un hot g'sunga, wie Buwa ewa duhn, wann sie guta Lunga hen un mit der Welt zufridda sin. Sei Schtimme war hell un klor; er hot en Lied g'sunga as uns all unbekannt war, juscht 'm Wiescht net. Der hot sich grad gebickt g'hat for en Schtick Meind ufzu-hewa, as zu gross war for die Schip. Wie er sel Lied g'heert hot, is er in die Heh g'schnellt as wann er g'schtocha wär warra, un hot den Buh a'geguckt. Sei Aaga sin em schier gar zum Kop raus kumma; sei rote Nas is als noch roter warra, un for's erscht mol is ebbes Rotes darch sei braune Haut uf die Backa kumma. Dann is er wedder die Meindleit gedarmelt, un hot mit der linksa Hand sei Bruscht g'howa, as wann er sei Herz hewa wot, dass es net raus tschumpa deet.

Mer sin beig'schprunga un hen en hewa wolla, awer er hot uns zurick g'schowa un is widder an die Erwet. Sei Schip is juscht so hi' un her g'floga; zwee Mann hetten's em net nohmacha kenna. Bei all dem Schaffa hot er awer die Aaga net vun sellem Buh genumma. Wie mer Feierowet gemacht hen, hot er da Buh an der Hand kriegt un is schier g'schprunga mit'm noch seinra Schanty. Bis schpot in die Nacht war Licht bei em, un mer hen sei Schatta g'sehna, wie er als uf un ab ganga is.

Da neekschta Dag an der Erwet war der Wiescht en annerer Mann. Er hot als noch druf los g'schafft, awer er hot sich doch die Zeit genumma, for'n freindlich Wart mit uns zu schwetza. Alsemol hot er even dem Italian, wu newig em g'schafft hot, uf die Schulter gekloppt un gelacht. Uf emol hot er a'fanga singa! Hot der Wiescht en wiescht G'sicht g'hat, so war sei Schtimme doch noch viel wieschter, un mer hen all gemeent, er wär nau schur närrisch warra.

Vun sellem Dag awer war er wie en Vatter zu sellem Buh. Schier alles was er verdient hot is ganga for dem Buh sei Kleeder un annera Sacha for en. Owets hot er g'hockt un Bicher gelesu un dem Buh im Lerna mitg'holf. Er hot sich so närrisch mit em a'gelosst, dass mer'n als g'frogt hen, eb er'n net noch heiera deet. Der Wiescht hot awer ken Notis davun genumma. Er hot sich juscht noch teiter an den kleena Kerl g'halta, un er is bei Golly schenner warra im G'sicht! Was hot er uns net als vorg'saat, was er noch als

duh wot for den Buh! In die Schul deet er'n schicka un en grosser Mann aus em macha, un all so Dings. Owets noch der Erwet hot er sich mit'm vor sei Schantydihr g'setzt, hot sei Händ g'howa un hot en singa macha; dann hot er die Aaga zugemacht un is in Gedanka weit fartganga—wul zurick an den Platz, wu all sei Truwel herkumma is.

So is der Summer verganga. 's Schpotjohr hot die Blätter brau g'färbt; der kalt Wind hot sie vun da Beem gerissa un rumher g'schtreet. Der Buh hot sich reddy kriegt for noch der Schtadt in die Schul zu geh, un mir Annera hen so langsam a'g'fanga unsra Schanty's eizurichta for da Winter.

Ee Dag hot der Buh, wie gewöhnlich, sei Karch zwischa dem Italian un'm Wiescht neigebäckt, for en lada lossa, un is 'm Italian mit'm Rad uf die Fiess kumma. Mit ma Krisch as wie en wild Dier un mit'm Messer in der Hand is der Mensch uf den Buh losg'fahra. Mit eem Schprung war awer ah schun der Wiescht vor em, un der Schtich, wu gemeent war for der Buh, is ihm in die Bruscht ganga. Unne en Laut vun sich zu gewa, is der Wiescht nummer g'sunka. Mir Annera wara zu arrig verschrocka, for grad ebbes zu macha. Bis mer recht rumgeguckt hen, war der Italian fart, un mer hen'n seilewes nimme g'sehna.

Mer hen da Wiescht in sei Schanty getragu un uf sei Bett gelegt. Der Buh hot sich zu em g'setzt un sei Hand g'howa, bis sie kalt un schteif war; dann hot er sich iwer'n uf's Bett g'schmissa un g'heilt as wann sei jung Herz verbrecha deet. Mir sin selle Nacht bei em geblwi, weil er's net geduh hot, dass er die Schanty verlossa deet.

Wie er dann en bissel ruhig warra is, do hot er uns verzelt, forwas der Wiescht so gut zu em war un en so geglich hot. Dem Buh sei Mäm war mol mit em arma Wiescht verschprocha gewest, awer wie er die Parpla kriegt hot un darnoh so wieschtguckig warra is, hot sie ihr Wart zurick genumma un hot eener Schmerger g'heiert. Der Wiescht hot dann die Gegend verlossa un is so in der Welt rumgewandert. Er hot sel Medel awer seilebdag net vergessa kenna, un weil der Buh so viel geguckt hot wie sie un ah ihra Schtimme g'hat hot for singa, hot er'n in sei Herz g'schlossa, wu sei Mäm drin begrawa war. Darch den Buh hot er dann widder en Blick in selle Welt kriegt, wu die Lieb ganz allec uns gewa kann.

So hot dann der arm Wiescht noch gelebt for dem Kind's Lewa zu seefa, dem Buh wu sei Mutter ihm sei eega Lewa so gut wie genumma hot g'hat. Un's war net emol sei Kind!

Ihr misst net immer vorna dra sei
Un alfernt im a Schuss:
En blinde Sau finnt ah ebmols
En Eechel odder 'n Nuss.
"Goethe von Berks."

Dem Mann, wu im a Glashaus wuhnt,
Sot's gar net netig sei zu weisa,
Dass es erbärmlich g'fährlich is
For Scholla, Schtee un Prigel schmeissa.
"Goethe von Berks."

SELL SCHTETTEL IM NORDKILL DAHL

[Composed for the occasion of "Old Home Week" at Bernville, Berks County, Pa., Aug. 4-10, 1907, by M. A. Gruber, Washington, D. C.]

'Swar ehner Thomas Umbenhacker
Hot g'hoert fun Union Canahl,
Un messt ab Lotta fun sein Acker
F'r'n Schtettel im Nordkill Dahl.

'Sis naechscht an neinzig Yahr zurick,
Wu die Nordkill sich bewegt
Schier an der Tulpehacka Grick,
War sell Schtettel ausgelegt.

Die schoena Lotta lang und brehd
Wara all glei ufgenumma,
Und's Schtettel war au' gar net blehd
F'r recht g'schwind ufzukumma.

Als Umbenhacker-Schtettel no'
War's f'r Weil gekennt;
Doch BERNVILLE war glei druf der Go,
Und sell is es now genennt.

Wu die Garwerei ihr "Ruins" sin
Bis nuf wu's Schulhaus schteht,
Und zwischa yuscht zweh Alleys drin,
Is Bernville lang und brehd.

Doch sin noch "Suburbs" nehwa bei,
Wie in'ra grossa Schtadt;
Die nemmt, of course, noch Bernville ei'
Wann's Bralla eppes batt.

Awwer yuscht fier Schkwaer is Bernville lang.
Der Borough-lein no' zu geh;
Und darch zu kumma macht Trolleys bang,
Der Profit waer ganz zu gleh.

F'r 'n yeders wehs wer die Zeiting lehst
Dass 'n Riggelweg will Geld;
Und der "Head" fun ehm mit die ann'ra raced
F'rs reichscht zu sei in der Weld.

Doch darch 'm Union Canahl sei Zeit,
Wie der Towpath war schier wie'n Schtross,
Sin Leut hie kumma fun naechscht und weit,—
F'r die Business dort war gross.

Fun alla Ecka in sellem Welddehl
Sin Fuhra kumma zu hohla
Maschiena, Backaschteh, Ledder, Oehl,
Schtohrsach, Lumber und Coala.

Am Weisa Schtohrhaus und au' am Roda
Hen die Bauera ihr Wehtza hie g'fahra,
Und noch was anner Frucht is geroda
In die guta alta Yahra.

Awwer sellie Zeita sin nimmie meh dort,
Sie sin ganga mit 'm Union Canahl;

Der Riggelweg hot der Canahl mit fort—
Doch 'sis kenner im Nordkill Dahl.

Und die gut alt Kirch, wu'n hunnert Yahr
War gepredigt, gebeht und g'sunga;
Wu alla Dahg, mit Schtimm so klahr,
Die Elf-Uhr Bell war gerunga—

Sellie Kirch is ganga, mit ann'ra Sacha
Die f'r Alters wara schoe';
Es war gemeht sie schoenner zu macha,
Und im Platz fun ehm sin now zweh.

Au' nimmie naechscht is die Fischerei
Wie sie war als Yahra zurick;
Was war's doch Lushta draus zu sei
Mit Gert und Lein an der Grick!

Awwer Bernville in ihr "Old Home Week"
Hot gut Recht schtolz zu sei;
Mahg's Frieda sei oder geht's in der Krieg,
Hot Bernville blentie dabei.

Die Schula sin net leicht zu bieta,
Sell weissst sich mit der Zeit;
Und bessera Leut sin net zu meeta
Wann g'sucht werd lang und weit.

Und draus in der Weld, in ball yeder Schaet,
Und au' in ann'ra Laenner,
Wu gutie Arwet recht a'geht,
Sin Bernviller Maed und Maenner.

'S macht gar nix aus in was f'r'n G'schaefft,
Fun Dahglenner nuf zu Parra,
Wu a'gewennt werd Menscha-graefft
Sin Bernviller g'funna warra.

Sin blentie au' in Politicks,
Und dehl in Washington,
Doch war noch kenner so foll Tricks
F'r zu macha Congressman.

Die Leut die die ershta Lotta hen kauft
Sin awwer nimmie do';
Doch wer wehs ep net 'n Mancher lauft
Mit leichter Schritt uns no'.

Und in der "Home Week Jubilee"
Guckt herrlich, luschtig und froh
Zu seha dass die Lieb bleibt grue'
F'r die alta Sacha do'.

Dann lang leb' Bernville! lang und schoe'
Mahg's bleiwa im Nordkill Dahl!
Und mahg "Old Home Week" immer schteh
'N schoe' Gedaechnissmahl!

EDITORIAL DEPARTMENT

In Memory of German-American Patriotism

ON the first of August, while we are writing these lines, the German-American National Alliance is celebrating German Day at the Jamestown Tercentenary Exposition. The date has been chosen as the hundred thirty-second anniversary of the day when the German-Americans of Philadelphia virtually declared their independence from England, eleven months before the Continental Congress formally sundered the ties connecting these colonies with the mother country.

August 1, 1775, according to Dr. Oswald Seidensticker's History of the German Society of Pennsylvania; this Society, then about twelve years old, joined with the German Lutheran and Reformed Churches in issuing a pamphlet of forty pages, addressed directly to the church-boards, the officers of the Society and the German inhabitants of New York and North Carolina. Its primary purpose was to counteract the Tory tendencies of the Germans in Tryon county, New York, and North Carolina by setting forth in their own language the truth of the political situation. The pamphlet contained reports of the battles of Lexington and Bunker Hill and the Acts of Congress bearing on the momentous questions of the day. Further on we read this striking passage:

Day by day we behold that the people of Pennsylvania, both rich and poor, unanimously approve the resolution of Congress. The Germans of Pennsylvania especially have distinguished themselves far and near by the formation of militia-corps and picked-rifle corps that are ready to march whithersoever it may be necessary. And those Germans who can not render military service are universally willing to contribute to the common good according to their means.

An appeal was made to the Germans to prepare for armed resistance to British oppression, which was seen to be inevitable. The Germans began to drill and on March 25, 1776, still in advance of the Declaration of Independence, their

volunteers met in the Lutheran school-house, at Fifth and Cherry streets, Philadelphia, and marched afield. All these facts are set forth in the circular by which the German-American Alliance invited participation in the commemorative exercises of this day.

What History Usually Fails to Tell

The stand thus taken by the Germans of Pennsylvania so soon after the outbreak of our struggle for independence is scarcely mentioned in our histories and not generally known even to their own descendants of to-day. Too often our people are made to appear in a secondary role, following the lead of the New Englanders, when they were actually in the front ranks. We trust the historical address to be delivered to-day by Dr. Hexamer, president of the German-American Alliance, will go far to enlighten the country as to what the Germans did for the great cause of liberty in those days "that tried men's souls."

A "Notorious Habit" of Pennsylvanians

As we have already pointed out, it is their excessive modesty, their habit of disregarding their own great men and their own achievements, that prevents the Germans from claiming and getting the credit they deserve. Ex-Governor Pennypacker lately called attention to this in a speech of which the Philadelphia Public Ledger had this to say editorially:

Ex-Governor Pennypacker utilized the Fourth of July again to call the attention of the people of Philadelphia and Pennsylvania to their notorious habit of neglecting to praise their own distinguished sons. . . . If there are Pennsylvanians who achieve something, we think of them as citizens of some other State until we are forced to admit that they live at our very doors. It is comforting to be introduced to a Philadelphia author or artist through English praise, and in late years the puffery of a market-place like New York has filled us with complacency regarding genius which was struggling for recognition. . . . The distemper—whatever it is—can probably at length be got out of the system by repeated appeals to reason, aided a little by ridicule.

In these words THE PENNSYLVANIA-GERMAN recognizes a valid reason for its being and ample justification for asking the generous support of loyal Pennsylvanians, especially those of German descent. May we not hope by continued appeals to reason gradually to break up this "notorious habit," to lift, as it were, the bushel under which our fellow-citizens have so long hidden their light?

Words of Peace Fitly Spoken

Coming at a time when the Second International Peace Conference is sitting at the Hague, the theme of the address delivered by our State-Superintendent, Dr. N. C. Schaeffer, as president of the National Educational Association at Los Angeles, Cal., was eminently fitting. He spoke wisely and well when he said:

It seems to me that our textbooks and our instruction should glorify the arts of peace above the art of war. In other words, history should be taught from a more rational point of view. Whilst it would be wrong to rob the soldier of a just share of glory, it will nevertheless be wise to emphasize the victories of peace above the victories of war.

How can this be accomplished? In the first place, let us instill proper ideals of life and heroism. The pupil can be led to see that Pasteur, the scientist, has done more for humanity than Napoleon; that Carnegie, the philanthropist, has done more for civilization than the admiral who sinks a hostile fleet; that the woman who serves in the hospital as a nurse displays as much heroism as the officer who serves his country.

The Gravestone of a Great Teacher

July 24, 1907, a hundred years had passed since the death of Rev. Dr. John Christopher Kunze, a son-in-law of the patriarch Muhlenberg. He taught in the University of Pennsylvania, at King's (now Columbia) College, was the first Lutheran minister in this country to receive the degree of D.D. and the first to publish an English Lutheran hymnbook. He was buried in a cemetery at the corner of Hudson and Leroy streets, New York, and later his bones were removed to the Lorillard vault. The modest marble slab set over his first resting-place re-

mained until last spring when workmen in demolishing an old building at the place found two old tombstones, of which some account was given in the daily press. This attracted the attention of a Lutheran pastor, Dr. Wenner, who immediately went to the spot, examined the stones and, having satisfied himself that one of them was indeed the stone which had marked Dr. Kunze's grave, bought it for twenty-five cents. It is now in his study and, tho mutilated, the inscription is still legible.

A biographical sketch of Dr. John Christopher Kunze appeared in THE PENNSYLVANIA-GERMAN for July, 1902.

Two Corrections and a Credit

The duty of making corrections is not very pleasant, but must never be shirked by a conscientious editor, such as we try to be.

In the article on Early German Catholic Parochial Schools, by Rev. J. J. Nerz, in the July issue, on page 297, second column, eighth line from below, "about eighty-five families" should read "thirty-eight families" It should have been stated that the materials of that article were chiefly drawn from "Catholic Parochial Schools in Colonial Times," by Rev. James A. Burns, C.S.C., a well known authority on the subject, reference being had also to Shea's "History of the Catholic Church in the United States" and the Parish Records.

In the same issue the title of Rev. D. B. Shuey's poem, on page 335, should read *Das Schulhaus an der Kerch*, not *Krick*. The editor misread the last word, a fact which points out anew to contributors the importance of writing plainly and distinctly every word of their communications.

The picture of the Bucks County Historical Society's Museum in the August issue should have been credited to the courtesy of the Doylestown Intelligencer. The oversight was due to the editor's unfortunate forgetting.

Clippings from Current News

To Gather New "Americana Germanica"

At a late meeting held in Troy the German-American Alliance of New York unanimously resolved to appoint a committee of seven on German-American history and literature and to request its local federations, the public press and German-Americans generally to gather publications of this class and send them to the New York Public Library, 425 Lafayette street, New York, in care of Richard E. Helbig. Mr. Helbig also sent a request for publications relating to German-American history and literature to the German-American Teachers' Federation, when this body met in Cincinnati at the beginning of July.

Historic Spot Marked by Cannon

Two of Admiral Farragut's old guns, taken from the U. S. steamer Richmond, were mounted July 4 at Newhope, Bucks county, on a triangular plot of ground known in Revolutionary days as Coryell's Ferry. Further up the old York road is the old Washington tree, under which, according to tradition, the battle of Trenton was planned. The cannon are the gift of the Government. Addresses were made by Congressman J. P. Wanger, State-Senator Webster Grim and others.

Honor for Berks County Educators

At the meeting of the Pennsylvania Educational Association at Greensburg, July 2 and 3, Dr. W. W. Deatrick, of the Keystone State Normal School, was elected president of the Child-Study Section. One of the most notable addresses of the meeting was that of Supt. Eli M. Rapp, on the Reorganization of Rural Schools. Mr. Rapp held the undivided attention of the audience and earned hearty applause.

An Aged Bible-Reader

One of the oldest women in Berks is Mrs. Esther Keller, of Richmond. She was born as Esther Clauser at Pricetown, June 27, 1810, married John Keller and has been a widow about fifty-five years. She was the mother of fifteen children, of whom five only survive, besides forty grandchildren and five great-grandchildren. She spends most of the time reading her Bible and singing the old German hymns.

The Centennial of Mechanicsburg

Mechanicsburg, Cumberland county, celebrated its hundredth anniversary July 3 and 4 with historical addresses, parades, fireworks, concerts and general merrymaking. The principal speakers were Congressman M. E. Olmsted, of Harrisburg, Thomas K. Donnalley, of Philadelphia, and Rev. W. H. Stevens. Henry Stauffer built a small cabin on the site of Mechanicsburg in 1807. The town has now 6000 inhabitants and is one of the most progressive in the State.

Weiser Homestead Burned

The old home of Conrad Weiser, near Womelsdorf, was destroyed by fire of unknown origin July 12. Weiser moved to this place from Scholarie, N. Y., in 1729, died there in 1760 and is buried in a private graveyard nearby. The house was a stone structure, one and a half story high and 20 by 50 feet in size. (A sketch of Conrad Weiser's life with pictures of his home and grave appeared in the first number of THE PENNSYLVANIA-GERMAN, January, 1900.)

A Woman Deputy-Sheriff

The first woman to hold the office of deputy-sheriff in Mifflin county is Ethel Traub, sister-in-law of Sheriff A. C. Kemberling. Miss Traub is twenty-two years old and was a printer. Her first official act was to take a woman prisoner to the Morganza Industrial Reform School.

Five Generations in One Family

Adams county boasts of a family in which five generations are represented. Mrs. Sarah Hoffman, of Cashtown, the great-great-grandmother, is 79 years old. Mrs. Herr, the great-grandmother, lives with her husband, a prosperous farmer, in Freedom township. She married at fourteen and a year later bore a daughter who is now Mrs. Alice Bollinger. Mrs. Bollinger is the mother of Mrs. Fannie Wagaman, who is eighteen and the mother of Robert Carlinus Wagaman, aged one year and eight months. All these names point to a Germanic ancestry.

First Schwenkfelder Church-Wedding

Altho the Schwenkfelders have been in existence almost four centuries, no wedding was ever solemnized in any of their churches until recently, when Dr. Allen A. Seipt, of Delaware, O., and Irene A. Schumo, of Philadelphia, were united by Dr. O. S. Kriebel in the Philadelphia church, at Thirtieth and Cumberland streets. The Schwenkfelders always advocated plainness of dress and opposed all ceremonialism in worship; but in recent years innovations have been gradually introduced, the Philadelphia church generally taking the lead.

Archeological Contribution to Jamestown

At the instance of Dr. M. D. Learned, of Philadelphia, who has charge of Pennsylvania's archeological exhibit at the Jamestown Exposition, H. W. Kriebel, of East Greenville, has sent thither a number of valuable books, manuscripts and other relics. The collection includes two manuscript Schwenkfelder hymnbooks, a copy of the Mechlenburg *Himmelsbrief*, two volumes of sermons, dated 1523 and 1734, specimens of penwork, a medical treatise written in 1795 by Benjamin Schultz, etc., also a zither about a hundred years old.

Services of Pennsburg Recruits

Ex-Governor James A. Beaver, who in his commencement address at Perkiomen Seminary, on June 28, alluded in an interesting manner to the fact that a squad of recruits from Pennsburg had joined the regiment which he commanded in the Civil War, has sent the Seminary a copy of the History of the 148th Pennsylvania Volunteers, the regiment to which he referred. This is a book of 1096 pages and contains much valuable historical information.

Tardy Recognition of First Treasurer

The picture of Michael Hillegas, first Treasurer of the United States, appears on the new yellow-backed ten-dollar bills. This belated testimonial to a man whose services to his country long deserved recognition is due to one of his descendants, Rev. Michael Lee Minnich, a Lutheran minister, to Ex-Treasurer Shaw and the late Secretary John Hay. The latter two favored the claims of Robert Morris and Samuel Meredith until proof was found in the Government archives to support Mr. Minnich's contention. (A sketch of Michael Hillegas appeared in THE PENNSYLVANIA-GERMAN, October, 1901.)

Brownback's Church Remodeled

Brownback's Reformed church in Chester county was remodeled during the summer and rededicated July 28. Dr. J. W. Menninger, a former pastor, preached the sermon. Brownback's congregation is one of the oldest in eastern Pennsylvania. It was organized in 1743 with Rev. Jacob Lischy as its first pastor. Its first log church was built about 1750. A stone building followed in 1800. The third

church was erected about 1850, the fourth in 1879. The church is named after Gerhart Brownback, who settled in the vicinity in 1725 and donated the land for the church and graveyard.

The Evangelical Conference's Centennial

The first annual conference of the Evangelical Association, founded by Rev. Jacob Albrecht, was held by the latter at the house of Samuel Becker, near Kleinfeltersville, about ten miles southeast of Lebanon, Pa., November 15 and 16, 1807. The centennial of this event will be celebrated at Kleinfeltersville, Sept. 18 and 19 of this year. Rev. A. M. Sampsel will be master of ceremonies and among the speakers will be Rev. B. H. Niebel, Bishop H. B. Hartzler, Bishop W. F. Heil, Rev. A. Stapleton, Rev. C. N. Dubs and others. Rev. Albrecht is buried at Kleinfeltersville with the family of George Becker, in whose house he died in 1808. A memorial church was built beside his burial-place in 1850.

OBITUARY

DR. WILLIAM ASHMEAD SCHAEFFER, formerly pastor of St. Stephen's Lutheran church, in Philadelphia, died there July 27. He was born in Harrisburg about fifty-five years ago as a son of Rev. Dr. C. W. Schaeffer, and graduated from the University of Pennsylvania in 1866. He held pastorates in Wilkes-Barre, Easton and Philadelphia. He served as corresponding secretary of the Foreign-Mission Board and as president of the Publication-Board of the Evangelical Lutheran General Council, besides holding other positions. In memory of his parents he built the Ashmead Schaeffer Memorial church at Mount Airy.

PENNSYLVANIA-GERMAN FAMILY-REUNIONS.

The season of family-reunions is again in full swing. The following list comprises those that have been or will be held in Pennsylvania-Germandom, as far as our information goes:

July 26. Reunion of Yost family, at Zieber's Park, Montgomery county.

July 27. Eighth reunion of Bergey family, at Zieber's Park; of Sensinger family, at Edgemont Park, near Slatington; third of descendants of David and Mary Williams, pioneers in Hatboro, Montgomery county.

July 28. Reunion of Hallmans, near Barto, Berks county, and of descendants of Joshua Kohler, at Egypt, Lehigh county.

Aug. 31. Fifth reunion of Clauss family, at Neffsville, Lehigh county.

Aug. 3. Eighth reunion of Baers, at Kutztown Park.

Aug. 4. Reunion of Spare family at Zieber's Park.

Aug. 6. Eleventh reunion of Grims, at Kutztown Park; twelfth of Krauses, at Neffsville.

Aug. 8. Third reunion of Bortz family at Wescosville, Lehigh county; reunion of Peters family at Neffsville; reunion of Harter family at Columbia Park, near Bloomsburg.

Aug. 10. Third reunion of Wotrings, at Sand Spring.

Aug. 14. Fourteenth reunion of Shelters and third of Bittners and Werleys, at Neffsville; eighth of Kistlers, at New Tripoli, Lehigh county; ninth of Ritters at Dorney Park, near Allentown.

Aug. 15. Fourth reunion of Haas family, at Neffsville; fifth of Sant family, in Pandora Park, Reading.

Aug. 17. Fourth reunion of Gery family, at Seisboltzville, Berks county; reunion of Kricks at Sinking

Spring, of Gehmans at Zieber's Park, and of Twinings at Wycombe, Bucks county; fourth of Jellers, at Wind Gap Park, Northampton county.

Aug. 20. Eleventh reunion of Guth family at Guth's Station, Lehigh county; reunion of Clewells at Schoeneck, Northampton county.

Aug. 21. Twelfth reunion of Huber-Hoover family at Chestnut Hill, Philadelphia; reunion of Keels at Zieber's Park, of Klotzes at Neffsville.

Aug. 22. Twelfth reunion of Slinguffs, at Zieber's Park, and fourteenth of descendants of Heinrich Pearson, at East Stroudsburg; sixth of Dunkelbergers at Island Park, Sunbury.

Aug. 23. Ninth reunion of Lichtenwallners, at Allentown.

Aug. 24. Reunion of Rosenbergers, at Perkaskie Park; of Seiberts at Island Park, near Easton, and third of Shimers, at Oakland Park, Northampton county.

Aug. 28. Reunion of Smith family, at Johnsonville, Northampton county, and of Trexler family, at Kutztown Park.

Aug. 29. Reunion of Kresge family, at Effort, Monroe county, and of Garges family in Doylestown township, Bucks county.

Aug. 31. Third reunion of Grubbs, at Sauatoga Park; third of Kriebels at Zieber's Park; sixth of Rex family, at Neffsville; sixth of Follweillers, at Neffsville; third of Furrys, at Dorney's Park, near Allentown; reunion of Moyers, at Perkaskie Park.

Sept. 2. Third reunion of Boyer family, at Kutztown.

Sept. 7. Reunion of Hageman family, at Siles, Bucks county.

Sept. 14. Fourth reunion of Walters, at Willow Grove; reunion of Schwenk family, at Schwenksville.

Chat with Correspondents

Dialect Stories and Idioms

An Easton reader thinks our dialect stories are rather long. Another reader suggests foot-notes explaining dialect expressions.

We do not consider our dialect stories too long, as a rule. The only one yet published that was not complete in one issue was "Boonastiel's" *Trip noch Fildelfy un Canada*. It is not always possible to write a good story in very few words, nor is it easy to abridge one without loss. We try to keep within suitable limits, both with stories and poems written in the dialect; the latter usually give us more trouble in this respect than the former. Contributors of verse should practice condensation as much as possible.

The use of foot-notes explanatory of idiomatic expressions is not practicable to any large extent, because we cannot know which of these idioms the majority of readers need to have explained. A better way to enable all readers to enjoy the dialect gems would be to print full translations in parallel columns, but these our time and space forbid. Moreover, the dialect has a flavor of its own, which is often lost in the translating process.

What an Enthusiast Thinks and Wishes

The following is from a reader and contributor in Washington, D. C.:

I consider THE PENNSYLVANIA-GERMAN one of the best of magazines, as it coincides with my views of a magazine devoted

to the subjects that come under its title. Of course, I am more or less an enthusiast on these subjects, and have wished I had the means of some persons I know. I would search every nook and corner of Pennsylvania-Germandom for records of the past and put them in abundant circulation. As it is, my time is limited to the evenings, and then I am away from the base of action. Yet, if you ever come this way, I may be able to show you a little something that efforts during spare hours have produced, with self-denial, of course, in regard to other phases of enjoyment.

Your magazine requires an active, energetic, patient worker to keep it going, as there is much uphill work and many a steep place to overcome. There are a number of our people who do not appreciate this work as they ought, yet who in other respects are excellent individuals.

Where pride of ancestry has taken root, it is not so difficult to get subscribers; but where the economical principle of not buying what one does not really need still rules, getting subscribers is no easy matter.

Unfortunately, Brother G., our own canvassing experience fully corroborates all you have said here. Could we but infuse a little of your enthusiasm into all the people we are laboring for, our work would be immensely lightened.

Genealogical Notes and Queries

This department is open to all our subscribers. Contributors will please state their questions and information as clearly and briefly as possible, being particularly careful in writing names and dates. For the benefit of readers generally it is desired that answers to the questions under this head be addressed to the editor of this magazine.

XXX.

What of Peter Rumble and Family?

Information is wanted concerning Peter Rumble or Rumpel, who owned a sawmill at Quakake, the railway station nearest to Weatherly, Carbon county. What was his ancestry? Were any of his blood in the Revolution? His wife, Barbara, was akin to the Craigs of Lehigh Gap; that was her name or perhaps the name of her sister's husband. Peter Rumble and wife had one son, John, born October 17, 1801, in North Whitehall township, Northampton (now Lehigh) county, who married Elizabeth Rothermel.

ANSWER TO QUERY NO. VII

(Published in September, 1906)

Jacob Frounwald qualified at Philadelphia, Nov. 10, 1743, from the snow Endeavor, Thomas Anderson, captain, from London. In No. XVI of the Appendix to Rupp's Thirty Thousand Names may be found the name of Peter Fornwald, of Oley township, Philadel-

phia (now Berks) county. He owned a hundred acres of land, on which he paid quitrent prior to 1734. There is no name approaching either spelling of the names just cited from Rupp except that of Johannes Walder, who took oath Aug. 24, 1750. He came in the ship Brothers, Muir, captain, from Rotterdam, last from Cowes. Tho I have read Rupp's Names from cover to cover several times, I have never seen but these three that might belong to one family connection. Johannes Walder did not write his name on the list, but the clerk at the courthouse wrote it—a practice that often resulted in "freak spelling."

(In Rupp's lists names not written by the immigrants themselves are marked with a star. Jacob Frounwald's name is so marked, and in the Pennsylvania Archives, Second Series, Vol. XVII, page 249, where the same list appears in revised form, is given as Jacob Braunfelder, a name which differs still more from Fornwald, who was the subject of inquiry in Query No. VII.—Ed.)

Our Book-Table

Any book or pamphlet reviewed in these columns will be sent to any address by the Publisher of The Pennsylvania-German on receipt of the published price. Postage must be added when it is mentioned separately. Any other book wanted by our readers may be ordered through us at the publisher's price. Inquiries will be promptly and cheerfully answered.

The Making of a Teacher. A Contribution to Some Phases of the Problem of Religious Education. By Martin G. Brumbaugh, Ph.D., LL.D., Professor of Pedagogy in the University of Pennsylvania. (Fourth edition.) 351 pages, 12mo. Price, \$1.15.

This is a very valuable book, written by a teacher of wide experience and tried skill. "Primarily the book is intended for Sunday-school teachers; these need and should have all the assistance and guidance that experience and study can provide. The purpose has been to vitalize certain educational principles, to push their application home to the conscience and, if possible, to inspire in the heart of the teacher a great desire to make the most of the vital opportunities that are his. The teacher of a secular school will find here the same underlying guidance needed in his work."

According to Dr. Brumbaugh, the teacher must be made, not merely trained. Education is more than a transforming process, it is creative. In the first chapter he states the general problem quite correctly and succinctly

thus: "To know, to feel, to do, is to enrich the soul. To inform the mind is one thing; to enrich the soul is quite another. The teacher in Sunday-school above all other teachers must know how to enrich the soul—to occasion right thought, to secure keen feeling and to ensure right action." The book consists of twenty-eight chapters, each conveniently subdivided and followed by questions and suggestions "for testing one's grasp of the subject and for discussion in teacher-training classes." It is an excellent textbook, seeming equally adapted for private or school-study.

Das heutige Deutschthum in den Vereinigten Staaten von Amerika. Von Georg von Bosse, ev.-luth. Pastor in Liverpool, N. Y., Stuttgart, Druck und Verlag der Chr. Belser'schen Verlagshandlung. Price, 35 cents.

An instructive and entertaining pamphlet of fifty pages, forming No. 4 of Vol. XXIX of *Zeitfragen des christlichen Volkslebens*, a serial publication issued by the same firm.

Calendar of Pennsylvania History

JULY, 1907

2-3. State Educational Association meets at Greensburg.

3. Pennsylvania express and freight-train collide at Sunbury. Three dead, many injured.

3-4. Centennial anniversary of Mechanicsburg.

5. Federal Court at Pittsburg sends two former officers of the Enterprise National Bank to the penitentiary.

6. First Brigade of State-militia opens camp at Perkasio Heights, Third Brigade at Mount Gretna.

8. Summer-school opened at the U. of Pa.

9. Thirty-ninth annual meeting of State Dental Society at Pittsburg.

10. Collapse of building in Philadelphia; two dead.

11. White damp in coalmine at Honeybrook kills nine men.

11-12. Gov. Stuart reviews militiamen in camp at Perkasio and Mount Gretna.

12. Conrad Weiser home at Womelsdorf burned.

16. National Grand Lodge of Elks meets at Philadelphia.—21,000 non-paying members of United Mine Workers dropped from list by district-convention at Wilkes-Barre.

17. Miners' convention at Wilkes-Barre denounces Assemblyman T. D. Hayes.—Ten heat-deaths in Pittsburg.

18. Magnificent parade of Elks in Philada.—Meecker & Co., independent hard-coal miners, appeal to Interstate Commerce Commis-

sion against Anthracite Trust.—Lincoln Beachey makes successful airship flight in Philada.—Destructive floods in western Penna., storms in the southeast.—Seventh annual reunion of Susquehanna Lutheran Association at Selinsgrove.

19. Elks make pilgrimage to Valley Forge.—Fatal collision of freight-cars near Free-mansburg.

20. Second Brigade goes into camp at Altoona.

21. Auto-busses used for passenger-traffic in Philadelphia.—Mrs. John Wanamaker's art-collection at Lyndenhurst destroyed by fire.

22. Annual festival of Bavarian Society in Philada.

23. Iron-Molders' Union of North America meets in Philada.

25. Twenty-first annual reunion of Lutherans at Penmar.—Riot of Jewish women in Philada. on account of increased price of kosher meat.

26. State Medical Examining Board licenses 328 physicians.

27. Excursion-train wrecked at Asle Station, near Butler; three dead.—Rev. William A. Schaeffer, D.D., Lutheran minister, dies in Philada.

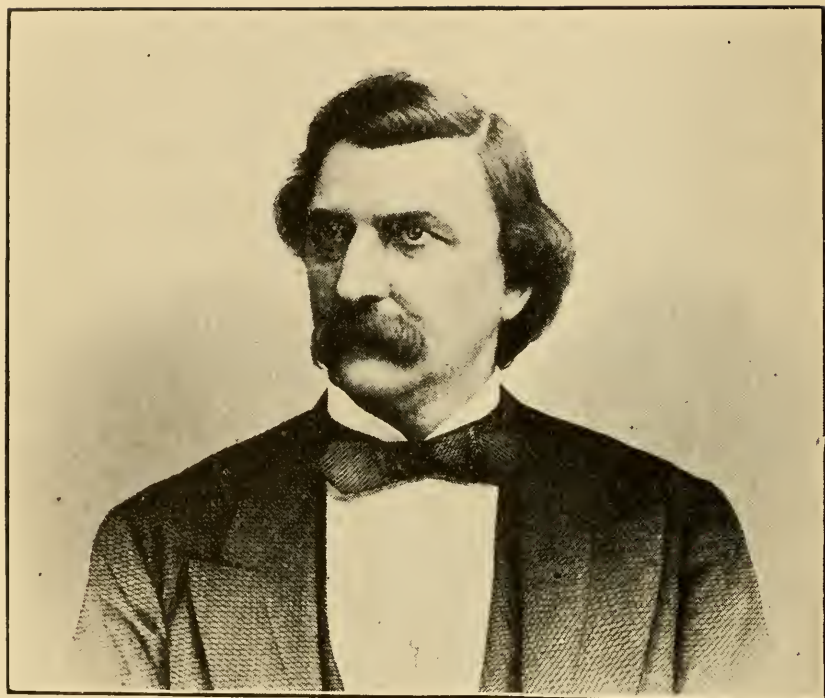
31. Battleship Kearsarge successfully launched at new League Island drydock in Philada.—Fire at Marshalsea, Pittsburg's insane asylum.

The Pennsylvania-German

OCTOBER, 1907

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J. F. Hartman

The Pennsylvania-German

Vol. VIII

OCTOBER, 1907

No. 10

The Pennsylvania-German in His Relation to Education

A Symposium of Historical and Descriptive Articles

EDITED BY PROF. L. S. SHIMMELL, PH.D., HARRISBURG, PA.

Reformed Secondary Schools and Colleges

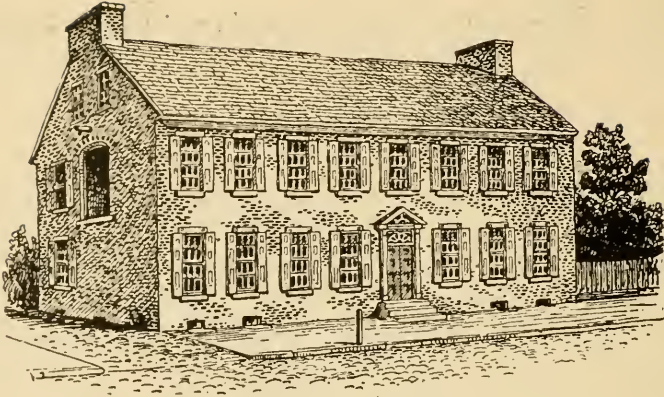
BY REV. S. L. MESSINGER, S.T.D., TRAPPE, PA.

THE Pennsylvania-German people of the Reformed Church gave early consideration to questions which concerned the future welfare of their beloved church. They clearly saw that, in order to perpetuate the noble work of their church and preserve the life of its infant congregations, an educated ministry was indispensable. Accordingly, they zealously endeavored to effect the means which would secure to the pulpits of their church a succession of liberally educated ministers. In order to afford special facilities for the requisite training of such young men as had the gospel ministry in view, and to provide advantages for the higher education of the German community at large, they early agitated the question of establishing a literary institution. They proposed plans; but, being without the financial ability to carry them into execution, the worthy enterprise was delayed. Later, it was decided to solicit the co-operation of the Lutheran Church, another branch of the German churches in America, whose financial inability had also deterred it in the establishment of a literary institution of its own. In consequence of this decision, these two German branches of the church in Pennsylvania united their efforts to supply a common need; and, at length, these efforts were crowned with

success. Money was contributed by the members of both churches, presumably, a considerable sum for that day. Benjamin Franklin, who had always cherished a warm regard for the Germans, made the largest individual contribution toward this project. The legislative Assembly of the State was petitioned to make a contribution to this commendable enterprise, and it responded thereto by bestowing for the use of the proposed institution "the public storehouse and two lots of ground in the borough and county of Lancaster." Operations for reconstructing "the public storehouse at Lancaster," in order to adapt it to its intended use, and the erection of an additional building were commenced; and in the year 1787, with appropriate ceremonies, the cornerstone of the new institution was laid. Benjamin Franklin was present at these services; and, as a fitting acknowledgment of his personal interest in the educational welfare of the Germans they named the institution

Franklin College

When it was ready for occupancy, it was "formally opened in the most impressive manner." Leading ministers of both the Reformed and Lutheran churches were present and participated in the exercises. Its first board of trustees in-



FRANKLIN COLLEGE, LANCASTER, 1787.

cluded noted army officers of the Revolutionary war and four signers of the Declaration of Independence. However, the expectations of the founders of this college were not realized. It proved to be of little benefit to either of the churches to whose efforts its existence was due. It lacked means sufficient for the support of its professors, its charter provisions were defective, and it never rose above the claims of a local academy. I may say here that, in the course of time, the Reformed Church purchased the Lutheran interest in the property of this institution and made it the foundation for what is now known as Franklin and Marshall College of the Reformed Church.

Marshall College

The first college owned and managed exclusively by the Reformed Church was located at Mercersburg, Pa., and was called Marshall College in honor of the eminent jurispudent and Chief Justice John Marshall. This institution grew out of the needs and demands of the Theological Seminary of the Reformed Church which had been opened in Carlisle, Pa., on March 11, 1825. The Pennsylvania-Germans of the Reformed Church were persistent in their efforts to establish an institution in which theological instruction might be imparted, principally in the German language, to meet the needs of the church in the early years of the nineteenth century, when pulpit ministrations were performed al-

most entirely in the German language. The original method of privately educating students for the ministry was felt to be altogether inadequate to satisfy the growing demands of the church.

At the annual meetings of its Synod there were frequent utterances to the effect that the state of the Reformed Church imperatively demanded a theological seminary which should exist under the direct denominational control and supervision of said church. After the maturing and failure of several plans for the establishment of this much needed institution, at length, "at the Synod convened in Bedford, Pa., in 1824, a communication was received from the trustees of Dickinson College—then under the control of the Presbyterian Church—inviting the Reformed Church to establish its theological seminary at Carlisle, in close connection with the literary institution which they represented." The invitation was accepted, and Rev. Lewis Maver, then pastor at York, was called to the important position of teacher of theology. But this arrangement did not prove satisfactory; and, in consequence, the seminary was removed to York, Pa., where it was reorganized and commenced operations on November 11, 1829. Here, in order to give students the benefit of instruction in certain branches of study preparatory to their theological course, Rev. Daniel Young, and subsequently, Rev. Frederic A. Rauch, Ph.D., had

been employed as assistants to Dr. Mayer. The work of literary and classical study at the seminary had increased under the patronage and encouragement of the Pennsylvania-German people of the Reformed Church to such proportions as to render it expedient to establish another institution, in order that the seminary might confine its work within its originally prescribed purpose. Hence the founding of Marshall College. Dr. F. A. Rauch was its first president. In 1837 the seminary was also removed to Mercersburg, and the institutions labored side by side until 1853, when Marshall College was transferred to Lancaster, Pa.

Heidelberg University

Pennsylvania-German stock had settled and become numerous in Ohio, many among them being members of the Reformed Church. They retained the Pennsylvania-German ideas of education. In 1824 the Synod of Ohio held its first sessions. By this time already the work and growth of the Reformed Church in Ohio, and further westward, had developed to such magnitude and importance as to cause it to feel the need of literary and theological institutions within the bounds of its Synod. As the church continued to grow, such institutions became an absolute necessity. They were needed for the education of men for the ministry, in order to extend the work of the church,

as well as to provide educational facilities for the children of Reformed families in Ohio and adjacent States. The distance and traveling expenses to the college and seminary at Mercersburg were too great. Therefore, after considerable agitation of the subject, and the undertaking of several preparatory measures, Heidelberg College was formally opened in Tiffin, in rooms rented for the purpose, on November 18, 1850. This institution was founded under the auspices of the Ohio Synod, and was named after the famous German university of that name, and also the formula of the Reformed faith—the Heidelberg Catechism. Its first president was Rev. E. V. Gerhart, D.D. The erection of a permanent building for the college was commenced in 1851, and the cornerstone was laid on May 13, 1852. The institution was very successful, and it soon became necessary to supplant the original building with a new and larger one. Thus a new building, beautiful in design, large and commodious, was erected and was dedicated with appropriate ceremonies on June 16, 1886. A theological seminary has been operated, also, from the beginning of the college, under the same roof. Both college and seminary have their distinctive faculties. In 1890 the institution was organized into a university. An integral part of the institution is a well conducted academy. Its many buildings, with their splendid

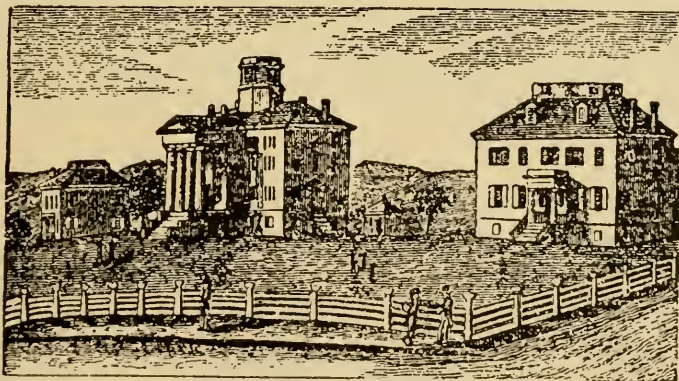


PLATE I.

MARSHALL COLLEGE, MERCERSBURG, 1836.

equipment, make Heidelberg University rank among the best institutions in the State. Its organization is thorough, its working condition is good, and its aim is to keep abreast with the progress of knowledge and culture.

Catawba College

This college of the Reformed Church is at Newton, N. C., and was founded in 1851. It is under the care of the Potomac Synod of the Reformed Church. The Reformed people in North Carolina are descendants of the Pennsylvania colony which came into that State as early as 1785. True to their educational views, these Pennsylvania-Germans established a college for the church, which has been a rallying point for its people. It has both collegiate and academic departments and is in a prosperous condition.

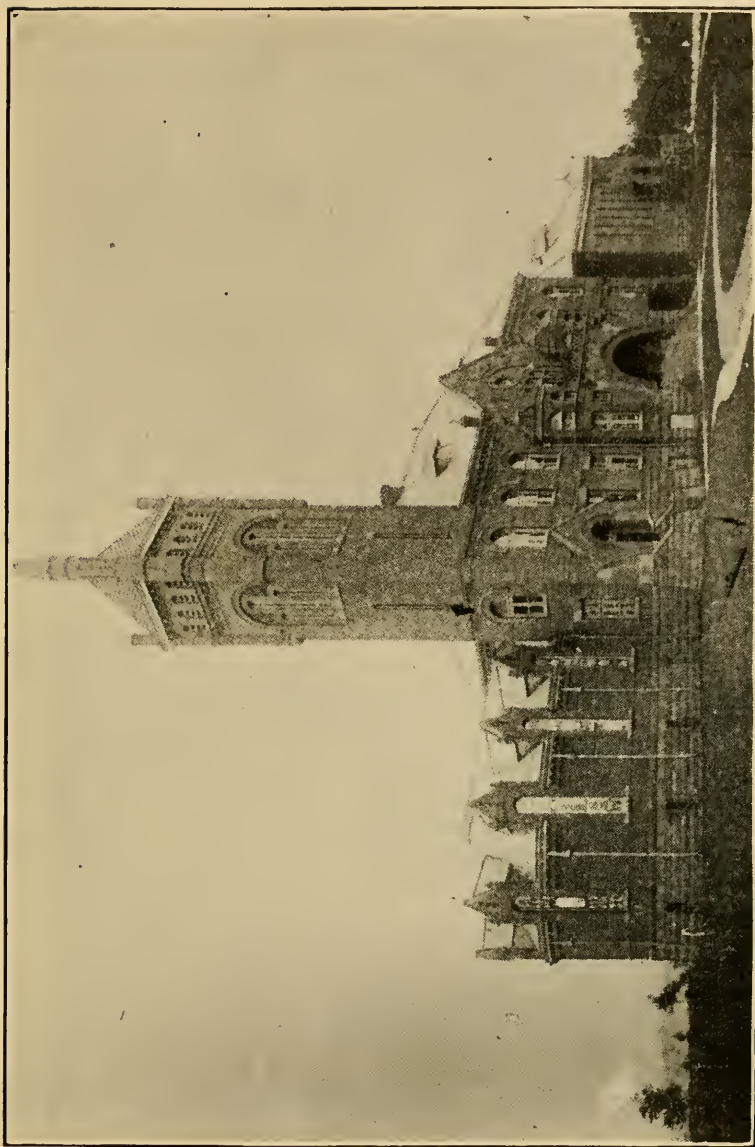
Franklin and Marshall College

This institution of the Reformed Church, at Lancaster, Pa., is a consolidation of Franklin College, at that place, and Marshall College, which for eighteen years had been at Mercersburg. In 1853 the Reformed Church became, by purchase, the exclusive owner of Franklin College. The two colleges were then consolidated; and, in order to preserve the historical continuity of the educational enterprises of the Church, so far as that was possible by the retention of the old names, this newly combined interest was named Franklin and Marshall College. The theological seminary connected with Marshall College was not removed to Lancaster until 1871. This institution of learning is acknowledged everywhere as one of the best colleges in the country. Its facilities have grown greater from year to year. It has been constantly increasing the number of its professors, erecting new buildings, and providing them with new equipment and apparatus. In it is found every facility for the prosecution of a course of collegiate study, whether such a course be regarded as an end in itself, or as preparatory to university or professional training. This institution, it is abundantly acknowledged, has been of great value, not only to the Reformed Church,

but also to the whole country. Of the thousands who have studied within its halls, many have distinguished themselves as preachers, theologians and authors. A large number of its graduates have entered the legal and medical professions. Dr. G. W. Richards, of the faculty of the theological seminary at Lancaster, has stated that "among the representative alumni are governors, judges, State senators and representatives, superintendents of public instruction, professors in seminaries, colleges, normal schools, high schools and academies, missionaries in China and Japan, rising young scientists and prominent authors." Any country might be justly proud of the long list of names borne by the great Pennsylvania-Germans connected with this institution. President Harris, of Bucknell, said: "Franklin and Marshall has the reputation of making men, and so long as this world needs men it needs such work as this college is doing." At the same place is the theological seminary, which is the oldest of the literary institutions of the Reformed Church, and which successfully continues its work of training an efficient ministry for the church. The history of Franklin and Marshall Academy runs parallel with that of the college. It was originally organized as a preparatory department to the college. It is now a separate and distinct institution, and it aims to be "in the best and highest sense a training school for those who desire to prepare for college, and also to furnish a complete academical course for those who do not purpose taking a full collegiate course of study."

Mercersburg College

After Marshall College removed to Lancaster, its spirit still lingered around the buildings of its former habitation. The outgrowth of that circumstance was the founding of Mercersburg College. It was chartered in 1865. Owing to financial embarrassment, it was temporarily closed in 1880; but it was reopened in 1881, and for a number of years it enjoyed a good degree of prosperity. But about fourteen years ago, the institution was reduced to the rank of a high grade



THEOLOGICAL SEMINARY, FRANKLIN AND MARSHALL COLLEGE, LANCASTER, PA.

academy. In 1893 William Mann Irvine, Ph.D., became its president; and since then the school has had a phenomenal growth. Many new buildings have been erected and nearly four hundred boys have been enrolled in it, annually, for several years. It ranks among the best academies in the country.

Allentown College for Women

The Pennsylvania-German has not been behind others in the matter of providing higher education for women. In the Reformed Church there are several colleges for the education of women, and they are among the best schools of their kind. Allentown College for Women was

chartered in 1867. The institution is progressive and thorough, aiming to serve its patrons with the latest and most improved methods of instruction.

Ursinus College

This institution of the Reformed Church is situated in the borough of Collegeville, Montgomery county, Pa., in the charmingly picturesque and uniquely beautiful valley through which flows the Perkiomen. It is "beautiful for situation," also, from a moral and social standpoint. Like most other colleges, it had its origin in religious impulses. The immediate impulse which led to its establishment lay in a holy zeal for the conservation of the doctrines and usages of the Reformed Church in their true historical sense. It was to offset and check certain dangerous tendencies in the church that the need of another college began to be felt. Those who shared this feeling held meetings at various places; and at a gathering of clergymen and laymen in Philadelphia, in November, 1868, it was

"Resolved to go forward in the establishment of an institution for the Reformed Church in eastern Pennsylvania, devoted to the doctrines of the Reformation and true to the creed of the noble men who effected that great movement in the progress of religious and civil liberty and in the return to the purity and simplicity of the apostolic times."

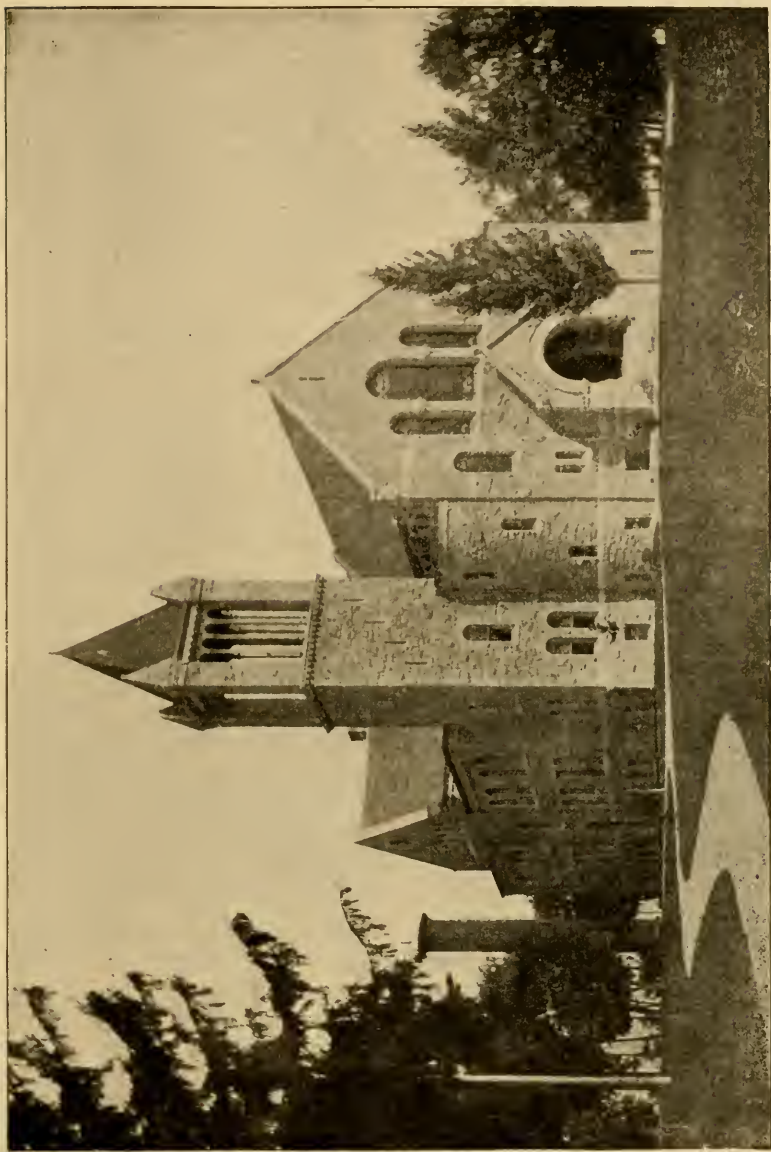
Funds began to be contributed for the new project at once. At a later meeting held in Philadelphia, a board of directors was chosen. The formal organization of the board of directors was effected on January 12, 1869, when also a committee was appointed to prepare a charter. The act of incorporation was procured from the Legislature of Pennsylvania on February 5, 1869. The charter is a very liberal one, containing the rights and privileges of a university charter. The buildings of Freeland Seminary were purchased, and in them Ursinus College was opened for the reception of students in the autumn of 1870. As the religious impulses in which this college had its origin embodied a desire to furnish men for the Christian ministry, steps were taken toward the establish-

ment of a theological department already before the close of the first academic year. Both the College and the School of Theology have been notably successful in the work undertaken by them. A high grade academy, as one of its departments, has also been successfully operated. Many thousands of young men and women have been educated at this institution of learning. The quality of the work done at Ursinus, in its several departments, has always been decidedly excellent; and yet every step of progress marked by larger equipment and increased facilities has been stamped by an equivalent improvement in educational methods and the organization of instruction, until to-day it stands second to none among the progressive colleges of the State. Animated by a liberal and progressive spirit, the institution has always welcomed every advanced educational idea that would in any way contribute to the success of its efforts to meet the wants of the times. The instruction of the collegiate department is organized according to a regulated elective system under which six regular courses of study are offered, each leading to the degree of Bachelor of Arts. Rev. J. H. A. Bomberger, D.D., LL.D., was its president from the beginning until his death in 1890. Ten years ago, the Ursinus School of Theology was moved to Philadelphia. Just now a union has been effected between it and the Heidelberg Theological Seminary, the purpose of which is to make a strong general theological seminary for the Reformed Church. It is called the Central Seminary of the Reformed Church in the United States, and for the present time it is located at Tiffin, Ohio.

Mission House—Women's College—Academies

Under the name of Mission House the German people of the Reformed Church have, for many years, conducted a first-class institution of learning at Franklin, Wis. It includes a college, academy and theological seminary.

The Women's College is at Frederick, Md. It is about fifteen years old, and it is a successful, progressive, well organized and equipped college for women.



BOMBERGER MEMORIAL HALL, URSINUS COLLEGE, COLLEGEVILLE, PA.

Its faculty numbers twenty-four regular teachers.

The Massanutten Academy is a high-class secondary school of the Reformed Church, at Woodstock, Va.

The Interior Academy is another school of the same class at Dakota, Ill.

Other Secondary Schools and Colleges

It is plain that the Pennsylvania-Germans of the Reformed Church have

shown no lack of interest in the matter of education.

They have founded and operated many other secondary schools and colleges, some of which have ceased to exist, and others have passed under the control of other religious bodies. Such was Palatinate College, at Myerstown, Pa., founded in 1868. For a time it had seven instructors and over two hundred stu-

dents. It became Albright College, under the control of the Evangelical Church. Others were Calvin College, at Cleveland, Ohio; Wichita University, at Wichita, Kan.; International Academy, at Portland, Oregon; Clarion Collegiate Institute, at Rimersburg, Pa.; Juniata Collegiate Institute, at Martinsburg, Pa.; Pleasantville Collegiate Institute, at Pleasantville, Ohio; Greensburg Female Collegiate Institute, at Greensburg, Pa.,

and Claremont Female College, at Hickory, N. C.

I must add that the Reformed Church owns and operates North Japan College, at Sendai, Japan. This is the largest and best equipped institution of learning in the Mikado's empire. The Miyagi Girls' School, at the same place, is a school of the Reformed Church; so are the Boys' School and the Girls' School at Yochow, China.

The Schools of the Mennonite Settlers

BY REV. A. S. SHELLY, BALLY, PA.

Love of Letters a German Racial Trait

IT has truly been said of the early German immigrants to this country that they came with a fair share of common-school learning, and that they early established schools to educate their children. The love of letters is a racial characteristic of the Germans, who have been leaders among the nations of modern times in matters of education and literary work. They have to their credit such vanguard work as the invention of printing, which has brought literature within the reach of the common people, and the Kindergarten system, which takes time by the forelock in the education of the child and makes the acquisition of knowledge and culture a pleasure.

This educational bent was hindered, but not effaced, by the terrible experiences through which the ancestors of most of our Pennsylvania-Germans passed before the doors of this western asylum opened for their reception. In the conflicts which devastated large portions of the German states, the peasantry naturally suffered the most, and it was from this class that the majority of immigrants came to these shores. However, though peasants of the hard-working classes, they were intelligent and possessed of a good share of the national love for knowledge. They took their position by the side, in some respects indeed in the lead, of their English neighbors in matters educational, setting up printing-presses for the issuing of books and periodicals and establishing schools for their children.

What has just been said of our German immigrants in general, is true of the Mennonite immigrants in particular. All the fearful suffering which they had passed through in the old country, being persecuted for their faith, their property being confiscated, themselves driven from place to place as though they were the offscouring of the earth, many of their number tortured and put to death in horrible fashion, their mere assembling for worship or other purpose generally provoking renewed persecution and violence—all this had not availed to crush their indomitable spirit. Though amidst such persecution the maintaining of schools for their children was made exceedingly difficult, if not impossible, and though their experience set them against the institution of higher education, which seemed to foster the unchrist-like spirit animating their persecutors, they still retained their love for what they considered a true education, in which the ability to read understandingly the words of Divine wisdom was a main feature.

Worship and Education Considered First

Wherever they took up their abode in the wilderness of the New World, one of the matters of first public concern was to provide a place of meeting for worship and for the systematic instruction of their children. Generally, at first, one house was put to this twofold use, thus closely associating their schools with their religion. The records of these schools were seldom preserved; but well authenticated traditions in most of the

Mennonite communities give strong ground for the assertion quoted by Wick-ersham in his *History of Education in Pennsylvania*, that "every old Mennonite meeting house was either used as a schoolhouse, or there was a school connected with it or in the neighborhood, supported by Mennonites."

Christopher Dock's Schools and Others

Instances corroborating this statement may be adduced. Thus, it is known that the first log meeting house at Germantown, built in 1706, was used for school purposes. The beloved teacher from Skippack, Christopher Dock, occupied the teacher's bench here four years in succession. His school in the settlement on the Skippack was held in the house built in 1725, which was probably used also for worship, the grant of land made to the congregation by Mathias van Beber in 1717 mentioning as one of the purposes, "to build a schoolhouse there to have their children taught and instructed." Dock's other school in Salford was in all probability held in the meeting house of that settlement.

In the Mennonite settlement at Deep Run, Bucks county, the first log building erected on land deeded to the congregation by William Allen in 1746, was used for school and public worship, being continued in use as a schoolhouse long after a separate house of worship had been built.

The Mennonite settlers in what is now Upper Milford township, Lehigh county, erected a log building probably before 1750. This was in two parts separated by a swinging partition, thus providing a convenient room for a school.

In the settlement in Chester county they built a schoolhouse before they erected a church. The same relative degree of concern for school-benefits is indicated by a statement made regarding many settlements in Lancaster county, that for a time they held their religious meetings in their schoolhouses. Wick-ersham says of these last-named communities: "They kept no records relating to schools. But soon after the war of the Revolution, forty communities

were reported and it is certain that most of them had schools."

The writer remembers seeing in the old meeting house of his boyhood days, in Milford township, Bucks county, the evidence of a partition by which in earlier times a part of the house was converted into a schoolroom, and tradition dates this practice back to the early days of the settlement. In 1838 or 1839 a separate house was built for the school, and this was used till in 1849 the school was merged into the public-school system.

General Character of Those Early Schools

Similar evidence is found in almost every Mennonite community. To what extent these schools may properly be designated "church-schools" is a point which, in the absence of all records, can not, at this distance, be easily determined. Whether the congregations in their organized capacity usually provided for the maintenance of the schools and exercised control over them, is not definitely known, as far as the writer has been able to ascertain. We are probably close to the facts when we think of the leaders of the communities interesting themselves in getting some capable persons to make use of the place provided and conduct a school there; the teacher thus secured looking for his remuneration to the payment of a certain tuition fee by those sending children, and usually boarding around with the patrons; the children of poor people probably having their instruction paid for out of the fund for charitable helpfulness maintained in most or all of the congregations; each teacher being, in matters relating to the branches to be taught and the general conduct of the school, a law unto himself, guided of course by the general sentiment of the community, the extent of the course of instruction being largely regulated in each case by the law of supply and demand.

Schools Open to All—Dock's School Methods

Both as to teachers and pupils the schools were not exclusively Mennonite. The donor of the ground for the school at Skippack, for instance, definitely stip-

ulated that all the children of the neighborhood should share in the advantages of the school. Christopher Dock writes in his explanation of his school-methods that he received into his school children from homes of different religious opinions and practices and that therefore he did not instruct them in one form of the catechism. Parents, he says, taught the catechism at home, but in the school he used hymns and psalms, since of both spiritual hymns and psalms the Holy Spirit is the author.

A good idea of the nature of the instruction imparted in these early schools is afforded by Dock's School-Methods above referred to. This "pious school-master from Skippack," as he has appropriately been called, upon the urgent request of friends interested in the promotion of school-interests, reluctantly consented to write what is called on its title page "A Simple and Elementary School Discipline, setting forth clearly not only how children may best be led into the branches commonly taught in schools, but also how to instruct them in godliness." In this little work, which came from the press of Christopher Saur in 1770, and which for many years was a lonely pioneer in the literature of this country on the subject of teaching, the author gives a detailed description of his methods of teaching and school-management with his reasons for the methods he adopted in preference to others that might and to such as should not be used. It was written in German, but the interested reader will find an English translation thereof in Penny-packer's Historical and Biographical Sketches.

Dock laid great stress on the moral training of children and took advanced ground in favor of moral suasion in preference to a too habitual resort to physical punishment. On the necessary equipment of a loving interest in children, he says:

I fervently thank the dear Lord that, as I have been dedicated by Him to this calling, He has also given me the mercy that I have an especial love for the young. Were it not for this love it would be an unbearable burden; but love bears and is not weary.

Again he says:

Though we are placed over these youths, Christ also is our head and we must govern our conduct with the young according to His command. Therefore it can not turn out well with ourselves, if we act tyrannically with them.

Speaking of certain evil habits, he says:

It will go hard with parents and teachers to answer, if they do not earnestly strive to keep the young entrusted to them from these habits. How heavily this often rests upon my heart, no one knows better than myself.

The New Testament and the Book of Psalms were largely used for reading. That such teachers as Dock, while they taught the children the art of reading, failed not to endeavor to impress their young minds and hearts with the moral and spiritual truths of the text, is seen from the following quotation:

I have labored to bring it about that the New Testament might be well known to them, so that they could turn to passages quoted. The door was thus opened to them that they might collect richly the little flowers in this noble garden of Paradise, the Holy Scriptures.

One of his exercises in this is thus described:

They are told all to sit still and pay attention to their thoughts, and dismiss all idle thoughts, but the first quotation that came up in their mind they should search for and read aloud. In the course of this exercise I have often been compelled to wonder how God has prepared for Himself praise out of the mouths of babes and sucklings.

Mennonite Schools in Minnesota

A recent communication to the writer of this article from a leading teacher in a large Mennonite settlement in Minnesota throws light upon the subject under consideration. These Mennonite immigrants of more recent years, coming from the steppes of Russia and other sections of the old country, seeking new homes under more favorable conditions, bear a striking resemblance in their peculiar characteristics to the ancestors of our Pennsylvania-German Mennonites. The way in which they at once grappled with the school-question in their new surroundings, gives evidence of a similar interest in the education of the young. That they advanced with compara-

atively more rapid strides from elementary into secondary and higher training is due largely to the difference in circumstances and times.

The writer of the letter says: :

Two characteristics belong in a peculiar degree to our people: a devotion to the church and a concern for the proper training of their children. In regard to both of these our settlement here has passed through periods of trial and struggle. Today it may be said that there are few if any settlements in the State where more has been done, both in the matter of church and of education, than among the Mennonites.

They found a system of public schools in operation in the State when they came there. "But," says my informant, "the condition of these public schools was such that our people soon came to look upon them with aversion. Something more and better than they offered was wanted, and our fathers soon saw that they had an important duty to perform in the direction of proper schools for the education of the rising generation of citizens. Properly qualified teachers being the first desideratum under the circumstances, a band of interested men soon united in establishing a school for the training of German-English teachers."

It is to be noted that there, as in the Pennsylvania settlements, one leading thought in the arranging of their schools was the preservation of their mother-tongue. Another was the desire to have religious instruction imparted in their schools. These two considerations entered largely into the cause of whatever of lukewarmness or opposition the Mennonites of Pennsylvania manifested toward the public schools when they came.

To bring the history of education in that settlement down to the present, another paragraph from the letter will suffice.

In the years 1901-1907, 560 students have taken instruction in our teacher's training-school, which instruction is given in German and English. Twenty of these young people are at present successful teachers in the public schools and congregational schools (held in the interims between the public-school terms). Thirty are known to be active Sunday-school teachers. A godly number are pursuing stud-

ies in higher institutions of learning, and one is in India, in the Mennonite mission at Dhantari.

This is a fair sample of the educational efforts in almost every Mennonite settlement in the country. The history of the school-movement among the Mennonites of Kansas and Nebraska, leading up to the highly developed system of today, with Bethel College at the head, is of exceeding interest. For its beginning one must go back to the formation of those settlements and note the educational spirit of those immigrants, in common with their brethren in other parts, brought with them from the old country.

Institutions for Higher Education

Among the Pennsylvania-German Mennonites and their descendants in this and other States, the advancement toward an appreciation of the value of a higher education was much slower than among the later immigrants. The aversion to higher institutions of learning mentioned earlier in this article was deep-seated and hard to overcome. The efforts of those who sought to lead in this direction met at times with sore disappointment, the usual lot of pioneer efforts in all lines of progress. However, notwithstanding the slow pace and the almost stubborn conservatism to be overcome, the efforts were not without avail. Some of them were later turned into other channels, where the impulses started by Mennonites helped along the general movement for higher education. A striking example in this line was the school started by Abraham Hunsicker under the name of Freeland Seminary, out of which developed the present Ursinus College, at Collegeville. Of the founding of this school in 1848 the son of the founder writes:

Having been called to the ministry he realized his insufficiency to meet properly the responsibilities of so important a calling. His mind was at once directed to making provision for the better education of young men in general, and especially those of his own denomination.

Twenty years later the first distinctly Mennonite school for higher education was founded by the united efforts of a number of Mennonite congregations in

Pennsylvania and other States, the school being located at Wadsworth, Ohio. In this movement, John H. Oberholtzer, himself a teacher of many years' experience in congregational and community schools and a leading minister of the church in this State, was one of the leading spirits. For twelve years the school at Wadsworth under the direction of the united congregations, known as the General Conference, did good work in the line of academic and religious instruction, and though it then closed its doors for lack of sufficient patronage and financial support, owing largely to other reasons than indifference to higher education, the influence of the school did not die with the institution. Several Mennonite schools of today are in a large measure indebted for their existence and

success to the impulse received and the lessons learned in the Wadsworth experiment.

Besides Bethel College at Newton, Kansas, and the Preparatory School at Mountain Lake, Minnesota, already mentioned, there are the following prominent Mennonite institutions for higher education in successful operation: Central Mennonite College, at Bluffton, Ohio, and Goshen College, at Goshen, Indiana. Mennonite youth are found in many seminaries, colleges and universities and in Mennonite pulpits today are found young men who have studied in undenominational institutions as well as in the schools of other denominations. The old indifference to scholastic training for the ministry, as well as other callings, has in part passed away.

The German Baptist Brethren's "Church-School"

BY REV. G. N. FALKENSTEIN, ELIZABETHTOWN, PA.

The Pennsylvania-German in History

UNTIL comparatively recent times the Pennsylvania-German, as such, had little or no recognition upon the pages of history. If any notice was given him there, it was usually uncomplimentary, even discreditable. When the Pennsylvania-German Society was organized a little more than a dozen years ago, with the avowed purpose of thoroly investigating the part this people had played in the upbuilding of our Commonwealth, its publications amazed the uninitiated and roused widespread interest in the United States and Europe.

That the Pennsylvania-German has a religious history is not strange. Many of his ancestors came hither for religious reasons. They fled from the ravages of war and persecution in the fatherland to enjoy the civil and religious freedom of the New World. Still it is a matter of surprise to many to learn how much of our religious life to-day is due to the molding influence of our pious German forefathers.

Our Forefathers' Life and Character

Recent historians have made some astonishing claims for the character and services of the Pennsylvania-German. Not many years ago he was without name or fame, each succeeding generation seeming to come and go unnoticed by the larger world outside. Now all this has changed. The veil of the past has been lifted, and we have been permitted to behold wonderful things. That unknown and unhonored German has sprung out of the dead past into a living reality. We have seen our own forefathers, among the early German immigrants, land upon these wild, inhospitable shores. We have watched those sturdy and devout home-builders pass into the trackless forests, to erect their homes and churches, lay out their fields and gardens. They had rough hands and strong muscles, but underneath their rough exterior they bore noble purposes and lofty aims. In their log dwellings they laid deep the foundations of the Christian home, the richest legacy they have left us. Whether under the canopy

of heaven, in the sheltering shade of the trees or in their little churches of log or stone, they brought into their services the sweetest songs of praise and the purest spirit of worship.

Their Educational Needs and Struggles

To many perhaps the most astonishing claims yet made for the Pennsylvania-Germans are the facts set forth in this Symposium concerning their early struggles for education. Some would imagine those hardy settlers to have been children of nature, like their barbaric neighbors, the red men of the forest. They settled in the midst of nature in all its wildness in order to subdue and tame this wildness, so that nature in all its richness and fullness might minister unto them. Amid surroundings that produced neither comfort nor plenty, the courage of our German forefathers made their environments harmonize with their nobler selfhood. They were not unlettered; they had been taught and disciplined for centuries. Large experience had enabled them to know their needs and to provide for them. This was true, not only with regard to material resources, but in educational matters also.

In the foregoing I have described conditions as they existed, not only among the Brethren, but in agricultural communities generally. Many there were who felt the need of schools and educational facilities of some kind, but the problem was hard to solve, among the Brethren as well as among others. There were individual efforts, but as there was no government aid or organized means of school-support, many a brave attempt was defeated by discouragement.

The "Church-School"—Position of the Brethren

The Christian Church must ever take the advance steps in Christian civilization. The "church-school," as the mother of the public school, is an interesting study and has a complex history. It was not always the same in character. In some denominations it was entirely a creature of the church, local or more general, being absolutely under the church's government and control. In some cases it was rather an individual

effort, but receiving church sanction, and so it became a "church-school" by official endorsement. In this light we must view educational efforts in the German Baptist Brethren's church, prior to the public schools. It is not strange therefore that the colleges of the Brethren to-day are "church-schools" only by official endorsement.

The object of the foregoing remarks was to present educational conditions in agricultural regions, which the Baptist Brethren so largely occupied. I do not wish to claim for these a position in advance of other denominations. The country was naturally slower than the town to take forward steps in education. It is an easy matter to overestimate historical claims, but I have no desire to overdraw the picture. It is not necessary. I know that a proper presentation of the Brethren's early educational efforts will give them a creditable position.

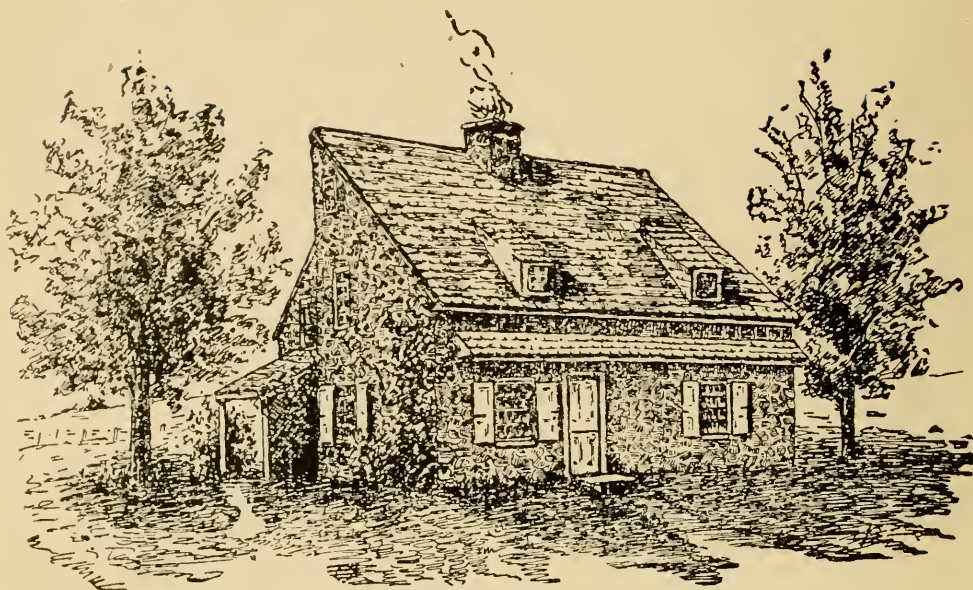
Community Schools—Germantown a Center

In some churches there were community-schools, a sort of church or union schools, established by the united efforts of churches or of individuals. The Brethren joined in some such efforts by communities. The Germantown Academy, which has existed a century and a half, has a very interesting history. It is a most notable school of its kind. Some Brethren were early identified with this work, assisting in the financial support of the Academy.

Germantown was the first congregation organized in America, the "mother church." Therefore it naturally became the center of influence for the Brethren's denomination and remained such for more than a hundred years. Germantown, so justly celebrated for her wealth of interesting history, occupies a place of imperishable fame. Her printing-presses produced the first German Bibles published in America; from there came also the early hymnbooks and other publications. Germantown was the standard-bearer of progress in those days.

"The Select School"—Susan Douglas, Teacher

It is only proper, therefore, that I should go to Germantown for the con-



PARSONAGE OF THE BAPTIST BRETHREN'S CHURCH, BUILT 1756

6611 Germantown Avenue, Philadelphia

crete illustration of which we know most and which constitutes the type, as it were, of the "church-school" among the German Baptist Brethren. It was familiarly and locally known as "The Select School." It is impossible in this connection to trace its full history, and I shall offer only a few facts relating to its existence and work, to illustrate our subject.

Susan Douglas, a member of the Germantown congregation, was the well beloved teacher of this school. To have been her pupil meant to be her lifelong friend. Being a most successful teacher, she was very popular and had a large school, sometimes numbering seventy pupils. In those days copies were set by hand, instead of being printed, as they are now. Some years ago the daughter of Sister Douglas, Rachel Douglas Wise, then over eighty years of age, told how as a young girl she used to set the copies for her mother, in order to have them ready for the day's session. Sometimes she would begin setting copies at four o'clock in the morning.

A "Church-School" in the Parsonage

This school, taught by a member of the church, needed no further official endorsement to mark it as a "church-school" than permission to be held on the church-grounds and in the church-house, or parsonage. Here was remarkable activity and work under the direct control of the church. The church-property was located at what is now Nos. 6611 and 6613 Germantown avenue, Philadelphia. At the east end of the yard was the stone church, which is still standing. On the north side was the Old Folks' Home. Facing the home, on the south side, was the parsonage, in which was the school. A triangular space formed a sort of open court for these three buildings, representing the threefold church activity of education, charity and worship.

While residing in the old parsonage during my pastorate it was my rare good fortune to be familiarly associated with the old schoolroom. It was then divided into two parts, one of which was the dining-room, the other my study. Here I

met more than one person of ripe old age who related with youthful enthusiasm some of his experiences and recalled pleasing incidents of the days spent in that schoolroom. Most interesting as well as most remarkable was the testimony of these people concerning the branches taught and the character of the work done by this teacher of almost a century ago. Such a conception of education as she had would do credit to a modern master of pedagogy.

The work did not stop with practical instruction in "the three R's." In addi-

tion to these and other common branches due consideration was given to laying the foundation for industrial and artistic training. Sewing and fancy-work were taught, also drawing and painting.

The public free school came at last. This "church-school," so eminently successful, had served its purpose and served it well. Sister Douglas dismissed her school and, as she and her pupils walked out of the parsonage forever, they closed the most triumphal chapter in the history of the education of the German Baptist Brethren's church.

Neighborhood-Schools or Pay-Schools

EXTRACT FROM DR. JAMES P. WICKERSHAM'S HISTORY OF EDUCATION IN PENNSYLVANIA

WHILE the German religious denominations represented by the early settlers in the State built many schoolhouses and maintained many schools, while church and school were planted together in almost every community where a congregation of like faith could be collected large enough to sustain them, yet the number of schools established in this way was entirely inadequate to the accommodation of all the children who desired to obtain an education. Had there been a school at every church, many children lived at too great a distance to attend it. But vast sections of thinly settled country were wholly without churches, and in others the churches were so scattered that they could not be reached by young children going to school. Adults frequently traveled to church on horseback or in wagons five or even ten miles; it was impossible for little boys and girls to walk such long distances, often through unbroken forests. Hence arose multitudes of schools, sometimes composed of the children of a single family or of several families, and generally growing into schools of little communities or neighborhoods. Such schools may appropriately be called neighborhood-schools, although widely known by the name of pay-schools or subscription-schools.

In proportion to population, the neighborhood schools were fewest in the old-

est settled parts of the State; for as the people moved west into the Cumberland valley, along the Susquehanna and Juniata and over the Alleghenies, intermingling socially and in business, out of common toils, common interests, there necessarily came to be common schools.*

McMaster, in his History of the People of the United States, speaking of the educational condition of America directly after the close of the Revolutionary War, states that "in New York and Pennsylvania a schoolhouse was never to be seen outside of a village or a town." He is mistaken. In Pennsylvania there was scarcely a neighborhood without one. At the time of the adoption of the common school system, in 1834, there must have been at least four thousand schoolhouses in the State, built by the volunteer contributions of the people in their respective neighborhoods. Thoroughly republican in principle, these schools of the people grew apace with the progress of republican sentiment, and it only required the legislation of after years to perfect the form and systematize the working of what had already in substance been voluntarily adopted by thousands of communities throughout the State. Such schools were at that day

*By a reference to the newspapers of the time we find that the lists of subscribers contained many German names as well as English. Tradition handed down by our grandfathers and grandmothers tells us that there were many such schools in the German counties.

without precedent. They were established by the early colonists only from necessity; but as the people of different denominations and of none mingled more and more together, their sectarian prejudices and customs of exclusiveness acquired across the sea began to wear away, and they finally discovered that neither sect, nor class, nor race, need stand in the way of the cordial union of all in the education of their children.

The early schools established by the people for themselves were at first necessarily crude in organization, narrow in their course of instruction, poorly taught and kept in rooms or houses often extemporized for the purpose and seldom possessing any but the roughest accommodations. As a class they were inferior to the church-schools, for these were generally supervised by the ministers, who sought to engage the best qualified teachers that could be found and to insure good behavior and fair progress in learning on the part of the pupils. As at the church-schools, but probably with less discrimination, those able to pay for tuition did so, while the children of those unable to pay were admitted almost everywhere gratuitously. Doubtless many children remained away from school whose parents were too poor to pay for their schooling and yet too proud to accept charity; but be it said to the credit of the schools of all kinds in Pennsylvania from the earliest times, that inability to pay tuition-fees never closed their doors against deserving children desiring admission. The educational policy of the people of Pennsylvania for one hundred and fifty years after the coming of Penn was to make those who were able to do so pay for the education of their children and to educate the children of all others free, and the few known departures from this policy on the part of either church or

neighborhood-schools make the record a noble one.

A school was frequently started in this wise. The most enterprising man among the settlers in a community, having children to educate, would call upon his neighbors with a proposition to establish a school. This being well received, a meeting of those interested was called and a committee or a board of trustees appointed, whose duty it was to procure a suitable room or, if so directed, build a schoolhouse, ascertain the number of children who would attend the school, fix the tuition-fee, employ a teacher, and in a general way manage the school. The trustees were usually elected at an annual meeting, composed of those who patronized the school or contributed towards the erection of the schoolhouse. Women sometimes attended and took part in such meetings. As land was cheap, a site for the schoolhouse was in most cases obtained without cost, and the house itself was not infrequently erected almost wholly by the gratuitous labor of those most interested. Skilled in such work, it is said that it was not uncommon for a party of settlers to construct a rough log cabin, which they deemed suitable for a schoolhouse, in a single day. When money was needed for building purposes, it was raised by voluntary subscription.

NOTE.—There are few communities in the German counties of Pennsylvania in which do not linger the names of German schoolmasters who taught the neighborhood-school for years. They were not itinerants, like the Yankee teachers, but residents of the community, known far and wide as wise counselors of the youth and safe keepers of their morals. The curriculum of those schools was about the same as that of the church-schools. Many families still treasure as relics the German New Testament and Psalter, the arithmetic (such as Enos Benner's in German or Pike's in English), cyphering-books, copy-books and notebook (for musical instruction) used by some ancestor while attending the oldtime subscription-school.—L. S. S.

An Ancient Sickle

Amy H. Diehl, of Allentown, thirteen years old, lately became the owner of a sickle made at Emaus in Revolutionary days by J. Christ, whose name is stamped upon the blade. It was bought in 1776 by Matthew Kern, of Mil-

ford, who left it to his son David. Daniel N. Kern, a grandson of the first owner, in 1895 gave it to his daughter, Mrs. Henry H. Diehl, the mother of the present owner. The sickle is nearly two feet long and in excellent condition.

General John Frederic Hartranft,

Union Leader and Governor of Pennsylvania

(See Frontispiece Portrait and Autograph.)

A SOLDIER from necessity, like Washington; successful in arms by prudence, courage and patriotism. As a politician, shrewd, cautious and lucky. In statesmanship or policy, a friend of the common people by instinct, like Jefferson. As a citizen, looking to the public good rather than to his own emolument." This is the summing up of the character of John F. Hartranft in M. Auge's *Lives of Prominent Citizens of Montgomery County, Pa.*, from which much of the material of the following sketch has been taken. In our galaxy of famous Pennsylvania-Germans his place is indisputable.

His Ancestry and Education

John Frederic Hartranft, seventeenth Governor of the State of Pennsylvania, was born December 16, 1830, at New Hanover, Montgomery county, Pa., as the only son of Samuel Engel and Lydia Bucher Hartranft. He was of German origin, being a descendant in the sixth generation of Tobias Herteranft* and his wife Barbara, *née* Jäckel, two of the Schwenkfelder refugees who landed September 22, 1734, at Philadelphia, to seek and find in Penn's new colony the freedom of worship which had been denied them in their Silesian homes.

Young Hartranft, always a quiet, thoughtful, manly boy, was educated in Marshall College at Mercersburg, Pa., and in Union College at Schenectady, N. Y., where he graduated in 1853. He was proficient in mathematics and shortly after graduation was engaged as civil engineer to survey the line for railroads from Chestnut Hill to New Hope by way of Doylestown and from Mauch Chunk to Whitehaven. After he had served four years as deputy-sheriff of

his native county, he studied law and was admitted to the bar October 4, 1860. Upon the outbreak of the Rebellion, immediately after President Lincoln's call for 75,000 men, he offered his services to Governor Curtin as colonel of a regiment of militia, which was mustered into service as the Fourth of Pennsylvania, April 20, 1861. This regiment was sent to join the army of the Potomac under General Butler, as soon as equipped. Its three months' term expired shortly before the battle of Bull Run, but Colonel Hartranft continued in the service and took part in the battle as an aide to Colonel, afterwards General, Franklin.

Distinguished Military Services

In November, 1861, Colonel Hartranft was mustered into service anew as commander of the Fifty-first regiment of Pennsylvania Volunteers and sent to North Carolina, where he took part in the battle of Roanoke Island. His regiment fought in the second battle of Bull Run,* at Chantilly, South Mountain and Antietam.† Then it was sent to the

*On the last night of the second battle of Bull Run when the Union line had been broken and the army was in full flight toward Alexandria, his regiment—which was among the last to leave the field—was surrounded by a large force of the enemy and a surrender was demanded. He immediately answered: "No, never!" adding "Follow me, my men," and himself leading the way, his command broke through the line and escaped.—Biographical Encyclopedia of Pennsylvania.

†It is mortifying to remember that Hooker, of the right wing of the (Union) army, was kept engaged alone at Antietam until late in the day and then, to turn the tide of battle, our Fifty-first and other brave troops were remorselessly slaughtered at the bridge. During all those weary hours of combat fifteen thousand of our men stood aside and never pulled a trigger. . . . Other troops had been repulsed in the attempt to take the bridge, when McClellan sent word that it must be carried. So General Ferrer came dashing up and said: "General Burnside orders the Fifty-first Pennsylvania, Col. Hartranft, to storm the bridge." Burnside knew from what he had seen of that regiment in North Carolina that he could rely upon it for a forlorn hope, and . . . the result showed that he did not err in the choice. The three principal officers dashed over with their men, and the key to the battle was secured, but with the loss of Lieutenant-Colonel Bell killed and Captain Bolton desperately wounded, also the sacrifice of many other valuable lives. The actual casualties were twenty-one killed and fifty-eight wounded, whose names are in the report, tho the official account places the number of both at one hundred twenty-five.—Auge in *Lives of Prominent Citizens of Montgomery County, Pa.*

*The derivation of this name is given as follows in a German book on names: An ancestor of the family was named Hart Ragenfrid, Hart meaning bold and Ragenfrid powerful in peace. According to common usage the family-name was abbreviated to Raufft, Raufft, Ramph, and combined with Hart.

West and took part in the siege of Vicksburg. There Colonel Hartranft was prostrated by the climate and compelled to go to the hospital.

In November, 1863, he rejoined the Union army at Knoxville, which was successfully held by his engineering skill. Early in January, 1864, the Fifty-first regiment came home on a thirty day's furlough. Having such a commander and such a record, it was quickly recruited by new men and the re-enlistment of battle-scarred veterans. When it rendezvoused at Annapolis, Md., the Ninth corps, numbering 20,000 men, was, in the absence of Burnside, assigned to Colonel Hartranft, a high but deserved honor to a man who, from the neglect of his government or by reason of his own modesty, had during important battles acted as major-general, tho but a colonel in rank.

Finally Colonel Hartranft was sent to join Grant's army in Virginia, with which he took part in the battle of the Wilderness and other sanguinary struggles. May 12, 1864, almost two years after Antietam, he was appointed brigadier-general. For his gallantry in commanding the Third division of the Ninth corps during the attack upon Fort Steadman, March 25, 1865, he was brevetted as major-general. His brigade had the honor of marching into Petersburg, when this town had fallen into the hands of the Federal troops, and himself was surnamed the Hero of Fort Steadman.

General Hartranft's war record was a brilliant one. During his service in the Union army he took part in the following battles: First battle of Bull Run, Va., July 21, 1861; Roanoke Island, N. C., February 8, 1862; second battle of Bull Run, Va., August 30, 1862; Chantilly, Va., September 1, 1862; South Mountain, Md., September 14, 1862; Antietam, Md., September 17, 1862; Fredericksburg, Va., December 13, 1862; Vicksburg, Miss., July 4, 1863; Jackson, Miss., July 10, 1863; Campbell's Station, Tenn., November 16, 1863; Knoxville, Va., November 29, 1863; Wilderness, Va., May 6, 1864; Spottsylvania, Va.,

May 8-12, 1864; North Anna River, Va., May, 1864; Cold Harbor, Va., June 3, 1864; Petersburg, Va., June 17 and 18, 1864; explosion of mine at Petersburg, July 30, 1864; Weldon Railroad, Va., August 18, 1864; Ream's Station, Va., August 25, 1864; Poplar Spring Church, Va., September 30, 1864; Hatcher's Run, Va., October 27-29, 1864; Fort Steadman, Va., March 25, 1865; Richmond, Va., April 2, 1865.

Upon the close of the Civil War General Hartranft was ordered to Washington, where he was charged with the execution of Payne, Harold, Atzerott and Mrs. Surratt, who had been condemned to death for conspiring to kill President Lincoln, Secretary of State Seward and other heads of the Federal government.

His Political Career

In acknowledgment of his valuable services General Hartranft was given unasked the appointment of colonel of the Thirty-fourth regiment of Regular Infantry, then stationed in Kentucky, but declined. September 17, 1865, he was nominated by the Republican State convention at Harrisburg as auditor general of Pennsylvania and elected to this office twice in succession. In 1871 he declined a third nomination, and Colonel David Stanton was elected his successor; but when Stanton died afterwards, the Legislature decided to continue Hartranft in office until the following year. April 10, 1872, General Hartranft was nominated by the Republican State convention as Governor of Pennsylvania, and elected the following autumn with a plurality of 35,527 votes above his Democratic opponent, Charles R. Buckalew. Three years later, in 1875, he was re-elected, defeating Cyrus L. Pershing, Democrat, with 12,030 votes, thus serving two successive terms, from 1873 to 1879. Upon his retirement from the Governor's chair President Hayes appointed him postmaster of Philadelphia; July 15, 1880, he was made collector of the port of Philadelphia. This office he held until July, 1885, when John Cadwalader became his successor.

The last public office held by General Hartranft was that of a member of the

Cherokee Indian Commission in June and July, 1889. Still later he was named as the successor of Commissioner of Pensions Tanner, but declined the appointment.

General Hartranft as Governor

General Hartranft possessed great executive ability and performed the duties of every office he held with efficiency and courage. In his first inaugural address as Governor, January 22, 1873, he drew particular attention to the growing evil of special legislation for private ends, and at the assembling of the Legislature of 1874 vetoed eighty-two bills of this character in a single day. He also advised that the power of pardoning convicts be lodged with a State board, which has since been done. The severest test of his whole military and civil career was the task of quelling the terrible railroad-riots that, like an electrical tempest, swept over the country in 1877. By ordering out the whole military power of the State at once and appealing also to the Federal government for help he met the trouble as Washington did the Whiskey Rebellion—frightening the rioters at the outset. The result proved the wisdom of his measures; after the Governor arrived on the scene of disorder scarcely a life was sacrificed either by the military or the people. With great earnestness Governor Hartranft recommended the founding of industrial schools and compulsory education, also maritime schools, in which idle young boys might be trained into seamen. His urgent appeals for the insane were sec-

onded by the Legislature and the grand hospitals erected at Norristown and Warren are the result. Another public measure which he advocated was the scheme of postal savings-banks, to be operated by the National government.

His Death and Burial

General Hartranft belonged to many associations, such as the Union League, the German Society of Pennsylvania, the Swiss Charitable Society and others. He died at his home in Norristown, Pa., October 17, 1889, after having been bed-fast about ten days. He had been suffering with kidney-trouble for some time, but the immediate cause of death was an attack of pneumonia. He was sincerely mourned by hosts of personal and political friends, particularly by his former comrades in arms, the members of the Loyal Legion and the Grand Army of the Republic, as well as of the State militia, whose commander-in-chief he had been for a long time. His remains were buried October 21, with imposing military and civic honors, in the municipal cemetery of Norristown. A handsome monument, erected by the National Guard of Pennsylvania, marks his grave.

In person General Hartranft was tall, of dignified, commanding appearance, dark complexion, with fine prominent eyes, well preserved by temperance and sobriety. He was married January 26, 1854, to Sallie Douglas Sebring, daughter of Hon. William L. Sebring, of Easton, who survived him with two sons and two daughters.

The First Two German Settlers in Pennsylvania

The following article was contributed to the *Familien-Freund* of Milford Square, Pa., in 1893 by H. B. S., who states the substance of it was gathered from a little history belonging to Mr. D. K. Cassel, of Nicetown, Philadelphia.—Ed.

AT the beginning of the year 1680 two bright, sturdy young Germans sat together confidentially talking in an inn of Rotterdam, on the coast of Holland. They appeared much pleased, and their beaming faces showed

that the subject of their conversation must be of an agreeable nature.

One of these men was aged about twenty-four and named Heinrich Frey. The other, Joseph Plattenbach, was two years younger.

Frey was a carpenter, Plattenbach a blacksmith. When they had finished their apprenticeships, they went to Holland, which was said to be a good field for competent workmen. On reaching

Holland, however, they were badly disappointed, for in spite of diligent seeking they could not find employment. Then a baker advised them to go to America, where a certain Mr. Penn had been granted a large tract of land by the king of England, which tract he proposed to call Pennsylvania and in which he was about to found a city. This city was to be built between two beautiful streams, the Delaware and the Schuylkill; and to be called Philadelphia, or City of Brotherly Love.

Upon hearing this advice those two Germans quickly decided to go to America, sailing in the ship *Marcus*. After a voyage of eighty-eight days the shores of the western world came in sight, and they sailed up Delaware Bay. Here and there on both sides of the river they perceived little cabins and men busily toiling near them.

Soon after their arrival Frey and Plattenbach built a carpenter-and-blacksmith shop near a beautiful spring, in the shade of an enormous chestnut-tree, upon the spot now at Front and Arch streets. One day, while they were busily hammering, a stalwart young Indian appeared at the door of the smithy and looked on with genuine astonishment, as the two pale-faced men struck the red-hot iron, making the sparks fly, and finally beat it into shape. When the blacksmith perceived the wondering savage standing at the door, he kindly beckoned him to draw near. Then he showed him an ax, a hoe and a big knife, and explained to him by various signs that these things had been made out of red-hot iron—all of which still increased the young red man's wonderment. Early the next morning he reappeared at the door of the smithy, and these visits were repeated regularly for several weeks. When he saw there was something heavy to hold or to carry, he was always ready to give help.

It was now late in the fall and the Indians' season for hunting big game, their harvest-time, had come. As Minsi Usquerat had joined these hunts every year since his boyhood, he requested his white friends and employers to allow him to assist his fellow-tribesmen in their

camp in their preparations for the chase. The two German settlers gave the Indians a number of objects made of iron, which excited their wonder to the highest degree. At that time the Indians had hardly any knowledge of iron, their arrows, battle-axes, knives and the like being fashioned out of hard stone. When all preparations for the hunt were completed, about a hundred sturdy, well equipped men gathered on the spot, proposing to go as far as the Blue Mountains. There game was still found in large numbers, especially in the valleys adjoining the mountain-ridge, in what is now Lehigh and Northampton county.

The winter of 1680-81 was a terrible time for the settlers on the Delaware. Both Delaware and Schuylkill were frozen over for a long time; the snowstorms were so unusually severe that for several days the settlers could not go from one cabin to another, and the cattle suffered greatly, because it was so difficult to bring them food. Before the cold weather set in, however, the Indians had returned from their hunting-expedition to the north, heavily laden with game, and before the snow covered the paths their chief returned the kindness of the Germans by sending them a present of skins of bears, deer and foxes, also of excellent deer's meat, and requesting them to visit the Indian village as soon as the cold weather would end.

On a beautiful spring morning, when the earth was beginning to renew her garb of flowers and verdure and the leaves were unfolding upon the trees, our two Germans and their young Indian friend left the settlement on the Delaware to visit the Indian village. They bore many presents which they had made during the long, hard winter. If the Lenni Lenapes—by which name the Indian tribe living there was known—had been surprised by the presents sent by the Germans in the fall, their astonishment hardly knew any bounds when they received those saws, hammers, spears, knives, hoes and planes, and were shown how to use them.

Before leaving Rotterdam our two young Germans had bought two guns

and laid in a good store of ammunition. They now decided to add one of these guns to the presents they were bringing the savages. The young Indian who had spent the winter with them had thoroly learned the use of a gun while out hunting, and now began to show his copper-colored brethren how to handle the "machine." First he showed them the black grains of powder, took some in his hand and let them roll into the barrel so that all could see. Then he made a paper wad and rammed it down hard with a rod upon the powder. Next he rolled a ball down the barrel, put a wad on this also, then lifted the gun, opened the touch-pan and poured some black grains on that. The savages watched all these proceedings with profound attention. But when Joseph stepped aside, raised the gun, took aim and pulled the trigger, and they saw the flash and heard the report, most of them ran away in fear, believing that Joseph had drawn thunder and lightning from heaven.

Next morning the chief requested the two Germans to take a walk with him. They walked to the top of a hill which offered a charming prospect of the surrounding country. There the chief stood still and began to speak. "You pale-faced men," he said, "have not come to disturb our peace, to cheat us or to teach us bad manners, and as we are the owners of all this region, we have decided to make you a present of a fine tract of this land. Will you accept the gift? As it is given with a good heart, answer Yes."

The Germans answered with a hearty Yes, stepped up to the chief and grasped his hand. The tract, which was beautifully located, was then paced off, and the limits were marked by cutting chips from trees. When this was done the Germans called their land *Aufgehende Sonne*, Rising Sun, a name which it has kept until now.

Frey and Plattenbach now received letters from their parents by way of Rotterdam, conveying hearty greetings. These letters were not read, however, until they had eaten a meal; it was consid-

ered proper to eat before receiving news, which might easily spoil one's appetite.

The Indian village stood where now the railroad leading to Germantown winds around a hill below the town of Rising Sun. There, according to tradition, the cabin and smithy of those two German settlers still stood during the Revolutionary War.

At length these Germans were greatly surprised by the arrival of their parents, brothers and sisters from Heilbronn. They were glad to find their kinsmen so unexpectedly in the Indian village and came hurriedly to meet them. When everything was arranged, Frey and Plattenbach decided to visit the land given them by the Indians with their parents, return thanks for it and inspect it carefully. A short inspection convinced them that the soil was excellent for the cultivation of grain, and they resolved to make their dwelling there.

Two years had scarcely elapsed since the families of Frey and Plattenbach had moved to their new home. Every Sunday the two young men would come up from Philadelphia to visit them on the farms, where they were always received with joy. As a result of these frequent visits little Cupid began to put in his work. Plattenbach was passionately fond of fair Eliza Frey, and Heinrich Frey would not live longer without the lovely Maria Plattenbach. As the girls reciprocated these feelings, an agreement was soon reached. A day was set for the double wedding, and a young minister just arrived from Germany, Julius Falkner, united the two couples on the farms of Rising Sun.

The families of Frey and Plattenbach lived long, happy and contented upon their farms and in Philadelphia, until death severed their tender ties and returned them to the dust, from which they had sprung. The widow of Heinrich Frey is said to have lived as late as 1754 in Germantown, and many of her descendants are still living in Philadelphia. The family of Plattenbach, however, seems to be extinct.

Bernville: A Historical Sketch

NOTE.—This paper is based on the Program and Souvenir Book published by the Program Committee of Bernville's Old Home Week, August 4-10, 1907, mention of which was made in our September issue.—Ed.

THE origin and early history of Bernville is shrouded in the obscurity common to many notable places. Authentic records of its early history are scant indeed. Of its numerous traditions by far the most interesting is that which tells how John Penn, Conrad Weiser and Stephanus Umbenhauer were associated in a movement for a new county, to be called Tulpehocken, with Bernville as county-seat. The story purports to come from an Umbenhauer diary, but if such a diary ever existed all trace of it is now lost. This is all the more to be regretted because the early history of the town is indissolubly connected with the Umbenhauer family.

The Umbenhauer Family—Other Early Settlers

The first members of this family hailed from Berne, Switzerland, the two brothers, Stephanus and Edwin, having landed in America January 10, 1737. They located in the section which now contains Bernville, Stephanus having bought the land from Thomas Penn. This land has been handed down to Umbenhauer heirs until the present generation. Balthaser, or Balzer, inherited the original estate of 220 acres upon the death of his father, Stephanus, in 1755, and left it to his son, Thomas. Next the land was successively inherited by Peter and William Umbenhauer; at present it is owned by Henry, Isaac and Daniel Umbenhauer, the sons of William. The farm now contains 174 acres.

Of the early inhabitants of our locality hardly more is known than that they spoke German and that a considerable number came from the canton of Berne, in Switzerland. Like other Americans, they combined patriotic loyalty to the country of their adoption with a loving memory of their old home. Our cemeteries afford a graphic record of the lives

offered in the War for Independence as well as in the Rebellion.

The following are among the more familiar early family-names of Bernville and vicinity:

Ache, Albright, Auman, Babb, Batteicher, Bayer, Bentz, Berger, Bertram, Beyerle, Blatt, Bohn, Boyer, Bright, Bordner, Braun, Brecht, Bross, Brossman, Brownmiller, Burkey, Burkhardt, Burns, Christ, Class, Conrad, Cressman, Daniels, Degler, Deppen, Dietrich, Derr, Dundore, Ernst, Fahrenbach, Faust, Feit, Fiegel, Filbert, Focht, Fuchs, Gaukli, Geids, Gerhart, Gibson, Gottschall, Graham, Greenawald, Greim, Greth, Griesemer, Groff, Guldin, Haag, Haas, Haines, Harbach, Harner, Harpel, Heck, Heffelfinger, Henne, Hetrich, Hettinger, Hine, Hollenbach, Hoover, Kalbach, Kaufman, Kerchner, Klahr, Klein, Klopp, Koch, Koenig, Kreitzer, Loeb, Luckenbill, Ludwig, Machemer, Manbeck, Meyer, Miller, Mogel, Moll, Mountz, Moyer, Noll, Pleis, Porr, Potteiger, Obold, Reber, Reich, Renno, Rentschler, Rhine, Richard, Richardson, Riesser, Rishel, Rothermel, Runkle, Rupp, Ruth, Sando, Schaeffer, Schock, Shedt, Schroeder, Schwartz, Schweikert, Smith, Snavelly, Snyder, Speicher, Stamm, Stehly, Stoudt, Strauss, Stump, Tally, Trexler, Umbenhauer, Wagner, Weber, Wenrich, Weidner, Wengert, Wertman, Wiend, Wilhelm, Witman, Yonson, Zerbe, Ziebach.

Forming Townships—Founding the Town

For some time the region was known by its old Indian name Tulpehocken, "Land of Turtles," a name still borne by the creek and a township. Only a year after the arrival of Stephanus Umbenhauer it was deemed expedient to divide Tulpehocken township, and the eastern part was named Bern. So rapid was the development of the community in the next fifty years that Bern township was divided, with Upper Bern as the name for the new section. By 1841 a new township was formed from parts of Bern and Upper Bern and named Penn, in honor of the original owner of the land. In Penn township Bernville is situated.

As early as 1819 Thomas Umbenhauer set aside forty-six acres to be divided into building-lots, sixty-two in all. With true economic and artistic foresight he chose as a site for the new town a slight elevation near the confluence of the Tulpehocken and Northkill creeks.



THE UMBENHAUER FARM AT BERNVILLE, BERKS CO., PA.

The beauty of the location is still a matter of constant remark. August twenty-fourth of the same year the first six lots were bought by Peter Bennethum. Part of this ground was then occupied by a tannery, the one thriving industry of those early days. The new owner built his home near by, and this was the first house in the village. Not until January 22, 1820, did the new town receive its name Bernville, in honor of the birthplace of the grandfather of Thomas Umbenhauer. In March, 1820, twenty-three more lots were sold. It is said that Thomas Umbenhauer, to avoid all imputation of unfairness, determined to award them by lot. Numbered tickets were sold at \$30 each and on a certain day drawings were held. Each lot was originally 60 by 260 feet. In addition to the original price of \$30, each lot was subject to a ground-rent of \$16.33 1-3. The purchaser could pay this in cash or pledge himself to pay one dollar annually for an indefinite period. Even in our day many lots have still been subject to this ground-rent. The names of the original purchasers are still preserved. Of the twenty-three lots sold in 1820 nineteen were almost immediately improved with houses, and this group may be said to have formed the real nucleus of the new village. An interesting feature of the town-plan was the provision for a market square in the center; along

this square all houses were to be set back ten feet farther than in the other squares, making the street twenty feet wider than elsewhere. This additional square was never utilized for marketing, but it adds much to the beauty of the town.

So far as known, the first house in what is now the borough of Bernville was built by Philip Filbert in 1820. It was a two-story log structure, so substantially built that it is still in sufficiently good repair to be regularly occupied. The original logs have been weatherboarded, but otherwise it remains very much as when first erected. Two years later the first store was built, next to the Filbert house; this building, since put to various uses, also remains substantially the same as when built. The first hotel in this section was built by Philip Filbert; it is still standing, but no longer used as an inn. In the town itself the first hotel was built by Samuel Umbenhauer in 1825; it has long since been remodeled and is now the residence of Dr. John A. Brobst. The second hotel was conducted by Daniel Bentz.

Bernville's Boom Days—Made a Borough

While many thriving trades were carried on in and about the town, no great boom was experienced until the opening of the Union Canal in 1828. When this scheme was consummated Bern-



ONE OF THE FIRST HOUSES OF BERNVILLE

ville entered upon an era of unusual prosperity. Prior to the opening of the canal, tanning, under the direction of Peter Bennethum, was about the only important industry. This has been successfully continued ever since until quite recently, when the old tannery was permanently abandoned.

With increased prosperity there was a growing dissatisfaction, about the middle of the last century, especially with the conditions of the schools and roads. After much deliberation the conclusion was reached that the best remedy for all ills would be the incorporation of the town into a borough. The proposed erection of a schoolhouse some distance from the town determined the citizens to apply for a charter.

In 1851 the town became a borough, the charter having been granted by the Legislature in that year. More trouble arose when it became necessary to determine the borough-limits, because many property-owners just outside of the town refused to be included within the new grant. The final issue was that only that part included in the original plan of Thomas Umbenhauer was to consti-

tute the borough. E. B. Filbert was the first burgess and A. R. Koenig the first town-clerk.

Bernville was now in the heyday of its prosperity. Owing to the transportation facilities afforded by the Union Canal, it soon became the business-center of this part of the country. Warehouses were erected and coal-and-lumber yards established. Farmers from far and near brought their grain and other produce to Bernville for shipment to the markets, and took home from its well equipped stores all the necessities of life. A number of industries sprang up. First-class brick-clay was found, and several brick-yards were soon in successful operation. To these Bernville owes its many brick houses. A brewery was established and is said to have done an excellent local business. Handle-works were established in 1868 and very successfully run by Klahr & Son until severe losses by fire caused the business to be relinquished in 1882. Just north of the town, on the Northkill creek, a foundry was built and operated by Joel Haag. For a number of years Benjamin Klahr carried on the pottery-business originally established by Levi Yonson. Owing to the fine water-power, both in the Northkill and the Tulpehocken, many gristmills were built, most of which have been in continuous operation ever since.

The Churches of Bernville

With all this material welfare the social, intellectual and religious life of the community was in full accord. The churches and the schoolhouse at the north end of the town witness most faithfully the alliance between religion and education. This was one of the priceless heritages which the German immigrant brought with him across the waters.

There is still extant a record that on Christmas day, 1745, a plot of ground was donated for a church by Gottfried Fidler. Early in the following year a log building, the first home of the Northkill Lutheran congregation, was erected. This humble building stood for forty-five years and saw some of the most interesting events in the history of our national life. In her pulpit stood some of



THE TULPEHOCKEN VALLEY AT BERNVILLE

the early Church's most noted pastors. Dr. Henry Melchior Muhlenberg preached there, and the line of her early pastors forms a list of leaders of whom the congregation may well be proud.

The log church was displaced in 1791 by the brick church, which stood the storms without and within until 1905, when it too was razed. This was the building which will live longest in the minds and hearts of the residents of Bernville and will always stand most distinctly for the religious life of its people.

Who will ever forget that almost square colonial building with the steeple at the south end? The distinctive features of the interior were the high pulpit at the east wall and the gallery on the other three sides. Below were the sittings for the women and the older men, the deacons and elders having box-stalls—a separate section for each age and sex. Rarely were these imaginary lines overstepped, and when some "city-man" had the boldness to sit with the lady whom he had escorted to the service, one would almost expect to see a deacon gently touch him on the shoulder and advise him to go to his own place. But those days with their joys and their sor-

rows have gone, and everyone now sits where he chooses.

However strange some of these customs may appear to us now, they did not impair the worth of that church, for it had some relation to almost everyone in the town and the surrounding country. At the call of the bell almost every household prepared for going to the house of worship. One is reminded of the words of Harbaugh:

"Darch Hitz und Kelt, darch 'Schtaab un Schnee,

Is Alles ganga, Gross un Klee,
Bei reich un arma Leit."

Those who did not heed the call of the bell in that church-steeple were a small minority. Especially impressive was it to see the farmers, who had worked early and late during the preceding week, come to church on a hot summer Sunday afternoon, attentively and devoutly taking part in the entire service.

Nor did the ministrations of that church cease with Sunday. Though her doors were closed through the week, her voice was heard. Who that was brought up within its hearing will ever forget the eleven o'clock bell, which to the toilers in the field announced the dinner-hour?

When the Reformed congregation was gathered, they too used this edifice, and thus for many years it served both denominations. Probably the proudest day of this church was when her sons and daughters gathered to celebrate its hundredth anniversary in May, 1891. The two days of special services were none too many to honor the event.

But the day came when this second building was to be superseded. After much planning and some unfortunate differences two beautiful new buildings arose, one for the use of Frieden's Lutheran church, the other for the St. Thomas's Union (Reformed and Lutheran) congregation. Bernville can now boast of church-buildings that would grace any city.

Frieden's Lutheran congregation is at present without a pastor, but is being supplied by the Rev. D. G. Gerberich. Five former pastors of this congregation are living, Revs. John Smith, Dr. Hugo Grahm, D. D. Trexler, J. J. Cressman (under whose pastorate the present

church was built), and H. L. Straub. Two of her sons, Revs. A. M. Weber and G. M. Sheidy, have entered the ministry. St. Thomas's Reformed congregation has been served for more than forty years by the Rev. T. C. Leinbach, now assisted in the work by his son, Rev. E. S. Leinbach. From this congregation a number of young men have entered the ministry, among them Revs. Allen K. Faust, Thomas Fox and Edwin Bright. Rev. M. S. Good is pastor of St. Thomas's Lutheran congregation, having succeeded Rev. William Gaby, the first pastor.

An Evangelical congregation was organized in Bernville and a building erected in 1850. The growth of the congregation necessitated the erection of the present building in 1872. The congregation at one time numbered seventy-five members, but owing to industrial conditions most of them have now removed from Bernville and the church is rarely opened. Four members of this congregation entered the ministry, two of whom are now in actual service, Revs. Charles Daniels and C. C. Speicher.

The Schools of Bernville

The Bernville schools began with the founding of the town, which is midway between the earliest settlements of Tulpehocken and the present. Prior to the general adoption of the common-school system, a little more than half a century ago, which was nearly coincident with the establishment of the borough, the schools of Bernville were "pay-schools," where each pupil was charged a certain fee for instruction, the principal branches taught being "the three R's—reading, 'riting and 'rithmetic."

It appears that the lot on which the school-building stands has been used for school-purposes since the town had boys and girls old enough to receive instruction, and the first schoolhouse was a low, log structure on the rear of the lot. At that time there was also a schoolhouse outside of the town, near Samuel Mogel's residence; the well used by that school is still there, while the road passes over the site of the building. In

this schoolhouse a man named Deininger taught in German, and he is the earliest teacher of that section whose memory tradition has preserved. The first English teacher in that locality is said to have been Nicholas Krusey, who was among the earliest teachers in the old log building.

Some time before the establishment of the borough, a one-room brick schoolhouse was erected on the site of the present building. This appears to have been the beginning of two grades in the Bernville schools. The present school-building, a two-story, four-room brick structure, was erected in 1877. Three grades, grammar, secondary and primary, were established in 1878.

The majority of the teachers also taught a subscription or select school of eight or eleven weeks after the expiration of the public-school term. The use of the schoolrooms on such occasions was granted free of charge. Occasionally, when the regular teacher removed from the place or was no longer available, an outsider was granted the privilege of teaching a subscription-school. A few of the older teachers have continued in the service, and the years of their schoolroom-work cover two generations of pupils. The majority of them have, however, entered other fields of usefulness. The citizens of Bernville, as a rule, elected the most capable men as guardians of their schools, and it is a credit to the borough that politics very seldom turned down the best man.

The subscription or select schools conducted for eight to eleven weeks after the public-school term were a prominent feature during part of Bernville's school-history, especially in case of the grammar grade, which was then a combined normal and high school. In addition to pupils from the town, young men and women from neighboring districts attended. Instruction was given in the common-school branches, business-forms, the higher mathematics, Latin, German and Greek. A class for teachers was one of the specialties. The writer at one time had eighteen students in Latin, and during the term of 1890-91 forty of his

former pupils were teaching in the public schools of Berks county.

The schools of Bernville have enjoyed for a long time the reputation of being among the most efficient in the county. During the prosperous times of the Union Canal the public-spirited citizens took a deep interest in the welfare of the schools. They saw the advantages of a liberal education and tried to bring about the best results with the means that a town of its size could furnish. When the business-interests of the town suffered because of the decadence of the canal, the interest in the schools kept increasing. A number of parents desired that their children should receive a higher development of mind than was obtainable from the ordinary routine of the schoolroom, and saw no reason why their town could not have well equipped teachers and proper facilities to that end. Their efforts proved successful to a large degree. Today Bernville is proud of the fact that its public schools have helped to lay the foundation for intelligent activity in hundreds of young men and

women, and challenges other towns of even greater size to show equal results for the same period.

In many States of our great Nation, and even in other lands, the pupils of the Bernville schools have proved themselves worthy men and women. There are not many vocations or callings in which some of them are not found. Even Uncle Sam is annually paying them, as employes of the government, between \$15,000 and \$20,000. Then, too, it must not be forgotten that Bernville has graduates from Muhlenberg, Princeton, Franklin and Marshall and Pennsylvania Colleges, as well as from the Normal Schools at Kutztown and West Chester, not to mention several medical schools and theological seminaries.

Military Spirit—End of Prosperity

By far the most important element in the older life of the town were the Battalion-Days, held at recurring intervals. The battalion was a species of military encampment, and no place in all the county was more popular with the soldiers than Bernville. The greatest occa-



VIEW OF BERNVILLE, PA., LOOKING NORTH
Blue Mountains in the distance

sion of the kind was in 1841, when a three weeks' encampment was opened on Umbenhauer's farm. The camp was in charge of General William H. Keim and made up of companies from Berks and nearby counties. Regular military regulations were maintained, and on the day of dress-parade many notable persons were present, among them D. R. Porter, Governor of the State, fourteen members of the State Senate, also the State Secretary and the State Treasurer.

These battalions were the forerunners of the local militia just prior to the Civil War. At the first call to arms practically the whole male population enlisted. A military company of boys too young to enlist was organized by George W. Huber and known as the Bernville Home Guards. Although the boys ranged in age from only twelve to sixteen, a true military aspect was given by their regular uniforms, flags and officers. Huber was captain, James Conrad was lieutenant, John Daniel and a certain Dundore were the drummers. Billy Boyer carried the flag. The swords and bayonets were made by Ephraim Whitman. On all public occasions these twenty-five or thirty Home Guards turned out and kept the military enthusiasm alive.

Such was life in the old days. The general prosperity of the town, its beautiful location, its water-power, its means of transportation, all these called forth many optimistic comments as to the future welfare of the community. There seemed to be no reason why Bernville should not grow to be one of the largest

and most active towns in the county. But the march of progress throughout the country at large gave the death-blow to the industries of Bernville. The Union Canal could not compete with the railroads that were stealing all its trade, and it was not long before its activities began to decline, ceasing altogether some twenty-four years ago. After the closing of the canal all business activities ceased in a comparatively short time.

Bernville's Old Home Week

August 4 to 10, 1907, Bernville celebrated Old Home Week, a very successful homecoming of the citizens, former residents and friends of the town. The movement was first started at a banquet held during the Christmas holidays of 1906 and which was attended by a number of alumni and a former principal of the Bernville high school. The idea gained ground very rapidly and soon outgrew the best wishes of its originators.

The outcome was a week of jubilee that will remain for many years to come a red-letter time in the history of the place. Space will not permit us to write of the parades of the various days, the speeches made, the friendships renewed, the festive gatherings, the celebrated sons and daughters that returned to the place of their birth. It must have been a relief to the good housewives when, after a week of noise, littered streets, crowded houses and larders in constant need of replenishing, the town settled down to its ordinary peaceful and quiet life. Long live Bernville!

An Oldtime Country Frolic

EXTRACT FROM DR. W. A. HELFFRICH'S AUTOBIOGRAPHY, TRANSLATED BY REV. W. U. HELFFRICH, BATH, PA.

C RAMER (my tutor) loved to dance, but city balls were unknown in the country. There was nothing but the coarse frolics, a deteriorated form of the German *Volks-tanz*, not to be found elsewhere in the world. Cramer took a fancy to these vulgar amusements and often attended them. Father would not have tolerated

this, had he known it, so Cramer pretended to go visiting friends. He repeatedly urged me to accompany him to one of these frolics. I well knew that I would not be allowed to go, and therefore never asked Father's permission to do so. At last I thought: "I am going to see this glorious thing." So one night we retired early, then redressed and stole

out of the house with the assistance of old Freny, who promised to admit us on our return. Away we went thro' the dark forest to Helffrichsville, where a frolic was scheduled at the inn. It was a cold autumnal night, and therefore all had crowded into the rooms. The house was full of youths and maidens, acquaintances and strangers. I also crowded into the surging mass. "And this is your first frolic!" thought I.

But what a wild, coarse, brutish thing it was! The house was full, every room being occupied. Some of the young people had come a distance of five to six miles. In one corner of the large bar-room, on a table, sits a miserable fiddler, rarely two, producing horrible cater-wauls on his instrument. In the center of the room a space is kept clear for the dancers. Each youth selects his own girl or another partner from the circle of spectators that crowd the remainder of the room and, smoking, laughing and talking noisily, seem to be all tangled into a knot. Ten or more pairs, according to the size of the space, leap and jump around the circle like mad. The music to which they dance is called a reel or jig; it is rude and unrefined in itself. Many years later, when I saw the negro dances of the South, I remembered this ragtime music and those dances. The two must be related, for dance-music and dancing are decidedly negro-like and characteristic of the lowest types of humanity. After a reel or jig has been repeated twenty or more times, the selfsame ding-dong having been scratched thro' again and again until the dancers have all but exhausted themselves by their boisterous antics, the fiddler stops, possibly in the middle of a piece, and the crowd scatters. "And this is dancing?" thought I. The Saturnalian orgies of the heathen gods loomed up before my mind's eye.

When the set is danced, the bar becomes the center of refreshment for the panting boors. Now the landlord reaps the harvest for which the frolics are held. Whiskey flows like water and muddles body, soul and spirit. With minds excited by liquor they visit the table in the corner, where the fiddler has

his seat. Each of the men pays him five cents—the player's toll; he pockets his fee and the scene begins anew, becoming wilder and more maddening, the longer it lasts. Frequently a fight ensues, when awful oaths and beastly behavior follows. Are these human beings? Even if it does not end in a fight, the liquor loosens all bonds of morality in the thoughtless crowd. The shameless language used by the young men among themselves or in addressing the girls mocks all human feeling.

Past midnight the frolic continues, when at length the landlord calls a halt, after harvesting one more drinking bout, or the fiddler packs up his violin, and the frolic closes. Yet this is not the end; in fact, it is only the beginning, the visible part of these bucolic frolics. Preparations are made to go home. Each youth seeks out a girl and asks: "*Nemmscht mich mit den Owet?*"* or, "*Därf ich mit dir heem geh den Owet?*"† Thus acquaintanceships are usually formed. The lad accompanies the girl to her home. The parents know that their daughter is at the frolic, and the door is left unlocked. Together they enter the house, for the young man does not accompany his girl to the door and then return to his own home. No, he enters the house with her, not to spend an hour or so in talking, but to go to bed with her, and this with the sanction and knowledge of her parents. Such was the universal custom of courtship in those days, and seldom was a marriage solemnized into which the element of illegitimacy did not enter. How could it be otherwise, when young persons associated at occasions like these shameless and immoral frolics? There were families who forbade their children to attend these degenerate conditions of the social life of the community—frolics, vulgar company and allied things—and who gave them Christian nurture, but such families were few. Illegitimate children were common, tho' their birth was usually legitimized by a subsequent marriage.

I had been to a frolic for the first and

*"Will you take me along with you tonight?"

†"May I go home with you tonight?"

the last time. Assuredly it was not to my liking. To be pushed back and forth in the crowd and to have my hat thrust down intentionally over my face several times, was enough to give me a different idea of this glorious thing. A neighbor's son looked at me and said: "Are you here too? What will your father say, if he finds it out?" I had been wondering myself, so I promptly sought out Cramer and proposed to go home. He did not like the suggestion; he had been

dancing and would have preferred to go home with a girl. I threatened to expose him, for it was dark and I was afraid to go alone. At last he yielded, and we went home, where old Freny opened the door for us, thus saving me from punishment. However, the experience was good and even necessary. From personal observation I had learned to know and hate these orgies, which I afterwards suppressed in my congregations.

Pennsylvania Historical Societies: Their Aims and Their Work

The encouragement of historic research being logically a part of our designated field of labor, we have opened a department devoted chiefly though not exclusively to the interests of the societies constituting the Pennsylvania Federation of Historical Societies. This department will give data relating to the work of historical societies—notable meetings, contributions, papers read, etc. As space permits, short sketches of individual societies will be given, telling their history, objects, methods of work and the results achieved. We cordially tender the use of these columns to the societies for the expression and exchange of ideas relating to their work.

FOR THE ENCOURAGEMENT OF COUNTY HISTORICAL SOCIETIES.

The secretary of a county historical society of whom we had requested a history thereof wrote us recently as follows:

I regret very much that our Society would not make a favorable showing at present. It made a good beginning, but, owing to lack of interest on the part of its officers and members, it is inactive at this time. No provision having ever been made for a salaried secretary or librarian, no one cares to assume the duties of that position.

In our reply to this we made the following suggestions:

1. Your county-commissioners are authorized by law to pay out of the county-funds a sum not exceeding \$200 annually to your Society, to help pay its running expenses. Lay the matter before your commissioners, show them the value of your Society and convince them that the appropriation of the full sum of \$200 a year would be a paying investment.
2. Make your members acquainted with the work our magazine is doing along this line. A secretary of a historical society wrote us not long ago: "I know of nothing that will tend to stimulate and aid local historical study and research more than such a department (of Historical Society Note) in your periodical." We shall try to report from time to time what sister societies are doing. Draw inspiration from the deeds of others.
3. Arouse general interest in historic research by emphasizing the duty the present owes to the past and future. We are reaping the days of yore and sowing for the ages to

come. We can not do our duty to posterity if we fail to honor our parents.

4. Get those together who still take an interest in the work and toil on, remembering that love begets love, even in the study of local history.

For the benefit of all our readers we give herewith the wording of a law passed by the legislature of Pennsylvania and approved by the Governor May 21, A. D. 1901.

An Act to encourage county historical societies.

Section 1. Be it enacted, etc., that from and after the passage of this act the commissioners' board of the respective counties of this Commonwealth may, in its discretion, pay out of the county-funds not otherwise appropriated, and upon proper voucher being given, a sum not exceeding two hundred dollars annually to the historical society of said county, to assist in paying the running expenses thereof.

Section 2. In order to entitle the said historical society to the said appropriation, the following conditions shall have been first complied with: The money shall be paid to the oldest society in each county, if there be more than one; it shall have been organized at least three years, incorporated by the proper authority and have an active membership of one hundred persons, each of whom shall have paid into the treasury of said society a membership fee of at least two dollars for the support of the same. And provided further, That no appropriation under this act shall be renewed until vouchers shall be first filed

with the board of county-commissioners, showing that the appropriation for the prior year shall have been expended for the purpose designated by this act.

Section 3. And be it further enacted, that to entitle said society to receive said appropriation it shall hold at least two public meetings yearly, whereat papers

shall be read or discussions held on historic subjects; that it shall have established a museum, wherein shall be deposited curios and other objects of interest relating to the history of county or State, and shall have adopted a constitution and code of by-laws, and elected proper officers to conduct its business.

THE BRADFORD COUNTY HISTORICAL SOCIETY

(NOTE.—The following brief sketch is based on the first annual issued by the Society, September, 1906.)

The Bradford County Historical Society was reorganized in July, 1902, and has held fifty regular and special meetings. Special subjects are considered at the regular meetings, which are accordingly designated as Wysox Day, Educational Day, Women's Day, etc. The June meeting of each year has been set apart to the old people of the county, who take part in a program specially arranged. On an average almost a hundred persons attend the regular meetings, which are held the fourth Saturday of each month.

Papers have been read and addresses made on subjects relating to the county—history of townships, prominent families, educational history, Indian paths, tribes and burying-grounds, etc.

A museum has been established in which all the people of the county are interested. In addition to the general collection of relics, curios and mineralogical specimens, a log house, an exact representation of the homes in which the forefathers lived, has been constructed in the building. This house is composed of a piece of timber (all different kinds of wood) from every township in Bradford county, the logs being laid up in the order in which the townships were formed. In the structure are embraced all the native woods of the county, over eighty in number. Within is the old-fashioned fire-place, supplied with andirons, crane and kettle. The usual furnishings of the old-time home have their place. Every person who visits the log house writes his name in a register, and since its completion, in July, 1905, it has been visited by

people from half of the States in the Union. Nor have the soldiers or nature-study been neglected.

The library contained 260 volumes a year ago. These consist mostly of historical works and rare old books on various subjects. A number of volumes of the early newspapers of the county have been secured, and it is hoped to make the chain complete. A collection of original maps and manuscripts of much value has also been obtained. Of paintings, portraits and other pictures the Society already has a fine collection.

The last monthly June meeting of the Bradford County Historical Society was devoted to the old people of the county, the fourth and greatest annual gathering of the kind, the spacious court-room at Towanda not being large enough to hold more than a third of the crowd. The exercises consisted of automobile-rides, singing, recitations, violin-music and dancing, exhibitions of breaking, swinging and hatching flax, the carding of wool, an oldtime military drill, and the presentation of gifts to the oldest gentleman and oldest lady present. The total number present whose ages ranged from 70 to 94 years was fully 140. More than threescore veterans of the Rebellion were present.

The Pennsylvania-German was well represented; the Society will listen in the near future to a paper on the German and Dutch in the county. The first permanent settler of Bradford county was a German from the Schoharie Valley in New York.

THE AMERICAN BAPTIST HISTORICAL SOCIETY

The American Baptist Historical Society, which has its present headquarters in Room 304, 1630 Chestnut street, Philadelphia, was founded for the purpose of establishing and maintaining, in the city of Philadelphia, a library or depository of books,, pamphlets, periodicals, manuscripts, portraits, views, etc., pertaining to the history and present condition of Christianity and the Baptist denomination in particular; also for preparing and publishing, from time to time, works that elucidate such history.

It desires to secure by purchase or gift: All books that have been written by Baptists; all books about Baptists, whether for or against

them; minutes of Baptist associations and reports of Baptist societies and gatherings; historical sketches of Baptist churches, ministers or members; photographs or other pictures of churches, colleges, schools and other buildings, and of prominent members of the denomination; manuscript sermons, addresses and lectures that have not been published, but will be of value for reference or publication; autograph letters and autographs; Baptist periodicals, wherever published; anything historic or otherwise that relates to the denomination. Its Library is free to all who wish to use it, and students and writers should there find material which would not be accessible elsewhere.

Rev. A. L. Vail, corresponding secretary of the American Baptist Society, says in a letter to the publisher of this magazine: "Our Society is not local, but national and cosmopolitan in purpose. We are now, however, in a transition and semi-storage situation, awaiting the erection of the Baptist Publication Society's building, now begun. Our future is somewhat uncertain, owing to limited funds."

In the absence of an endowment and other resources the Society earnestly appeals to all who are interested in Baptist principles to help it in any of the following ways: By contribut-

ing to an endowment fund; by becoming life-members on payment of ten dollars; by becoming annual subscribers in some stipulated amount; by giving books, minutes of associations, addresses, reports of meetings, files of religious papers and any other material valuable for the writing of denominational history.

The officers of the American Baptist Historical Society are: B. L. Whitman, D.D., LL.D., president; E. B. Hulbert, D.D., vice-president; B. MacMackin, D.D., recording secretary; Rev. A. L. Vail, corresponding secretary; Arthur Malcolm, treasurer.

The Home

This department is in charge of Mrs. H. H. Funk, of Springtown, Pa., to whom all communications intended for it should be addressed.

Contributions relating to domestic matters—recipes for cooking, baking, suggestions on household work, gardening and flower-culture, oldtime household customs and ways of living, etc., etc.—are respectfully solicited. Our lady readers are specially requested to aid in making this department generally interesting.

The Sampler

Reprinted from *The Christian Work and Evangelist*.

The making of samplers in the good old times was by no means confined to English-speaking girls. Many beautiful, quaint and artistic specimens of this kind of needlework are still treasured in Pennsylvania-German homes. We entreat our readers to send us descriptions of these, with illustrations if possible, to supply a proper contrast to the article here quoted.—Ed.

A century ago, more or less, it seems to have been obligatory on the part of every girl at school to work a sampler. This task, extending through a school-year possibly, retarded mental philosophy and the higher mathematics on the curriculum, but served the purpose as a discipline in accuracy, inculcating patience and perseverance, virtues especially taught little girls. This painstaking work of art was a matter of deliberation. Canvas was the indispensable first purchase; there were colors and qualities to be considered. The best Italian sewing-silks were used; these came in small skeins, to be wound, an item of expense, trouble and delay.

Teachers kept in stock patterns for the use of pupils; but the arrangement of these could be varied, so that, while the whole school might copy the same "studies," the fancy of each little needlewoman made her sampler characteristic.

After working a faultless cross-stitch upon the hem of her sampler, little Jane Gradgrind repeated the alphabet five times across the top of her strong yellow canvas in fadeless black silk. Meanwhile poetic little Ann Sherwood devoted much time and green and red sewing-silk in a splendor of strawberry-vine, running her sampler just within the inevitable cross-stitched hem; but she made only three alphabets, and these in part in pink silk, which, alas, could not endure.

These alphabets were models for a generation for marking linen and blankets and hose. Threads of the finest linen were counted, and a lozenge of linen was basted over the wrong

side of the marking and beautifully stitched, threads counted, upon the right side, to cover the wrong side of the silk markings. So the sampler was a necessity to the housewife.

Each sampler had its verse of poetry. This was a serious thing to decide upon; also its place, which seems to tell whether the little lass gave ornament or verse the first rank.

Little Catharine Hasbrouck has nine distinct art studies, besides the alphabet, rendered five times: in old English, in script, both capital and small letters, also large and small in printhand. She has a bunch of strawberries, a flower-pot, a basket of fruit, a branch of a cherry-tree with a robin pecking fruit, a willow-tree, an urn with a flowering plant, besides corner-pieces of different geometric designs in the lower corners, for use in future rugs or lamp-mats; also a centerpiece of growing crimson carnations.

Below the carnations appears this stanza:

Virtue and wit and science join'd,
Refines the manners, forms the mind;
But when with industry they meet,
The female character's complete.

At the left of this verse a pair of love-birds, touching bills, stand upon two hearts, worked in red, topped with green, after the fashion of a strawberry emery. The love-birds upon the two hearts may symbolize Completeness, as computed at that date—1830.

The sampler of Sarah Owen is upon white canvas almost as dainty as handkerchief-linen, which is as remarkable as its verse:

Jesus permit thy gracious name to stand
As the first effort of an infant hand,
And while her hands upon this canvas move,
O, teach her heart to sing and praise thy love.
Among thy children let her have a part,
And write thy name, O God, upon her heart.

Unfortunately the date of this is obliterated. The maker's name was invariably worked upon her birthday, with proper date.

Phebe Taft,
Feb. 1, 1838,
has handed down these verses:

Lord of my life, O, may thy praise
Employ my noblest powers,
Whose goodness lengthens out my days
And fills the circling hours.

Smile on my minutes as they roll,
And guide my future days,
And let thy goodness fill my soul
With gratitude and praise.

The absence of punctuation is noticeable in all sampler verse.

At the famous Nine Partners' Quaker School little Betsy Vail wrought this solemn verse:

Religion is the chief concern
Of mortals here below;
May I its great importance learn,
And practice what I know.

Betsy lived to celebrate the sixtieth anniversary of her marriage, at which time she had not forgotten her exceeding homesickness at school. In showing her sampler she told how on one occasion a young teacher tried to comfort her, saying: "Thee must come to me, when thee is sad; I will mother thee."

"No," sobbed the child; "I can't pretend thee is my mother; thee has red hair!"

The Nantucket Historical Society displays a sampler with this inscription:

To no particular lot of life
Is happiness confined,
But in a self-approving heart
And firm contented mind.

Sally Baker is my name,
At twelve years old I made the same.
1800.

A yellow sampler, bearing date 1794, is one of my treasures.

Recently a gushing young lady recognized upon it some of the most beautiful stitches which are again in vogue, and turning to me with rapture exclaimed: "And did you really

do this lovely thing?" Which proves how difficult it is for girls today to realize that there is nothing new for the needle; old fads are constantly recurring.

In a beautiful home in Catskill is framed a needle-worked poem, the handiwork of one of the family of Friends who gave name to Palenville:

The Close of the Year

As rapid rolls the year away
Down the swift current of the times,
A moment let the reader stay
And mark the moral of my rhymes.

As rivers glide toward the sea
And sink and lose them in the main,
So man declines—and what is he?
His hope, his wish, alas, how vain!

Fast goes the year, but still renewed.
The ball of time knows no decay,
Sure signal of the greatest good,
We hope in God's eternal day.

Know then the truth, enough for man to know,
Virtue alone is happiness below.

—Jane Palen.

During the years when the sampler led the city schoolgirls on to elaborate pictures wrought in cross-stitch of zephyrs, the farmers' daughters were spinning and weaving and growing the grass with which they were to make their own straw bonnets. An early agricultural paper called the "Plough Boy," in a list of premiums offered for a county fair in New York State, prints the following:

For girls, not over fourteen years, one dollar prize for each of these home-spun articles: Best pair linen stockings spun and knit; best runs of linnen yarn. For best ladies' straw or grass bonnet, made in the county, of materials grown in the State, eight dollars prize.

To the lady who shall attend the next annual fair in the best homespun dress of her own making, twenty dollars prize.

This was the *ultimatum* of the motto beginning: "Industry taught in early days."

A Lehigh County Singer in Berlin

Madame Alberta Gehman-Carina, daughter of William Gehman, of Macungie, has been singing with marked success at the Comic Opera in Berlin. She made her *debut* in opera in France two years ago and was a great favorite in Paris. She is a thorough musician also, playing violin and piano admirably. She was married recently to a young wine-merchant, Wilhelm von Augustin.

Montgomery's Oldest Physician

Dr. Joseph Warren Royer, Burgess of Trappe, who recently celebrated his eighty-seventh birthday, is the oldest physician in Montgomery county and probably also the oldest chief executive of any municipality in Pennsylvania. He graduated from the University of Pennsylvania and has resided at Trappe ever since.

A Campaign Badge of 1828

N. A. Gobrecht, of Altoona, has presented to the York County Historical Society a satin badge originally owned by his father, W. D. Gobrecht, one of the earliest lawyers of Hanover, and used in the campaign for Andrew Jackson in 1828. It shows the American eagle with a fine portrait of Gen. Jackson in uniform, and the date of the battle of New Orleans, January 8, 1815.

Oldest Married Couple in Northern Berks

Isaac H. Wenrich, aged 88, and his wife Rebecca, aged 85, of Bernville, are the oldest married couple in northern Berks county. They have been married 66 years and still enjoy good health. At Mohnton, Berks county, Mr. and Mrs. Samuel K. Mohn, both 82 years old, celebrated their sixtieth wedding anniversary during the last week of August.

A Land of Prosperous Farmers

COL. J. M. VANDERSLICE, COLLEGEVILLE, PA., IN
THE COUNTRY GENTLEMAN.

In the census of 1890 Montgomery county stood third in the United States in the value of its agricultural products, seven of the first ten counties being, I believe, of southeastern Pennsylvania. In the latest census the county is seventh or eighth. It is the third county of this State in the value of its taxable property, being surpassed only by Philadelphia and Allegheny. It bounds Philadelphia on the north and northwest, and in it are the pretty towns and magnificent estates near the city. The Schuylkill river is its boundary on the southwest to Valley Forge, below which the townships of Upper and Lower Merion are separated from the rest of the county by the river. Along the Schuylkill, in the towns of Conshohocken, Norristown, Royersford and Pottstown, are numbers of textile, hat and hosiery factories, iron, steel and bridge works, nail and paper mills, etc. Along the other side, on the North Penn Railroad, in the towns of Ambler, North Wales and Lansdale, are agricultural works and manufactories of specialties.

Between these boundaries is located the thickly populated, rich agricultural section, with its rolling hills and beautiful valleys, a region of surpassing beauty. The lower part of the county is of limestone formation, and there are the quarries of marble and fine building-stone. In the upper part the soil is a rich shaly loam, underlaid with red shale or with sandstone. It responds quickly to the application of a fertilizer.

I wish particularly to speak of the fertile Perkiomen valley, one place at least where farmers are prosperous. This region, lying off the main lines of railroad, is seldom seen by the stranger, and is little known. Numbers of automobiles, however, now travel over its fine roads. Many of the farms have been in the same families for generations, some of them since the settlement of the country more than two hundred years ago, the old people retiring after acquiring a competence and a son taking the farm. Many of the children, however, have gone to Ohio, Illinois, Iowa and Kansas. A few years ago there was quite an exodus from the neighborhood to Kansas.

Into this region came English Episcopalians and Welsh Quakers, followed shortly afterwards by Holland Dutch and Scotch-Irish Presbyterians. Later came a great influx of Germans from the upper Rhine districts. The descendants of the latter now predominate among the old resident farmers in the valley. They are for the most part a conservative

people, adhering to the customs and faith of their ancestors. The people are honest, industrious and thrifty. They are kind, intelligent and hospitable, many of them believing it to be a sin to turn even a tramp away without a good meal. They excel as farmers, and their fine buildings, well tilled and neatly kept land attract immediate attention. The rotation that they have practiced for years is corn, oats, wheat, clover and timothy. Potatoes are also raised in considerable quantities.

By the use of barnyard-manure, lime and a little other fertilizer, they raise immense crops, particularly of corn, the yield being from 80 to 100 bushels of shelled corn per acre. The farms are heavily stocked, and milk is sold to the city or to the numerous creameries. The majority of them do not now raise their own cattle. There are almost weekly sales of heavy fresh milkers, brought from the West, which readily bring from \$65 to \$75 per head, large cows only being in demand. The calves are sold, and the cows, fed a very heavy ration, are milked from eight to nine months, when, being in a good, sleek condition, they are in a short time finished up and sold to the butcher. If a cow is not a good yielder, she is sold at once. After deducting the value of the calf, the farmers must lose from \$15 to \$25 for each cow, and I have been at a loss to understand how it pays even if the cows are great milkers. Still, it must pay, or these men, thrifty as they are, would not continue the practice.

Good horses, mostly from West Virginia, are brought into the valley in numbers. Though there are some splendid stallions in the vicinity, comparatively few raise horses as they formerly did. In this I think they make a mistake, as the cost of a couple of good colts early is comparatively slight, and yet they add considerably to the income. Probably my natural love for the horse, intensified by my service in the cavalry during the war, influences my judgment.

Though these people are conservative, the institutes are well attended, and the farmers manifest an intelligent interest in anything that will improve their practice. The use of the most improved implements is common. The farms average from 100 to 125 acres. While I have traveled through all the agricultural sections of the country, and have observed their conditions, I have never seen a section where there are better farms and where farmers appear more prosperous than in the Perkiomen Valley.

DER BULLFROG WAR VERSOFFA

BY "ONKEL JEFF."

Am letschta Sundag sin zwee Kerls
 Noch Stauffer's Busch naus ganga,
 Die wara ganz gut ei'gericht'
 For wilda Gäns zu fanga.

Sie sin als hi' un her im Busch
 Un hen enanner gewunka,
 Dann sin sie endlich an die Schpring
 Un hen sich satt getrunka.

Noh hen sie newa dra' sich g'hockt,
 For mit enanner plaudra.
 Glei sehn sie ebbes in der Schpring,
 Sel duht sie heftig schaudra.

"Was mag sel sei?" war dann die Frog.
 "Es scheint wie Flesch un Blut.
 Wann sel ken Kreatur is, dann
 Verreiss ich grad mei Hut."

"Ich glaab gewiss, es is en Kind—
 Es hot jo Maul un Aaga!
 Mer gehna grad noch Boyertown
 Un duhn's da Leit dart saga."

Der Anner sagt: "Mer wolla geh.
 Was solla mer lang wahla?
 Mer wolla grad zum Coroner geh,
 Es County mag's bezahla."

Des hot en gross Gekrisch gemacht
 Bei all da Leit im Schtättel.
 Sie schtehna an da Ecka rum
 Un schwetza wie der Bettel.

Am Mondag Marga sin die Leit
 In aller Frih gelooffa,
 For sehna wel unschuldig Kind
 Wär in der Schpring versoffa.

Em Coroner sei Deputy
 Der war ah glei dabei,
 Sie gehna dann in grosser Schar
 Dief in da Busch hinei'.

Un wie sie an die Quell sin kumma,
 Den kleena Mensch zu fischa,
 Do war en Junger in der Crowd,
 Der hat laut raus gekrischa.

Wie sie sel Ding dann rauskriegt hen,
 Mit ma Schlup gemacht vun Droht,
 Do war's nix anners in der Welt
 As en Bullfrog, un der war doot.

Die Schtory war noh ganz verdreht;
 Sel braucht em net verdriessa.
 Es war en zimlich gute Bait,
 Un viel hen dra' gebissa.

Clippings from Current News

Fire Destroys Famous Old Hotel

The Concordville Hotel, one of the oldest landmarks of Delaware county, was destroyed by fire September 6. Only the barn and other outbuildings were saved. The hotel had existed since pre-Revolutionary days; parts of it were erected from buildings ransacked by Cornwallis after the battle of Brandywine. It had spacious reception and dining-rooms and fifteen bedrooms.

Marble Tablet Placed on Ancient Church.

A beautiful marble tablet, placed on the walls of the old church near Oldman's Creek, N. J., was unveiled August 31st by the Gloucester County Historical Society. The church stands on the first "King's highway" opened in southern New Jersey, running from Salem through to Burlington. Near this spot the Moravians erected in 1747 a log church, which was dedicated Aug. 31, 1749, by Bishop Spangenberg. The present church, a brick structure with two rows of windows, was begun in June, 1786, and dedicated July 5, 1789, by Bishop J. Ettwein. October 15, 1836, the property was conveyed to the Protestant Episcopal Church

of New Jersey. Hon. John Boyd Avis, of Woodbury, a lineal descendant in the sixth generation of George Avis, who donated the ground for the original log church, formally presented the tablet, which was accepted by Dean C. M. Perkins, of Vineland. Rev. W. N. Schwarze, a Moravian, delivered the historical address.

Centennial Celebration in Millersburg

The citizens of Millersburg, Dauphin county, celebrated the hundredth anniversary of the founding of their town in a becoming manner September 4 and 5. On the first of these days a great industrial parade was given in the morning, and the afternoon was devoted to various sports and contests. A magnificent civic parade on Thursday was followed by historical addresses in the afternoon and a grand display of fireworks in the evening. An attractive feature of the celebration was the crowning of Miss Irene Freck as carnival queen and the presentation to her of a diamond ring. Two grandsons of Daniel Miller, the founder of the town, Wesley and John W. Miller, came from Ohio to attend the festivities.

Myles Loring: A Tale of the Tulpehocken

BY REV. ALDEN W. QUIMBY.

CHAPTER XIV.

Reading Their Title Clear

THE "Shining Saints" had been notified that their tenure of the Presbyterian edifice was at an end, and they had prepared for a farewell meeting with fond anticipations of "a good time." Captain Timothy Branders was expected to preside at a preliminary love-feast, and the Reverend Brother Hodges to preach the closing sermon, while a visiting brother, better acquainted with the rite, would administer baptism by immersion to three candidates for membership.

The attendance of villagers at the church was not materially increased, for the "Saints" had not made eminent progress on Womelsdorf soil; but the people were on the alert for the novel spectacle of an immersion. Well would it have been if the sacred rite, administered with such solemnity and beauty by the churches to which it legitimately belongs, had that day fallen into more appropriate hands!

The love-feast, under the unique treatment of Captain Branders, was a thing of life. It was the conviction of the leader, a little boastfully asserted, that "power" was there. Some favorite songs opened the way for prayer and testimony, some of which was certainly to be classed as nondescript.

Brother Hiram Nobble delivered one of his typical exhortations. It was noticeable that he never had any experience to relate, but invariably cut his brethren and outside "sinners" with satirical criticisms. Indeed he usually "threw a damper over the meeting," which required a vigorous rally of the "Saints" to dispel. On this occasion he brought a copy of the Bible, evidently in the hope that he might lead the meeting; and unwilling that his luminous thoughts

should remain hidden under a bushel, he proceeded painfully to stumble through the Epistles of St. Peter. As on a former occasion he had omitted the word "Epistle" in reading the title of St. John's first letter, so now he dropped it, obviously because it was incomprehensible to him and unpronounceable. He entitled the book "The Peter." His conceptions of that term posterity will probably never be able to tell; it may have been that he classed it with that other enigmatical word, in the Old Testament, "Psaltery."

But the good brother got off a piece of genuine wit, the masterpiece of his life. Speaking of his pastors in the old communion he declared they were all "scrubs and apprentices," meaning thereby that some were chosen from secular pursuits to supply the charge, while others were undergraduates of colleges.

Brother Pickering was thrilled more than usual. His vision of his own spiritual attainments was vivid beyond expression. He had had such a deep experience of "power" that his very frame trembled with joy. How he wished that his brethren about him might sweep the heavens with a faith like his own! He seemed to have conquered every foe and set up his banner in the name of the Lord of hosts.

Now, Brother "Billy" was a psychological study; perhaps from what shall follow the reader will be inclined to regard him as a curiosity in physiology also. He was a skilled watchmaker and in many respects an intelligent man, but he had a bibulous weakness which seemed to break out whenever he made a brief excursion from home. Perhaps he struggled with temptation more than people generally were willing to give him credit for, but his "high profession"

was obnoxious even to the "Saints," and Brother Nobble determined to exercise his self-appointed prerogative and bring down the pride and naughtiness of his weak fellow-professor. So he looked up severely and coarsely said: "Did you climb so high the last time you were at Reading?"

Poor Pickering was keenly sensitive to the slightest hint, and this attack reddened his face; but with many a hem he managed to say, as he rose again and apologetically referred to his weakness: "I've got beyond sinning, brethren; but I am troubled with a tumor in my stomach which occasionally develops, and requires liquor to subdue it." This reply so disconcerted Nobble with its subtleties that he said no more.

Brother William Wilkins often received such blessings that he lay prostrate upon the floor and his brethren were obliged to "work with him," to restore him, until wearied of the effort, they let him alone, when he revived safely. This garrulous saint, who had enjoyed fellowship (or else been miserable) in almost all the denominations, who had been an elder in the Mormon fold as well, stoutly insisted that he no longer "felt the motions of sin." But alas! in an evil hour, tormented by a relative of ungodly character, he threw a stone which caused the death of his persecutor.

The congregation sang: "O Lord, send us a blessing!" keeping time with their feet and putting a rousing emphasis upon the petition. A very tripping prayer it was, but it enlivened the meeting considerably, and Brother Parlor rose to say that "it was good to be there, and he hoped to shake glad hands with all the folks on the sunny banks of deliverance." The expression of his face was intended to be rapturous, but, including the effect of a lock of hair up-reared from his forehead, it was rather that of a grin. He was a very lazy, caviling sort of Christian, but sincere in his limited measure.

The sisters were fairly represented in the testimonies. In fact, as in all societies, they were more numerous than

the brethren. Sister Minker told with much unction of her "great blessings" and appeared almost overcome with the weight of heavenly manifestation, while Sister Diener spoke of "new joys of the kingdom."

Nor was Hepsy Barker absent from the feast of fat things. Shortly after the testimonies commenced the wheels of a carriage were heard to stop in front of the church, and in came Hepsy, green bag, brown veil and omnipresent overshoes. But no one had ever heard Hepsy testify of her experience, which must be placed to her credit.

Brother Oldbones delighted the meeting with a fiery exhortation and spicy testimony. But the climax was reached when Captain Branders sang the stirring song:

"We have brothers in the kingdom, fare you well, fare you well;
By and by we'll go and see them, fare you well, fare you well.
There we'll sing and shout forever, fare you well, fare you well;
Over Jordan into glory, fare you well, fare you well."

A wave of enthusiasm passed over the company. Sister Minker, carried away completely by the whirlwind of joy, attempted to leap heavenward, but was prevented, as usual, by Sister Diener, who bravely clung to her skirts and gradually brought her attention back to sublunary things.

At this stage of the proceedings the looked-for visiting preacher arrived with Brother Hodges. Accepting the offer of a kindly neighbor to supply them with suitable clothing for the baptismal service, they had called at her house and in an upper room arrayed themselves in workaday garments which could not be injured by water. Brother Hodges's nether supplies were of sufficient length, but those of the visitor were too short by four or five inches. The sleeves of the coat were likewise too much abbreviated for an esthetic presentation; and the immediate effect upon both gentlemen was detrimental to the solemnity of the occasion. Brother Hodges smiled a little at the ludicrous appearance of his colleague; but the latter, gazing down at

his brief pantaloons and shoes two sizes too small for his slender feet, burst into laughter uncontrollable. Then Brother Hodges, recollecting that as the senior of the two he ought to set a good example, said, "Let us pray!" and then and there fell upon his knees and prayed for grace to overcome the undue spirit of levity which had broken out. But human nature in his colleague rioted in the ludicrous, and it was long before the bubbling over quite ceased.

As the pair ascended the pulpit-steps the love-feast was concluded, and the preliminaries of the sermon proceeded, Brother Hodges producing his masterpiece, "Who is on the Lord's side?" Alluding to the unfortunate habit of Christians in general, of evading direct spiritual discourse, he said: "We ask, 'What is the weather, and the weather and the weather,' but not, 'How are our souls prospering?'" And bringing into view

the devoted labors of Dunstan Dole he told how that indefatigable worker once riding with a gentleman said: "Do you see that old oak-tree, sir?" "Yes, sir." "To-morrow morning, sir, at nine o'clock, sir, I'll be under that tree, sir, praying for you, sir."

But the congregation sat stolid under the familiar effort. The colleague was well acquainted with the good man's repetitions, and to him both the hackneyed sayings and illustrations and the refusal of the brethren to recognize any humor in the feature, was amusing in a high degree. Afterward, when conscience troubled him a little, he spoke of the sermon as a good one, but quite lost his balance when Pickering replied, rather disdainfully, that the congregation had already heard it five or six times.

The eclectic feature of the practice of the "Saints" was exhibited in the chris-



HISTORIC REED'S CHURCH AT STOUCHSBURG, PA.

tening of an infant by Brother Hodges, before the congregation left the church for the scene of the baptism of the three mature candidates. Only one of these, Sister Minker, had conquered her shyness sufficiently to bear testimony in the love-feast. The other two, a man and a woman, although willing to receive the rite in public, were bashful of speaking in public.

It was a motley procession which that day marched out to the Tulpehocken. The preachers naturally led the little company of "Saints," but before them went a large number of boys who had become weary of waiting for the expected appearance of the congregation. Behind them came others, the number constantly growing until the crowd was somewhat imposing for a place of so small a population.

Down Bone street moved the "Saints," all of them looking upon the circumstance as almost august. Slowly turning the corner at the Squire's, they passed out the Rehrersburg road to Shull's lane, just beyond the old mill. Here they turned to the right and in ten minutes more stood upon the banks of the Tulpehocken, at one of the "swimmin' holes" of the Womelsdorf boys.

By this time a large crowd of youths and adults were assembled, some of them on the north bank of the stream, among the trees on the hillside; others—mostly boys—on the island in the creek. After a little consultation by the preachers it was decided to leave the

administration of the rite to Sister Minker until the last, as she was a very fragile, excitable body. Brother Bettler's proposition, to precede the preachers with a staff to determine the best spot, was accepted.

Brother Hodges followed the merchant, and immediately after came his colleague, who, when the ritual had been concluded, received the candidates and with the assistance of Hodges immersed them in the creek. It was well that Sister Minker was the last to receive the rite. As she sank beneath the waters, she became limp, whereupon the preachers carried her out to the bank and placed her in the hands of some of her fellow-members.

The sensation among a people to whom such a scene was entirely new, was very great. The wonder of the young people reached a rather irreverent height, which maintained itself as the wet and bedraggled company returned over the dusty road to the place of final dismission.

But the town had a new sensation shortly afterwards, when it was discovered that several pocket-books and a watch or two had been filched from their owners during the sacred ordinance. Not a few persons, who remembered that they had seen the poor *Hex* of the *Kluft* sitting beneath the buttonwood which shadowed the baptismal scene, spoke harshly of her powers and hinted at retaliation.

CHAPTER XV.

A Commencement and a Conclusion

THE following Tuesday was a great day in the Presbyterian Zion. It had been appointed for the ordination and installation of Myles Loring as pastor of the Womelsdorf congregation. As he had passed in certain studies at the spring meeting of the presbytery, his examination before the adjourned meeting would be confined to those subjects in which it was obligatory for him to appear before the congregation, including a sermon.

It was a day of rain and mud. Down the slopes upon which the town lay, the water ran so copiously that many cellars in the lower parts of the borough were deluged. But all of the little flock were gathered at the church and entered with zest into the program of the occasion. The attendance of presbytery was rather greater than might have been expected. Perhaps it was due to the fact that a weak charge in a territory where the denomination was sparse demanded

a lifting-up of the hands that hung down and the palsied knees. At least a dozen ministers and four or five elders were present.

Myles passed through all the ordeal calmly and successfully, until the full force of the surroundings came upon him; then his voice shook with emotion and tears glistened in his eyes. To realize that he was to minister in the little white pulpit with black velvet cover, in which the old schoolmaster presided for so many decades as superintendent of the Sabbath-school, to descendants of the friends of those days, even to some of his old playmates, who once vied with him in reciting verses rewarded with blue and red tickets, cards and ultimately with Testaments and Bibles—was all too much to endure without a moving of the foundations of the soul.

He never forgot the words of the charge to himself by the venerable William Moore, whose long experience had fitted him for so delicate a duty. This most beloved presbyter, who had been pastor of a single charge for forty years and whose name was like ointment poured forth in a large parish, where he had consumingly labored for the best interests of his flock, addressed him in tender words, reminding him of both duty and privilege. In the brilliant, black eyes which threescore and ten years had not dimmed, Myles read a sympathy which only experience could create, and he felt that a father in the gospel stood before him. Often afterward, in times of doubt and trouble, he was helped by this felicitous address.

The transition to the reception which followed made him think he had been dreaming; but the cordial words of the visiting friends and their substantial compliments, in the shape of useful articles for household purposes, brought him back into the real surroundings of the new life that was opening before him.

In the kitchen lay bags of flour, groceries of all descriptions, a great quantity of white, home-made soap, crocks of apple-butter, dried fruit, preserves, potatoes and all those necessities which

the thoughtful minds of Berks county matrons could conceive as essential to the comfort of a home.

A meal of great variety and proportions promoted expressions of social fellowship, and ministry and laity vied in sallies of wit and humor. A very great surprise awaited Myles in the shape of a fine horse and buggy with which to perform distant pastoral work. The young minister could scarcely express his thanks for such hearty and thoughtful kindness.

Still another surprise, though of quite a different nature, was in store for Myles. About four o'clock, Miss Effie Fidler, who of course was one of the chief—we might playfully say elect—ladies of the occasion, slipped away from the company and returned with a companion upon whom Myles no sooner glanced than he was affected with wonder and gratification.

A cordial welcome indeed Myles gave the new comer, then he introduced her to Caroline and others a Miss Eleanor Warren, "an old school-friend" of his—if he might use the adjective in the sense of long-time fellowship. His perplexed inquiries relative to her appearance in Womelsdorf were speedily answered. He learned that Miss Warren was the teacher of the private school mentioned in our opening chapter and had come to the town in response to an advertisement. As her Sundays were usually spent in Reading and she was absorbed through the week in her schoolroom-duties, she had missed all reference to Myles during the period of his visits and had only accidentally learned the day before, from Effie, who the new minister was.

It was an added pleasure to the happy experiences of the day to have the company of Miss Warren. Caroline in particular was attracted to the cultured girl whose acquaintance she had just made. Both she and Myles insisted that she should pay them a long visit at her earliest convenience.

When the cheerful company broke up, and Myles and Caroline were alone, it seemed to them both, as they mutually expressed it, "as though their life-work

had actually commenced." To profound thoughts of the sermon he would have to preach the coming Sunday morning were added grave meditations upon plans of work by which the congregation might be interested and their true spirituality promoted.

The very next afternoon, at the close of school-hours, the young parson and his bride called upon Miss Warren at the Seltzer House, where that lady and Myles talked freely of olden days, to the delight of the admiring and quiet Caroline. It leaked out that Miss Warren felt her life at the hotel rather dreary, which introduced a bee into Caroline's bonnet. That same night she proposed to Myles that they invite his friend to their "manse," where her comfort would be increased and their own pleasure enhanced by so desirable a member of the "family."

Myles was a little reluctant to agree to the proposition, for a selfish reason which may well be excused; but of course he yielded to the generous suggestions of his "dear little wife." The surprising invitation was accepted by Eleanor, not without some objections which thoroughly appreciated the kindness of her friends. But as the present term was nearly ended, Miss Warren refused to invade the manse until the fall term, for she purposed spending her vacation in New England.

By Sunday the mud of the day of ordination was almost crumbled to dust, and the sun shone propitiously upon the first Sabbath of Myles's new service.

The notes of the bell in the cupola of the little church were very musical to him. Once he had imagined them burdened with words of invitation; were they not so in a higher sense to-day? Trembling a little and faltering in voice, his manner in the pulpit mightily moved all hearts as he talked of divine things. A mysterious helpfulness waited upon him, and he knew it. His prayer for the consciousness of the Divine presence was simple and touching, and the benediction seemed to impart the very peace of God.

At the Sunday-school session in the

afternoon there were many reminders of the days of yore. With considerable eagerness he searched the premises for "The Sunday-School Bell," one of the earliest song-books for Bible-schools. Great was his delight at finding a copy, worn and moldy, but precious with

"There is a happy land
Far, far away,"

"I'm bound for the land of Canaan,"

"Kind words can never die,"

"Out on an ocean all boundless we ride,"

"Around the throne of God in heaven,"

and many other familiar melodies. Perhaps even a greater prize was the discovery of a tattered copy of a child's newspaper entitled "The Little Pilgrim," of which Grace Greenwood was editor.

As if to prove that years make but little difference, Yony Urweiler, the butt of the practical jokes of the town-boys, placid as ever and apparently not a day older, came up, pipe in hand, ready for lighting, and greeted the pastor much as though he had only parted from him a week before. The easy smile and cunning manner of one who imagined himself shrewd enough to cope with his perpetual tormentors were as plain and natural as when they had played together in childhood.

Myles began early in the week a systematic visitation of the homes of his flock, to identify himself with them and their interests and devise plans of church improvement. One of his conceptions was a scheme of intellectual development for the young men, for whom no public library was provided, nor any special means of church activity. But instead of finding those upon whom he called ripe for propositions of this sort, the young pastor learned that the town was speculating strongly upon the source of the robberies which had so long confounded the most acute minds.

A bold burglary near the Forge the night before had again stirred up the people; it was felt to be too bad that no clue could be obtained to the perpetrators. Noticing quite an assemblage about "Cheap John's" store, Myles stepped up and soon learned that means of investigation were being vigorously discussed.

Captain Timothy Branders appeared to be the leader of the agitators, while his partner, Brother Bettler, occasionally threw in a remark of confirmation or assent. The captain was evidently inclined to the opinion that *die Hauswertin* was implicated in the untoward events which had so greatly annoyed and excited the community. His partner contributed various items of his own personal knowledge. He averred having met more than once, under suspicious circumstances, a man who harbored at the *Hex*'s, and while he did not wish to make any accusation which he could not substantiate, he felt that woman of doubtful character—who by the way had been seen at the baptism, when so many persons lost their valuables—was somehow connected with the disagreeable circumstances.

Bettler's advantage in gaining information lay in his frequent trips through the country, for the purpose of effecting sales and exchanges of various articles of merchandise. Sometimes, when quite a distance from home, he would secure a night's lodging and fare at a trifling cost—perhaps the gift of some cheap article in his collection of goods. He carried combs, brushes, little mirrors, Barlow knives, perfumes, soaps and indeed a multitude of trifles usually found in a peddler's pack, but of the drudgery of transporting which he was relieved by the use of a wagon and horse.

His best sales were usually made in the homes of comparatively poor people, but he did not disdain to visit the rich also. Nor was his business confined to sales; he either bought things for cash—at low rates, to be sure—or, what he much preferred, traded his wares for watches and other articles which he might sell again at a profit. His store contained much second-hand material, which he sold in the main very successfully.

The captain, who was more glib in conversation, was always in the store when his partner was absent. Nor did his mining operations appear to suffer at any time by his absence from the field of excavation, for alas! the results of mining were very meager. "The South



ZELLER INDIAN FORT NEAR NEWMANSTOWN

Mountain Gold Mining Company" occasionally sent out samples of the assay of its ore; but persons who, though destitute of professional knowledge, possessed good estimating powers, felt satisfied that the stony ridge forming the southern boundary of the Lebanon valley did not contain a bonanza of precious metal.

Myles listened gravely to the drift of the discussion and was alarmed to perceive that it boded no good to the unfortunate female who wore the reputation of a *Hex*. The prevalence of the superstition he very well knew, for a certain fairly intelligent minister of his acquaintance was so imbued with faith in occult powers as to declare frankly that, in case of the recurrence of the serious sickness of his little child, he would procure the services of a "pow-wower." What to do, however, to divert attention from a poor human wreck, dissolute and ignorant, but doubtless innocent of peculation, as it seemed to him, he did not know.

With much deference he addressed the little company and with considerable skill threw obstacles in the way of belief of the woman's complicity in the robberies. But he found that the captain and his business-companion were determined to settle suspicion upon her. Despite his remonstrances it was agreed that a meeting of citizens should be arranged and steps taken to bring about an investigation in the quarter indicated. Such a meeting was called for the fol-

lowing evening, at the large room above the store of the genial Mr. Dundore.

At this meeting, while a few took sides with the charitable view of the young minister, the majority, anxious to ferret out some avenue of explanation of the mysteries, gave the weight of their opinion upon the captain's side, and it was resolved that a speedy investigation of the premises of the *Hex* should be made.

"I feel certain," said the captain, "that the stolen goods will be found in her house or else secreted near it." Bettler, as usual, endorsed the saying.

It was really a curious company which marched up to the *Kluft* the next morning; their general appearance was like that of a household bent on catching a poor mouse hiding behind articles of furniture in a room. But there were some stragglers in the rear, ready to run at the slightest indication of danger. Yony Urweiler was probably the bravest of the party; puffing his pipe, he stalked on ahead looking as important as if he were a major-general leading his forces into battle. Captain Branders was quite aware that any attempt to search the premises would be illegal, but he hoped to accomplish the matter by diplomacy.

There was not one, save Yony perhaps, who did not keenly recall the savage leaps and ferocious cries of Wasser. And each man and boy devoutly purposed keeping clear of the brute's vindictive teeth. The investigators moved out Bone street to Smith's warehouse on the railroad, and then took a narrow private road to the *Kluft*. The speed of the party diminished noticeably as they approached the steeper portion of the journey; the proximity of the wretched dwelling produced trepidation in their ranks. Still nearer crept the brave band, until each man expected to hear Wasser's notes of battle. But Wasser either slept or held the enemy in contempt. Then the cool bravery of Captain Branders manifested itself. The pious superintendent of the gold-mines advanced fearlessly to the kennel where the dog held undisputed possession and boldly rattled some loose boards. But never-

more would Wasser terrify the rare passer-by, except possibly by his "spook," for the unattractive but faithful dog was dead!

A disheveled creature now appeared, but regarded her visitors with a sinister eye and manner. After considerable parley and badinage, *die Hauswertin* was lured to the north side of the house, whereupon Bettler (for no one else was willing to run the risk of her maledictions and baleful power) slipped around the house and entered it. It seemed a half hour, but it was really only a few minutes, when he reappeared, bringing with him some articles which were proof positive that *die Hauswertin* was guilty of harboring stolen goods.

The poor woman seemed dazed when she discovered the object of the investigators, and utterly dismayed at the exhibition of Bettler's trophies; her feeble attempts at remonstrance and explanation were of course jeered at. She protested that she had never seen the articles produced as proof against her; but an explanation so contradictory of appearances had no weight with her judges.

The poor creature said that neither man nor woman found refuge in her lonely home, and that very few people consulted her powers over diseases. She had been terrified of late by mysterious sounds, as of a person walking through her house; on previous occasions Wasser had barked furiously, although she could not imagine why. She had wondered at the quiet of the dog during the slight disturbance of last night, but understood it when she found his dead body at the kennel-entrance.

The fatal fact of finding upon the premises goods which were obviously stolen was paramount in the minds of the regulators; but the more cool-headed of them, aware of the lack of legal authority, laid no hands upon the culprit. In a hurried consultation they agreed to take proper steps to sift the matter to the bottom and bring the woman to punishment. It was not long before the crowd returned to town to spread their triumphant achievement in locating the transgressor, or at least his accomplice.

Left to herself *die Hauswertin* fell into a fit of violent weeping and moaning. Both her demijohn and her bottle of "lecture opium" being empty, her unstrung nerves, tortured by the occurrences of the day, completely gave way, and she threw herself upon a miserable settee in her one lower room and shook with morbid apprehension.

After a while a curiosity seized her to examine the upper apartments of which there were two; there, to her horror and dismay, she actually discovered several packages of goods which were not her own. The consciousness of duplicity in the assertion of healing power served to harrow her with the thought that divine retribution was about to be visited upon her, and she determined to fly from the scene. With this purpose she rummaged the house hastily to procure her most valuable effects, and having an inkling of what might be expected from the villagers, she concluded to disappear through the *Kluft* or its neighboring ravines, to some secluded spot where she could hide herself in safety.

Although there was an accumulation of rubbish both below and above stairs, there was really little that was worth carrying away. It only remained to examine the cellar and secure some food for the toilsome journey. Into this gloomy apartment, unlighted by a single window, being for the most part above ground and walled in with a dark and dirty stone, she went with a lamp almost as dingy. A few scraps of bread and meat were snatched from moldy shelves, and with a shiver the woman stepped out into the welcome light of day. But the sight of dead Wasser stretched at full length so close to the house overcame her, for, brute though he was, he was her best friend. Sinking to the floor,

(To be continued)

the lamp fell out of her hand; in a moment the room was ablaze and the woman in imminent peril of her life. Happily the catastrophe imparted a momentary strength to the friendless and troubled *Hauswertin*, and she managed to get out of the burning cabin just in time to avoid an awful death.

The flames quickly seized upon the inflammable parts of the building and devoured the woodwork and furniture, together with all the contents, as rapidly as a heap of dried brush. In fact it was all over so quickly that, when the people of the nearest farm discovered the fire and ran to render help, all was consumed, save the still smoking beams and smothered *débris* in the little walled enclosure. When still later, Constable Spotts, armed with a legal commission, visited the premises, the terrified late occupant was on her way to a distant mountain retreat, where she might feel absolutely safe. Womelsdorf never saw her again.

It was a great sensation—greater than Van Buren's visit to the Seltzer House in 1838; greater than the Civil War, because it was so exclusively the property of Womelsdorf. For the moment Branders and Bettler were heroes, although there were some who doubted the woman's guilt. It was argued that the *Her* could not have committed the depredations of which she was accused, that she must have had an accomplice; but it was responded that some had seen men hanging about her premises, and the existence of stolen property there was undeniable. The skeptics felt themselves strengthened in their conviction at a later period, when yet another burglary was committed; but then their opponents contended that this was the work of the same parties, who had only transferred their headquarters elsewhere.

An Octogenarian Minister

The oldest clergyman of the United Evangelical East Pennsylvania Conference is Rev. Edmund Butz, of Allentown, who was born in South Whitehall, Lehigh county, November 18, 1827. He united with the church at four-

teen and has worked in the ministry over fifty years, serving charges in Lehigh, Berks, Montgomery, Northampton and Carbon. He has attended 131 campmeetings. Though he retired from active service several years ago, he still preaches frequently.

Literary Gems

WANN DER PARRA KUMMT

By "SOLLY HULSBUCK."

Wann der Parra kummt,
Werd rum getschumpt.
Die "euchre-deck" werd g'schwind verbrennt,
Es G'sangbuch un es Teschtament
Abg'schtaabt un uf der Disch gerennt,
Wann der Parra kummt.

Der Paff is rund
Un schtaut un g'sund;
Er hot en dicker Hawersack.
So geht die Polly an's Geback
Mit Schmier un Schmutz un Mehl bei'm Pack,
Wann der Parra kummt.

Die alt verlumpt
Kopax is schtump.
Dart is en alter Guckriguh,
Gebora 1882,
Der krigt bei'm Henker nau mol Ruh,
Wann der Parra kummt!

Der Offa brummt
For siwa Schtunn.
Der Guckriguh leit uf em Rick
Im Haffa dart un kickt un kickt;
Mer muss en metzla mit ra Pick,
Wann der Parra kummt.

Tough? Liewer Grund!
Mit fufzig Pund
Schusspulver kennt mer net viel duh
An sellem alta Guckriguh.
Es neeksch mol hen mer Zwiwla-Schtuh,
Wann der Parra kummt.

Frisch aus em Grund,
Schtandhaft un g'sund,
Sel gebt em Parra Kraft dabei,
Ich meen bitschudes sel wär fei,
Mit Sauerkraut noch newabei,
Wann der Parra kummt.

EN SIMPLER MANN

By CHARLES C. ZIEGLER, ST. LOUIS, MO.

Ich kenn en gewisser Mann
'As dankbar is un froh
Far dar Himmel hoch un bloo;
Far sei Aage, dass ar so
Sei Kinner selne kann;
Weil sei Kinner schpringe un lache
Un ihre G'schpiele mache;
Iwver die un degleiche Sache
Frohsinnig lacht ar dann.

Ar lacht un is voll Freed
Far dar Regge un dar Schnee;
Far's Grass un dar lieblich Klee-
Un die Blumme frisch un schee'
Un em Wald sei schattiche Päd.

Ar wunnert net warum
Dass annere sin so dumm
Un lewe so schlecht un krumm
Un die Welt sich dar letz Weg dreht.

Ar guckt net farne 'naus
Mit 'me sargfeltig Gsicht—
Bang wegge 'm grosse Gericht:
Ar geht in 's Bett unne Licht
Un die dunkel Nacht schlooft aus.
En Philosoph odder 'n Schneppe?
Die Leit dhune 'n aa'gucke schepp
Un schmunzle un schittle die Kepp
Un meene ar waer "aus em Haus."

FOUR KINDS OF MEN

AN ARAB PROVERB

The man who knows not that he knows not
ought—
He is a fool; no light shall ever reach him.
Who knows he knows not and would fain be
taught—
He is but simple; take thou him and teach
him.

But whoso knowing knows not that he knows—
He is asleep; go thou to him and wake him.
The truly wise both knows and knows he
knows;
Cleave thou to him and nevermore forsake
him.

—London Spectator.

VIERERLEI MAENNER

EIN ARABISCHES SPRICHWORT

Der Mann, der nicht weiss, dass er ja nichts
weiss,
Der ist ein Thor; er tappt im Finstern hin.
Wer nichts weiss, doch zu lernen sucht mit
Fleiss,
Ist einfältig. Geh', unterweise ihn.

Wer aber weiss und nicht sein Wissen kennt,
Der schläft. Ihn aufzuwecken sei dir Pflicht.
Wer weiss und, dass er weiss, auch weiss, der
nennt
Mit Recht sich weise. Folg' ihm, lass ihn
nicht.

—H. A. S.

DER KESCHTABAAM

By E. K.

Der Keschtabaam vun alla Beem halt ich mer for der schensch.
 Wann du net ah so denka kannscht, glaaw ich net, dass du'n kennscht.
 Der Schtamm is dick, die Rin is brau, die Näscht sin lang un viel;
 Die Blätter grie un schee gezackt, der Schatta immer kihl.

Mit seina Blätter, Bliet un Frucht is er net in der Eil—
 Was ebbes Rechtes werra will, nemmt immer'n gute Weil.
 Wann Weidabeem un Meepla schun mit Blätter schtehn bedeckt,
 Hot ihn die Sun un Frihlingsluft mit knapper Not geweckt.

Wann dann die Luft mol wärmer werd, dass Eis un Froscht vergeht,
 Schtellt er sich glei so luschtig raus, wie mer's net meena deet.
 For'n lange Zeit scheint nix gericht, ken Blieta un ken Frucht—
 Die Kerscha un die Meeplabliet finnt jeder ohne g'sucht.

Doch endlich weisa Schwänzcher sich, recht in da Blätter drin.
 Sel sin die Blieta; bass juscht uf, bis sie mol fertig sin.
 Un dicht dabei, am frische Holz, wachst en klee Klettcha raus;
 Dart wachsa mol die Keschtsa drin, sel gebt ihr schtachtlig Haus.

Die ganz schee Sach is so verschteckt, 's schwetzt Niemand leicht davun;
 Doch endlich, wann's mol zeitig is, kummt alles an die Sun.
 's gehn ganza langa Wocha hi', doch gebt's am End en Luscht;
 Die Schwänzcher wachsa lang un dick, da Klettcher schwellt die
 Bruscht!

Die Schwänzcher gucka goldig weiss un sin juscht gar zu siess.
 Die Bolla sin noch grie un zart un schtecha em ken Fiess.
 Guck juscht mol hi'! Des is en Luscht, so Blieta wie des sin;
 's sin dicka Klumpa, breet un lang, un gar ken Blätter drin.

Die Siessigkeet bringt Käffer bei un Micka, allerlei.
 Werr ich nau bees for so Gezeig? *Ich* bin jo ah dabei.
 's is en Genuss, gewiss ich leb, for Aaga, Nas un Ohr;
 Nix kennt mer schenner, besser sei im ganza liewa Johr.

Die Blieta werra welk un brau un falla endlich ab—
 So geht's mit allem Blietaschnuck zum diefa, schtilla Grab.
 Dann wachsa erscht die Bolla recht, die Schtachla schpitza sich.
 Lang' net zu neeksch mit deinra Hand—gewiss, sie schtecha dich.

In jedra Boll sin Keschtsa drin, die wachsa nau erscht aus;
 Un wann sie schutzlos wära drin, wär bal en jede haus.
 Die Vogel, Meis un Kinnerschofft wärn Dag un Nacht druf los;
 Drum sin die Schtachla ganz am Platz, grad so wie bei der Ros.

Wann dann die Keschtsa gresser sin un brau wie Haselniss,
 Schpringt jede Boll in Kreizform uf, in weita, diefa Riss.
 Doch net zu g'schwind, hab noch Geduld! 's is immer noch net Zeit:
 Sie fall'n der endlich vor die Fiess, noh hoscht du sie net weit.

Du brauchsch ken Gert un Prigel do—ken Angscht, un "Gott erbarm!"
 Erwart die Zeit un hab Geduld bis noch ma "Keschtaschtarm."
 Geduld is doch en grosse Sach, sie schpart uns Not un Mih;
 Wer ohne sie sei Glück versucht, der finnt's doch werklich nie.

Guck mol so'n Boll genauer a'—wie wunnerbarlich schee:
 Inwenig zart wie Kisseschofft, auswenig Schtachla, Zäh!
 Was is doch des en Unnerschied, beinanner ah so dicht!
 's gebt viel zu lerna iwerall, vum bescha Unnerricht.

Vun alla Beem im Vatterland, eb wild noch odder zahm,
 Setz ich mich's liebscht im Schatta hi' vum liewa Keschtabaam.
 Ich schteck mer Blättcher an die Bruscht, en Blimcha uf da Hut,
 Un denk dabei in siesser Luscht: Was haw ich's doch so gut!

DER ALT GARRET

BY FRANK R. BRUNNER, M.D., ESCHBACH, PA.

Der Garret war der ewerscht Schtock
 Uf unserm alta Haus.
 Es Dach war nidder un ken Glock
 Hängt im a Schtiepel draus.

En Haus wu net en Garret hot,
 Vum beschta Schtofft gemacht,
 Is net en Wohnung wie's sei sot
 Un werd net viel geacht.

Es Dach des deckt der Garret zu,
 Halt Schnee un Rega draus;
 Doch werd's bal alt, wie ich un du,
 Noh gebt's viel Lecher naus.

Ich sehn die Better noch dart schteh;
 Die Garretschub war voll.
 Die Fedderdecka war'n oft klee,
 Die Deppich war'n vun Woll.

Die Zeha wara uns oft kalt,
 Ja, oftmols bloo un schwarz;
 Un Summers, wann der Dunner knallt,
 Dann zittert uns es Herz.

Der Garret war en Schtorhaus ah
 For alles was mer hot.
 Ich weess noch gut, ich denk oft dra',
 An selle gross, gross Lot.

Gederrta Bohna, Kerscha, Schnitz,
 Un Thee vun aller Art,
 Hen g'hanga dart in Kält un Hitz,
 Un Brotwärscht bei der Yard.

Un Keschta, Walniss, Hickerniss,
 Uf Heifa un in Säck,
 Hen uns bewillkummt—ja gewiss!—
 Do odder dart im Eck.

Un Beeraschnitz, so siess un gut,
 Die wara unser Freed.
 Un Juddakerscha bringa Mut,
 Wann's als ans Backa geht.

Un Latweg ah, der allerbescht,
 Zwee Dutzend Heffavoll,
 Hen mir nuf Schpotjohrs, eb mer drescht;
 Do war's em immer wohl.

Mer hen oft Latwegmätsch gemacht.
 Was war des als en Freed!
 Do hen mer g'feiert, g'rihrt, gelacht
 Un Schpass g'hat mit da Meed.

Die Meis mit ihra scharfa Näs,
 Die wara ah dabei.
 Die Mäm die war gar oftmols bees,
 Hot g'saat, des breicht net sei.

Doch war'n sie dart, ja viel zu viel,
 Zu schnuffla alles aus.
 Die Mehlsäck wara als ihr Ziel;
 Mehl war ihr liebschter Schmaus.

En roter Eechhas sehnt mer oft
 Dart uf der Garret-Pet.
 Er hot en Nescht, wu er drin schloft,
 Sei Weiwe ah, ich wett.

Sie schnieka an die Walniss oft
 Un nemma viel mit fart.
 Mer losst sie geh, des hungriq Schtofft;
 Die Winter wara hart.

Wie lieblich rauscht's un rappelt's doch,
 Wann's regert, uf em Dach!
 Noh kummt der Eechhas rei zum Loch;
 Sel war en scheene Sach.

* * * * *

Es alt Haus is nau fart; ich sehn
 Juscht wu's mol g'schtanna hot.
 Die Leit wu drin gewohnt als hen,
 Sin viel schun bei ihr'm Gott.

Die paar, wu uf der Erd noch sin,
 Die missa ah bal naus.
 Es Dach brecht nei, 's, bleibt nix meh drin.
 Guckt rum for'n anner Haus!

EN WIESCHTER DRAAM

BY CHARLES C. MORE, PHILADELPHIA

's is en bissel g'schwind ganga mit mer, sel
 muss ich saga. Geschter war ich noch g'sund
 un munter, heit lei ich do un bin doot! Ich
 hab immer gemeent, wann mer mol doot wär,
 dann deet mer nix meh vun sich wissa; awer
 do lei ich, bin doot un weess's, un kann's doch
 net helfa. Alseimol meen ich, ich wär juscht
 scheidoot un deet bal widder zu mer kumma:
 noh is mer's als widder as wann mei Geischt
 iwer mer schwewa deet un deet mich recht
 draurig a'gucka, weil mer so g'schwind vun
 nanner geh hen missa.

Wie's kumma is, dass ich g'schtarwa bin,
 kann ich mer net recht ei'bilda. Ich meen awer,

ich wär noch'm Supper ins Bett; mer hen ge
 brotene Lewer g'hat un mei Frah hot sich noch
 g'freet, dass mer's so gut g'schmackt hot. Im
 Bett is ebbes wie'n kalter Froscht iwer mich
 kumma, dann hot's mer in da Bee gekrawelt un
 dann is mei Geischt wie so'n kleene dunkle
 Wolk aus mer in die Heh g'schtiega. Noh
 war ich ewa doot.

Was ich awer gar net begreifa kann is, dass
 ich nau alles viel besser sehn un verschteh as
 wie ich noch gelebt hab. Ich kann jo grad in
 die Menscha nei sehna un ihra Gedanka lesa.
 Do is mei Frah. Wie die in der Schtub rum
 laaft un heilt! Un doch hot sie mei Life-In-

surance for fünf dausent Daler beig'holt so g'schwind as sie g'sehna hot as ich doot bin, un schmunzelt un wunnert, was sie mit dem Geld duh will, un eb ihr neekschter Mann ihr ah fünf dausent gebt, wann er schterbt, un was for Kleeder sie 's bescht suhta. Un dabei brilt un dobt sie, wann die Leit reikumma for mich a'gucka, as wann sie närrisch werra wot. O, so Weiwer! For selle fünf dausent Daler deet sie mich fünf dausent mol schterwa sehnä.

Un dann der Coroner un die Tschury—wie die Leit sich verschtella kenna! Do schtehn sie un macha all G'sichter as wann sie Zahweh hetta. Der Coroner fingert an mer rum un sagt, ich het's an der Lewer g'hat; darnoh rolla sie die Aaga un gucka as wann sie's Heemweh hetta for mich, un doch denkt jeder: "Ja, der hot's an der Lewer g'hat, for about hundert Daler wert in unser Säck!" Un 'sis net wohr, dass ich's an der Lewer g'hat hab; ich hab's vun der Lewer g'hat, un nau weess ich ah forwas mei Frah sich so g'freet hot, dass ich so herzlich gessa hab.

Nau kummt der Undertaker. Des is grad der Recht, den kenn ich schun lang. Der hot so'n schwarz Schild an seinra Dihr, mit silwerna Buschtawa; des hot er sich nau iver die Aaga g'hängt wie'n Kappaschip. An eem Buschtawa is en bissel Silber ab un do kann ich'm grad ins Hern neigucka un sei Gedanka lesa. Er hot mich uf'n Bord gerollt un dabei en G'sicht gemacht as wann sei Herz verschpringa deet, un doch freet er sich, dass er ah ebbes an mir zu verdiena krigt. "Eem sei Dood is em Annera sei Brot" denkt er un er meent, Gott het's doch schree uf der Welt ei'gericht, weil er die Leit schterwa macht, so as en Undertaker lewa kann. Sei G'sicht heilt auswenig un lacht inwenig. Sel is sei Bissness-G'sicht, un er hot's ah immer uf. O, wann ich juscht mei Händ verrega kennt! Ich wot'm emol 'n paar in's G'fress gewa, dass er mol drei Wocha uf Vacation geh misst. Die grossa kupperna Cent, wu er mer uf die Aaga gelegt hot, die deet ich'm, bei Golly, in da Hals nei schtoppa, dass er dra verwarga deet!

Er hot mei Nochbera g'frogt, for mich uf der Kerchhof traga, un sie hen's ah zug'saat. Awer ich sehn, 's is ihna doch net recht; en halwer Dag zu verliera, koscht zu sindhaftig viel! Wann sie seilebdag mich g'frogt hetta,

for sie helfa naustraga, ei, do wär ich gern in der dunkelschta Nacht un bei der greeschta Kält ganga un het ihna den Favor geduh. Awer wart, sie kumma villeicht ah mol for ebbes!

Es deet mich ah net so verzärna, wann die Leit net so betriebta G'sichter macha deeta, wann sie mich a'gucka. Sie wunnerna all, wu ich nau hi' ganga bin un eb ich ah mei Sinda bereit hab. Ich glaab verhaftig, dass viel Leit an en Hell glaawa, weil sie hoffä, ihr Nochbera kumma mol nei!

Mei Frah kummt ah so nohgedabbelt as wann mei Dood sie scheitef im Kreiz gemacht het. Verschtelling, nix as Verschtelling! Ich sehn's doch, wie selle fünfausent Daler ihr Herz lacha macha. Un for selle Drauerkleeder hot sie ah net juscht so viel bezahlt. Forwas sot sie viel for'n dooter Mann ausgewa, wann en lewendiger juscht halwer so viel koscht un zehamol so viel wert is? So denkt mei Frau vun mir, wu ich dra' ganga bin un g'schtarwa, dass sie des Geld ziega hot kenna. Of course, mei Schterwa war net juscht en hartär Tschab, awer er halt so lang a'.

Nau sehn awer juscht emol Ebber mei Grab a'! Contract-Erwet, lauter Contract-Erwet! Net emol ausgemauert, un's hot juscht en halwer Bodden! Wann ich mei Frah zu begrawa g'hat het, dann het ich ihr en recht dief Grab macha un's gut ausmanera lossa, schun weil sie mer da G'falla geduh het zu schterwa, dass ich die fünfausent Daler ziega het kenna.

Die Hälf vum mein Grab is der A'fang vum a diefa Loch. Sie setza mei Lad ah grad newig sel Loch, un ich wett druf, 's deet net viel nemma, dann deet ich zamma nunner barzela. Nau harch juscht, wie sie da Grund uf mich nunner scheppa—un die Scholla falla all newig die Lad un schiewa sie als weiter iver der Rand. Guck, guck, was ich g'saat hab—do—do geht's—grad was ich gewisst hab, as häppena deet—

Bums!!

"Was g'häppent is? Ei, du alt Mondkalb, bischt aus'm Bett g'falla!"

Jerum, des is meinra Frah ihra Stimm. Ich bin net doot, ich hab juscht so en ferchterlich wieschter Draam g'hat. Noch dem soll sie mer awer ken Lewer meh brota for Supper!

NOOCH D'R DAIFI

Note.—The following pretty "fondling-piece" has been sent us by Dr. S. P. Heilman, of Heilmandale, Pa., with these remarks: "At the twenty-fifth anniversary of the Baden Aid Society, of Philadelphia, (Stiftungsfest des Badischen Unterstützungs-Vereins), held in Washington Park, July 24, 1907, a beautiful book was given out as a souvenir. This book contains

the picture of a small party, father, mother and a nurse carrying an infant child that has just been christened, coming out of church and meeting some lady friends. Attached to this scene is the following poem in the Baden vernacular. Who can translate it into English equally pretty, affectionate, tender and loving?"

Zaige, lenn mi 's Kindli sehne!

Gell, 'r gunne m'r des Glück?

's Müllli sperrt's uf! 's duet gähne!

O, wia nudlig isch's, wia dick!

Gügili het's, o, dia glänze

Wia d'r Morgestern so hell.

He, de g'hörsch halt's Huewerlenze!

Gell, mi herzig's Pföschli, gell?

Jetz macht's d'Aigli zue, 's liab G'schöpfli.

Schlof guet in dim Pfulfe drin!

B'hüet di Gott, du liab's, guet's Tröpfli!

Wurr wia dini Eltra sin!

EDITORIAL DEPARTMENT

German Immigration and Influence

THE month for which this issue of THE PENNSYLVANIA-GERMAN is dated will bring the two hundred twenty-fourth anniversary of the landing of the first German colony in this country. October 6, 1683, was the starting-point of the current of immigration that, with gradually growing strength and occasional ebbings, has since been setting toward these shores from the fatherland. Of all foreign countries Germany has made the largest contribution to the population of the United States.

We have no figures at hand to estimate the strength of the German element in this country to-day. But we will quote, as from competent authority, from an article recently published by Professor John Hoskins in the Princeton Review, some statements concerning the influence of the Germans upon our national life:

According to the last census there had come to the United States between the years 1820 and 1900 over five million emigrants from Germany. During the same period 3,024,222 English and 3,871,255 Irish emigrants came to our shores. Whatever molding influence our English political system and the English language may exercise, these figures at once dispel the illusion that the American people is Anglo-Saxon in blood and temperament. A conservative estimate shows that certainly one-third and more probably, owing to the great fecundity of the German marriage, one-half of our population is of German descent. . . .

As a result of German immigration the Lutheran Church has been making gigantic strides forward in the Middle West. . . . Lutheranism is likely to leave a deep impression on the religious character of our people. In the educational sphere it is German influence which, more than any other factor, has transformed the old American college into the new American university, a type whose form and spirit have been largely determined by the State institutions of the Middle West. Not only are most of our professors in higher institutions of learning today German-trained, but the methods employed, as well as the results communicated in theology, philosophy, history and the sciences, are largely the products of German thought and research. In literature itself the influence of the contemporary German drama is already making itself felt, and finally,

that all the progress we have made in musical art is due to German inspiration and German methods, is a fact too obvious to need further comment.

A Contrast in Farming

Travelers who have been in all sections of this country frequently remark that nowhere else they have found such fine farms and farm-buildings as among the Germans, whether in their original homes in southeastern Pennsylvania or in their later settlements. Usually their farms may readily be distinguished from those of their neighbors of other nationality by the evidences of industry, neatness and thrift abounding on every side. In short, the Pennsylvania-Germans are known far and wide as model farmers. By way of contrast let us quote from The Lutheran a few observations on farming in New England, made by a resident of the Lebanon valley.

Perhaps we are mistaken, but New England is a land of farms without farmers. In all our wanderings we did not see one great "Pennsylvania barn," lifting itself in glory to the skies. . . . In western New England I saw not one field of wheat, and but one field of grain of any kind, and the people were staring at this field from the car-windows, wondering what kind of grass could be growing out there! The only cultivated lands were tracts prepared for raising truck, and none of them seemed eminently successful. There were no signs of the ownership of horses or farming-machinery. All the men we saw in the fields were stooping painfully, cultivating the earth by hand.

One thing must be said in favor of this country—it is a region of grass. Hundreds of acres of apparently unbroken ground stretched far off to the horizon, resplendent in its beautiful garment of living green. Nevertheless, this grass did not intimate a bountiful hay-crop. . . . We saw some wagon-loads of hay being taken to the barn or the town. But neither horse, wagon, load or driver were according to the Pennsylvania style. The hay-wagon had a sort of lean spare-rib look and the loads were correspondingly small. On top of one sat, or rather lay, the driver, broad upon his back and fast asleep, while the horses were meandering between trolley-cars and bustling teams and shooting automobiles. . . . It seems sad to find hayseed one of the most remarkable products of advanced New England.

The German as a Town-Dweller

Not only as an agriculturist has the German-American proved a conspicuous success. He is a home-builder in the towns also, a very potent factor in their growth. Here is a well deserved tribute to the German element in a well known Pennsylvania town, offered by a newspaper-correspondent:

York today holds a high position as a manufacturing city, ranking third as such in the State. It owes this position not to unusual railroad or water facilities, nor to superior geographical situation, but solely to the circumstance that labor here is abundant and inexpensive. And why is there an abundance of inexpensive labor? It is because of the quiet, simple, plain-living, home-loving habits of our German population.

Shamefaced Germans—A Hoax or a Slur?

It would not be difficult to gather many more tributes, direct and indirect, to the civic and domestic virtues of the German-Americans. When the foremost writers of the day, such as Professor Hoskins, bear witness to their influence on religion, education, art, literature, agriculture and mechanics, how despicable appear those Germans, young or old, who are ashamed of their origin, name and language! Yet unfortunately we find a good many of these, even here in eastern Pennsylvania, who take special pains to hide the first, to anglicize the second and to forget the last—tho their tongue may stumble painfully in the attempt and their speech, like that of Peter, when he denied his Lord, betrays them.

Here is another clipping that is not just complimentary to the "Pennsylvania-Dutch," but may serve a purpose. It is well to see ourselves as others see us, even when they look at us thro' glasses all dark with prejudice and envy.

Some years ago, there were to be seen, in a shop in Philadelphia, several large books of Lutheran devotion, in the type and orthography of 1640, bound in deeply stamped white

vellum, with heavy brass clasps. They did not appear to be imitations of old books; they seemed to be ancient, but the date was recent.

"They are for the Pennsylvania-Dutch," said the bookseller. "They would not believe that the Lord would hear them, if they prayed to Him out of a modern-looking book. And those books, as you see them, have been printed and bound in that style for nearly two hundred years for the Pennsylvania-Dutch market, just as they were printed for their ancestors, during the Reformation."

The editor who tells this story gives it as an instance of the conservatism of "these worthy people," a conservatism probably not to be found anywhere in Europe. Certainly it would be the height of conservatism to use prayer-books reprinted, time and again "in the type and orthography of 1640," if such a thing were done. We have been in scores of Pennsylvania-German homes and handled hundreds of their books; we have seen there many a cherished old tome bound in white vellum, with heavy brass clasps, some even dating further back than 1640, but not one of those reprints of recent date. Either that bookseller wanted to hoax his interviewer or the whole story is an ill devised slur.

A Word for the Publisher

Many magazines begin a new year's volume with this month. Publishers are sending out their fall announcements, and many readers are about to make up, from the abundance of material offered, their lists for the coming year. To all our readers whose subscriptions are about to expire we extend a cordial and pressing invitation to renew promptly, also requesting them to urge upon their friends the claims of THE PENNSYLVANIA-GERMAN, in order to swell our circulation and enable us to improve our magazine. With respect to combinations please remember that we are ready to meet the prices quoted by any reputable publisher or agency. Do not fail then to include THE PENNSYLVANIA-GERMAN in your list of choice magazines for 1908.

A Newspaper 103 Years Old

July 7, 1907, was the hundred-third anniversary of the Bucks County Intelligencer, a weekly newspaper published at Doylestown. It is the oldest and largest newspaper in Bucks county.

German Day in Luzerne County

The Germans of Luzerne county, Pa., celebrated German Day September 5 at Sans Souci Park. President Julius Schumann, of the German-American Alliance, and others made addresses.

Clippings from Current News

Lutheran Books in the State Library

A large number of representative Lutheran books have been placed in the Pennsylvania State-Library, and a special list of the Lutheran books and authors has been prepared for the Library's catalog. The Lutheran ministerial association of Harrisburg has led in this good work.

New Cottage at Bethany Orphans' Home

Fully fifteen thousand people attended the forty-fourth anniversary of Bethany Orphans' Home at Womelsdorf, August 23. The chief feature of the day's exercises was the dedication of the Leinbach cottage, a handsome three-story building of Colonial design, erected to relieve the crowded condition of the Frick cottage. The new structure cost \$12,000. Among the legacies thereto was one of \$1000 by John E. Lentz, of Allentown, and one of \$1147.22 by Catharine Ott, of Coopersburg. Rev. and Mrs. George P. Stem, of Siegfried, donated the infirmary.

Deplorable Indifference to Church-History

Several years ago Rev. J. W. Early, a retired Lutheran clergyman of Reading, undertook to compile the history of all Lutheran congregations in Berks county, eighty in number. The work, upon which he spent a vast deal of time and labor, was to be published in book-form, but, though less than two thousand subscriptions at less than a dollar each were required, sufficient interest could not be aroused among almost thirty thousand church-members in the county to subscribe for the required number of copies. Rev. Mr. Early has therefore concluded to publish the histories in the Reading Times.

Portraits in Susquehanna University

Susquehanna University at Selinsgrove, Pa., now contains portraits of four prominent Lutheran divines and teachers: Rev. Henry Ziegler, D.D., professor of theology from 1858 to 1881 and president of the University from 1866 to 1881; Rev. Peter Born, D.D., Professor of theology from 1881 to 1899, and president from 1881 to 1894; Rev. Samuel Domer, D.D., pastor of Trinity Lutheran church from 1855 to 1866, and president of Susquehanna Female College from 1865 to 1869; Rev. J. R. Dimm, D.D., professor in Susquehanna University from 1894 to 1906, and its president from 1895 to 1899.

Historic St. John's Rededicated

St. John's Lutheran church at Center Square, Montgomery county, was rededicated August 25th. The pastor, Rev. J. H. Ritter, was assisted by Rev. Dr. Jacob Fry, of Mount Airy, and Rev. C. C. Snyder, of Dublin. St. John's was organized in 1769, its first pastor

being Dr. John Frederic Schmidt. After the battle of Germantown, when Washington had to retreat to within three miles of Church Hill, on which the church stands, Dr. Schmidt threw open its doors to receive the sick and wounded Continentals and administered Christian comfort to the dying. The present church is nearly a century old and built of the same material as the former. Its most precious relic is a pewter communion service, which was used for more than a century and whose wafer-plates are inscribed "Queen Church, London."

A Sunday-School's Golden Jubilee

The Sunday-school of the West Swamp Mennonite church, the first of its denomination in eastern Pennsylvania, celebrated its fiftieth anniversary August 31. The exercises were held in Weinberger's grove, close to the church. Addresses were made by William M. Gehman, of Macungie, one of the organizers of the school; Rev. A. S. Shelly, of Bally, and Prof. S. M. Rosenberger, of Philadelphia.

The Oldest Lutheran Church in Canada

The Lutheran Church in Canada stands fifth in size and first in rate of growth. St. John's church, originally called Salem's, at Riverside, on the banks of the majestic St. Lawrence, two and a half miles northeast of Morrisburg, is the oldest existing Lutheran church in all Canada. It was founded in 1784 by forty families of German loyalists from the Hudson and Mohawk valleys in New York. Their first pastor was Rev. Samuel Schwerdfeger, who built a church and parsonage in 1789 and served the congregation fourteen years. His successors were: Rev. Frederic A. Myers, 1804-1807; Rev. J. G. Weigandt, 1808-1811; Rev. Myers again, 1814-1817; Rev. J. P. Goertner, missionary; Rev. Hermann Hayunga, 1826-37; Rev. Simon Dederich, 1837-39; Rev. William Sharts, 1840-1858; Rev. J. H. Hunton, 1861-1873; Rev. Lewis Hippe, 1873-74; Rev. August Schultes, 1874-75; Rev. M. H. Fishburn, 1876-82; Rev. A. H. Kinnard, 1882-90; Rev. W. L. Genzmer, 1890-93; Rev. O. D. Bartholomew, 1893-95; Rev. S. C. Keller, 1895-1900; Rev. J. C. F. Rupp, 1900-1907.

A Wife's Self-Sacrifice

Mrs. Washington A. Roebing, who died in Trenton, N. J., some months ago, was a woman who achieved success along unusual lines. Her chief claim to distinction lies in the work she did in superintending the building of the Brooklyn Bridge. When her husband, the famous architect, who had personally superintended every detail of the construction, fell sick of caisson-fever, she took his place, making daily reports to him and receiving from him daily instructions. But the work she performed was too much for any woman, and

her physician traced the mental and physical breakdown which brought on her death from that time. In 1889 Mrs. Roebing graduated from the women's legal class of New York University, thus attaining in her later life an honor to which she had long aspired.

Yohe-Stecher-Weygandt Reunion

The Yohe-Stecher-Weygandt Historical Society has been organized in southwestern Pennsylvania for the purpose of bringing together the descendants of three of the oldest families that settled in that locality. Their ancestors were among the early settlers of the Bushkill valley, in Northampton county. Between 1784 and 1795 Cornelius Weygandt (son of the immigrant Cornelius) and his wife, Lewis Stecher, his brother-in-law, and Michael Yohe proceeded to the Monongahela valley, locating near the present Monongahela City, where their descendants have been among the most prominent inhabitants until now. The house erected by Cornelius Weygandt about 1784 has since been occupied continuously by his descendants. The families have continued in the faith of their forefathers and are mostly Lutherans. September 19, 1907, they held a reunion at Mount Zion Lutheran church, at Ginger Hill, a church which they founded and in whose cemetery many of their members rest.

The Stecher Historic Society of Ohio held its second annual reunion at the home of Mr. and Mrs. Samuel Stecher, near Jeromesville, Wayne county, O., Sept. 11. Most of these Stechers are also descendants of the above-named Captain Lewis Stecher, though other families of that name, descendants of Melchior Stecher, have located in Ohio more recently.

Additional Family-Reunions

Aug. 10. Ninth reunion of Heinly family, at Kutztown.

Aug. 14. Second reunion of Arners, on Bull's Run creek, Carbon county; fifth of Ludwigs on Mount Penn, Reading.

Aug. 15. Third reunion of Kostenbaders, at Kapert, Columbia county.

Aug. 17. Fifth reunion of the Finks in Wadlheim Park, near Allentown.

Aug. 20. Eleventh reunion of Guth family near Iron Bridge, Lehigh county.

Aug. 21. Reunion of Swartzes at Hancock, Berks county; eighth reunion of Klotz family at Neffsville, Lehigh county.

Aug. 22. Eighth reunion of Shiffers at Wind Gap; fifth of Wetherholds at Neffsville; sixth of Dunkelbergers at Island Park, near Sunbury; reunion of Hilbert family at New Jerusalem, Berks county.

Aug. 24. Third reunion of descendants of John and Andrew Lohrman at Dorney Park, near Allentown; reunion of Longacre family at Ringing Rocks Park, near Pottstown.

Aug. 27. Ninth reunion of Lichtenwallner family on the Allentown Fair-Grounds.

Aug. 28. First reunion of Trexler family

at Kutztown; second reunion of Penna. descendants of John and Margaret Greenwalt at Franklinville, Montgomery county; reunion of descendants of Conrad Hurff at Alcyon Park, N. J.

Aug. 29. Reunion of Hummel family at Island Park, near Sunbury; third of Shimers at Oakland Park.

Aug. 31. First reunion of Hess family at Dorney Park; reunion of Thomas family, at Chalfont, Bucks county, and of descendants of Carl Rentzheimer at Hellertown; first reunion of descendants of Hans Wetzel at Sigmund, Lehigh county.

Sept. 7. Third reunion of descendants of William and Julia Grander, at Royersford.

Sept. 9. Fourth reunion of descendants of Hans Schneider, near Oley Line, Berks county.

OBITUARIES

KARL WEISS, once a famous tenorist, who sang opera in many cities of Europe, died in the Lehigh county almshouse July 27, after having lived many years as a recluse on the Lehigh mountain. He was 79 years old, a member of an honored German family, and had been the personal friend of Mendelssohn and other great musicians.

HERMAN R. RAUCH, widely known as musician, plumber, wheelwright, confectioner, mason, sculptor, wood-carver, music-teacher and jack of all trades, died at Lebanon, Pa., August 5, aged 84. His chief work was a garden he had built with fifty years of labor and which contained miniature castles, fortifications, soldiers and other statuary. He had been a cripple since infancy.

REV. J. M. BACHMAN, a well-known Reformed clergyman, died August 14 at Lynnpport, Lehigh county. He was a graduate of Franklin and Marshall and had congregations at New Bethel, St. Jacob's, Jacksonville, Lynnvillle and Lowhill.

REV. CYRUS J. BECKER died at Catasaquaque, August 22. He was born near Kreidersville, April 4, 1827, a son of Rev. Jacob Becker and grandson of Rev. Christian Becker, who came to this country in 1793. He was educated at Lafayette College and Mercersburg Seminary and ordained to preach in 1851. He retired from ministerial work five years ago. His death closed pastoral services of grandfather, father and son that extended over 125 years.

MILTON A. RICHARDS, M.D., died in Maxatawny, Berks county, August 24. He was born in Lehigh county, September 26, 1843, attended the high school of Geneva, N. Y., and became a public-school teacher in 1860. He graduated from Jefferson Medical College in 1867 and practiced medicine in Maxatawny forty years.

REV. GEORGE A. PELTZ, D.D., a prominent clergyman of Philadelphia, died August 17, aged 74. He was an organizer of the Jamestown (N. Y.) Chautauqua, associate editor of the Sunday School Times and secretary of the Pennsylvania Sunday-School Association.

Chat with Correspondents

A Family of Patriots

A Synder county subscriber writes:

I have just learned of a Pennsylvania-German family of seventeen children, nine of whose sons served their country faithfully during the severe trials of the Civil War.

Who can report families that have done more for their country?

Was a Pennsylvania-German's Poem

In asking for extra copies of the May number a reader in Germantown says:

It contains a poem written by the late Dr. Porter, to which one of your correspondents has taken exception. I am sorry I cannot agree with him that such contributions should be omitted. The poem was by a Pennsylvania-German on a Pennsylvania-German subject, written when a youth and in the very heart of Pennsylvania-Germandom.

"Another Jawbreaker"

I noticed that in the August number you gave an English name for what we Pennsylvania-Dutch call *Dengelstock*. I had never heard an English name for this, though I had tried for a long time to find one.

Here is another jawbreaker. Give me an English name for what the Pennsylvania-Germans call *Darlogal*. (I wouldn't vouch for the spelling.) You know what it is. I never heard of it nor saw any till this morning, when J. H. G. showed me one, and asked for the English name. Can you help us out? J. F. F.

Telford, Pa.

Really, sir, we can not, at this juncture, help you out. We have no remembrance of the word and no idea of what is meant by it. Perhaps, if you will describe the thing, we may be able to put you on a clue. Meanwhile we refer the question to our readers.

Genealogical Notes and Queries

This department is open to all our subscribers. Contributors will please state their questions and information as clearly and briefly as possible, being particularly careful in writing names and dates. For the benefit of readers generally it is desired that answers to the questions under this head be addressed to the editor of this magazine.

XXXI.

Descendants of Dr. Christian F. Martin

The editor of this magazine desires information concerning the descendants of Dr. Christian Frederic Martin, a native of Teltow, Germany, who came over with Rev. H. M. Muhlenberg and others, landing at Charleston, S. C., September 22, 1742. He settled at the Trappe, in Montgomery county, Pa., and married a Miss Schwartz or Schwartzly, with whom he had six children: Fredrick, John, Samuel, Elizabeth, Ellen and Mary. After the death of his first wife he married Mary Miller and moved to a farm in Macungie, where he spent the rest of his life practicing medicine. He died June 13, 1812, and is buried at the Lehigh church. By his second wife he also had six children: Andrew, Jacob, George, Charles H., Peter and Anna.

Frederic Martin, his first-named son, moved to Otsego county, N. Y., and died there. John and Samuel passed their lives in Montgomery county, Pa. Elizabeth married a Mr. Egner, Ellen a Mr. Hartzell. Of Andrew we have no information whatever. Peter became a physician, settled along the Little Lehigh in Macungie and died about 1846; he had a daughter, who married a Mr. Trexler. Anna, the last-named daughter, married a Mr. Brecht, or Bright, and had four children: Reuben, Stephen, Edward, Marian.

Who can tell us more of the descendants of

these sons and daughters of the immigrant Dr. Christian Frederic Martin?

SQUIRE BOONE, FATHER AND SON

Answer to Query No. XXVII.

My answer to Query No. VI in the issue of October, 1906, states intelligently that Daniel Boone was the son of Squire (or more properly Esquire) George Boone, who was known all his life as Squire Boone. He named one of his sons Squire, probably in honor of his own title. This son Squire was just as well known as his brother Daniel; in fact he was better known in North Carolina than Daniel. The list of family-names in Query No. XXVII omits that of Squire. The biography of Daniel Boone recites the deeds of his brother Squire in Kentucky. Furthermore, George Boone, who married Sarah Morgan at Gwynedd Meeting, July 23, 1720, was Esquire George Boone. Easton, Pa. W. J. HELLER.

CAPTAIN FREDERIC BINGMAN

It may be of interest to some of your readers to know that Frederic Bingman, son of Johan Yost Bingman and his wife Juliana, was born Jan. 15, 1755, was married to Christina Hufnagel, died in 1846 and is buried at Troxelville, Snyder county, Pa. Frederic Bingman was a captain in the Revolution and fought in the battle of Brandywine. He was formerly from Berks county, Pa.

J. C. SHUMAN.

258 Wooster Ave., Akron, O.

Our Book-Table

Any book or pamphlet reviewed in these columns will be sent to any address by the Publisher of The Pennsylvania-German on receipt of the published price. Postage must be added when it is mentioned separately. Any other book wanted by our readers may be ordered through us at the publisher's price. Inquiries will be promptly and cheerfully answered.

Die Vereinigten Staaten von Amerika. Von Prof. Karl Knortz. Mit 17 Illustrationen.

Berlin, Leipzig: Hermann Hillger Verlag. 96 pages small duodecimo. Price, 25 cents.

This book constitutes Vol. 81 of *Hillgers Illustrierte Volksbücher*, a series of popular treatises on all subjects of human knowledge. Part I is a brief history of the United States. Part II contains an abstract of our national Constitution, with short explanatory notes. Part III gives a geographic description of our country in sections: Northeastern, Northern, Southern, Plateau (Rocky Mountain) and Pacific States, and Extraterritorial Possessions, with statistics of area and population in 1905. Part IV describes the inhabitants of the United States: Indians, Negroes, Chinese and white men. Part V gives the pronunciation of the more difficult names. The book is a valuable manual for the German immigrant.

The Travel Magazine. A continuation of the Four Track News. Published at 333 Fourth Avenue, New York, at \$1 a year.

The September issue of The Travel Magazine closes its first volume under the new name and in enlarged (quarto) form. Like all its predecessors, it is replete with interesting reading and beautiful illustrations. If, like the editor who writes this, you have not the time nor the means to go traveling yourself, do the next best thing—read The Travel Magazine and enjoy traveling in imagination while sitting in your easy chair under a favorite tree or by the fireside.

The Fire Companies of Lebanon. Paper read before the Lebanon County Historical Society June 15, 1906, compiled by S. P. Heilman, M.D., and Daniel Musser. Vol. III, No. 13, pp. 405-446.

This paper gives a documentary history of the various fire-organizations of Lebanon, the first of which was organized July 17, 1773. As far as possible, it follows the chronological order.

Calendar of Pennsylvania History

AUGUST, 1907

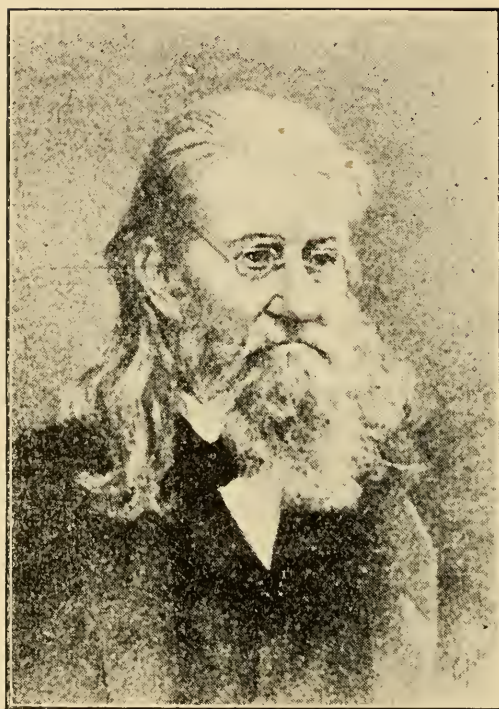
1. The Capitol Commission resumes work at Beach Haven, N. J.
2. Ben Franklin, the biggest balloon in the United States, is christened at Philadelphia.
3. The Red Men's carnival and pow-wow begins in Philadelphia.
- 4-10. Old Home Week celebrated in Bernville and Bedford.
6. Fatal wreck on the Penna. railroad at Kelly, near Pittsburg.
7. Schillerfest in Washington Park, Phila.—George W. Delamater, former gubernatorial candidate, shoots himself at Pittsburg.
9. Severe electric storms in eastern and central Pennsylvania.—Fire destroys outbuildings of State Hospital for the Insane at Phila.
16. Capitol Commission submits report, recommending the prosecution of all guilty of conspiracy, collusion and fraud in furnishing the capitol.—President Samuel J. Small of the Commercial Telegraphers' Union issues a general strike order.
17. Five miners drop to their death at Sonmar, near Pittsburg.
19. Swiss residents of Philadelphia celebrate six hundredth anniversary of Helvetian republic.
20. Society of American Florists and Horticulturists and State Grand Lodge, Knights of Pythias, meet in Philadelphia. State Retail Merchants' Association in York.—Postmasters of the first class meeting in Erie unveil a monument to Eben Brown, first U. S. postmaster on foreign soil.
21. Fifth annual State encampment of the G. A. R. in Philadelphia.
22. Destructive fire in the East End of Pittsburg.
23. Forty-fourth anniversary of Bethany Orphans' Home at Womelsdorf.—Two men murdered by the Black Hand in Coaldale.
24. Balloon Ben Franklin sails from Philadelphia to New Egypt, N. J.
25. Rededication of St. John's Lutheran church at Center Square.
27. Forty-second annual State convention of Patriotic Order, Sons of America, in Phila.
28. Fight between firemen and State troopers over a hook-and-ladder truck in Weatherly.
31. Fiftieth anniversary of West Swamp Mennonite Sunday-school.—Fifteenth annual meeting of Penna. branch of Master Horse-shoers' National Association at Allentown.—Samuel Faust, ex-Assemblyman, dies in Fredrick.

The Pennsylvania-German

NOVEMBER, 1907

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Doctor Constantin Hering

The Pennsylvania-German

Vol. VIII

NOVEMBER, 1907

No. 11

The Pennsylvania-German in His Relation to Education

A Symposium of Historical and Descriptive Articles

EDITED BY PROF. L. S. SHIMMELL, PH.D., HARRISBURG, PA.

The Old Octagonal Schoolhouse on the Bath Road

BY JOHN R. LAUBACH, NAZARETH, PA.

E*S alt achteckig Schulhaus an der Bather Schtross* was a unique and interesting building of Pennsylvania-Germandom. It was so called on account of its peculiar construction, being octagonal in form, the only one of its kind, according to my knowledge, in this section of the country. It stood alongside of the highway from Easton to Mauch Chunk, in Upper Nazareth township, Northampton county, Pa., about a mile west of the village of Smoketown and two miles southeast of Bath, near the east branch of the Monocacy creek.

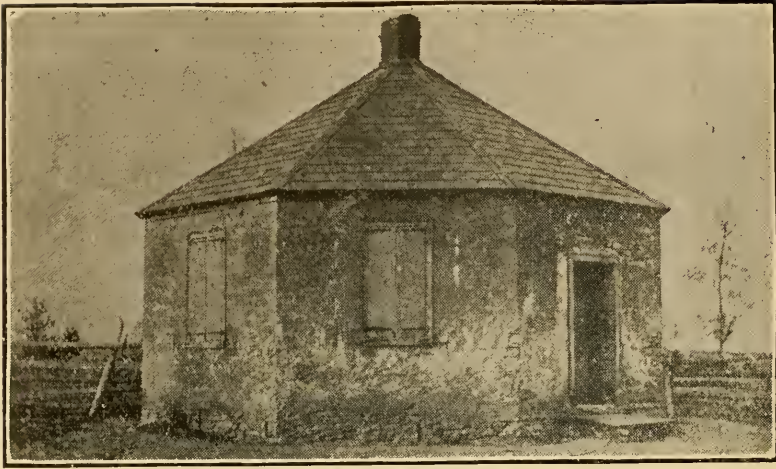
It was built in 1828 by means of contributions from the surrounding community, and for more than fifty years it stood as a landmark known far and wide. Its walls were built of limestone quarried in the vicinity; the mason-work was done by Daniel Michael, who for many years lived on the same road opposite the schoolhouse. Its walls were eighteen inches thick, solidly built, neatly plastered and whitewashed on the inside and rough-cast on the outside. They could easily have defied the storms of centuries yet to come, had not a building of more modern construction been desired.

This old structure was known as the Union Schoolhouse and controlled by six trustees, three from Upper and three

from Lower Nazareth township, selected from its patrons in the district. Among the best known of these trustees were Adam Daniel, better known as Squire Daniel, from the fact that he was a justice of the peace for a number of years; George Wellick, Peter Rohn and others, who departed from the scenes of this life many years ago.

The door of the schoolhouse was on the south side. Opposite the door on the north side was the teacher's desk, raised on a small platform. Extending along six sides of the room were two rows of desks, one for the larger pupils, facing the wall, and one for the smaller ones, facing the stove. These desks were of the simplest construction and bore many a penknife-carving made by the pupils in days gone by. The benches around the larger desks were about two feet high and ten inches wide, standing loose on the floor; every now and then one toppled over and made a disturbance. This was generally followed by a sharp reprimand from the teacher, and the one at fault was only too glad if the master did not use the rod, of which there was generally a good supply on hand on the window behind the teacher's desk.

I remember, one Sunday afternoon when we had singing-school, that a worthy old gentleman of the neighborhood,



UNION SCHOOLHOUSE OF UPPER AND LOWER NAZARETH, NORTHAMPTON CO., PA.
1828-1878

sitting all alone on one of these benches, became so interested in the singing from old Weber's *Notabuch* with its character notes that, in some way or other, the bench dropped out from under him. He was left suspended without any support but the desk behind and the smaller bench before him, on which he had rested his feet. All present were greatly amused, and amid the tittering he could not refrain from exclaiming: "*So verd—Hinkelschtanga!*"*

In the middle of the room stood an old wood-stove, similar to the one pictured on page 33 of the first number of *THE PENNSYLVANIA-GERMAN* (Jan., 1900). This was later replaced by a coal-stove. In the yard in front of the schoolhouse was a big pile of wood, and many a scholar was only too glad to be allowed to go out and saw and split the same, rather than study his tiresome lessons.

In the frame of the window behind the teacher's desk was the blackboard, about four feet wide and five feet high, which could be raised or lowered as desired, but little use could be made of it. On one side of the door was a place for

the water-bucket, also a board which could be turned around, having the words OUT and IN cut in large letters on the same, to be used by the pupils as occasion required.

Daniel Fox was the first teacher in this building, during the winter of 1828 to 1829. Among others whose names I have heard mentioned and under whose instructions I have been, were a Mr. Kraut, a Mr. Herbst, Joshua Michael, Barnet Laubach, William Deshler, John Odenwelder, Abraham Woodring, Daniel Moser, John J. Kreidler, Abraham Gruver, Albert B. Fehr and George W. Moser. There were others, but I have not been able to learn their names.

At first all instruction was in German, but after a while English was introduced. This was desired by some of the patrons, owing to the nearness of the "Irish Settlement"—the locality where the Scotch-Irish had settled, on the west branch of the Monocacy creek, in East Allen township—which was only three miles away and where English was spoken. It is related that, when the teaching of English was first proposed, it was considered by some of the trustees that Mr. Herbst, who had taught for some time, was too

*"Such d— chicken-roots!"

"Dutch," and that they ought to look around for some one more able to teach English. But when Mr. Herbst handed in his report at the close of the term, he suggested that English orthography should be taught in future, and this word — *orthography* — quite confounded the trustees, who had no idea of what he meant by such a big word. Happily there was a Walker's dictionary lying on Squire Daniel's desk, in whose office they had met, and by referring to the same they found out what Mr. Herbst had meant. They came to the conclusion that he knew enough English and re-engaged him for another term.

Of those who taught within the walls

of the Octagonal Schoolhouse but few are left among the living. The oldest still surviving is Joshua Michael, an octogenarian, now living in East Allentown, but who lived nearly all his life in close proximity to the schoolhouse. My uncle, Barnet Laubach, of near Nazareth, is the next to him in regard to age. Of the whereabouts of the other survivors I know but little. As far as I know, only three remain: Mr. Deshler, Mr. Fehr and George W. Moser.

The pupils who once received instruction within those walls have been scattered far and wide, and looking over the district at present only a few, a very few, can be found.

The Eight-Cornered School-Building at Sinking Spring

BY COUNTY SUPERINTENDENT E. M. RAPP, HAMBURG, PA.

A Unique Type of School-Architecture

AT the eastern end of the village of Sinking Spring, in Berks county, near the Harrisburg pike and near a recently abandoned toll-gate, stands an eight-cornered building that almost invariably attracts the eyes of passers-by, especially of strangers on trains and trolleys. This octagonal building was formerly used as a school-house and was a type of school-buildings of which many were scattered throughout the Middle (Atlantic) States over a century ago. The constructors no doubt concluded that, if it was built octagonally, space would be economized.

It is the only building of its kind remaining in the county, although abandoned for school-purposes over fifty years ago. Still a few of these buildings are used for school-purposes in the near-by counties of Bucks and Montgomery. For the last half century the structure has been used as a dwelling, and the accompanying cut is an excellent picture of the edifice as it stands to-day. It is of stone, very substantial, the walls being three feet in thickness, plastered and whitewashed on the interior and exterior. The outside is the same as when it was constructed, except for a porch in front, an addition on the east end and a dormer-window. The inside still retains the umbrella-like rafters. For a time it

became the rendezvous of tramps. Mr. and Mrs. Johann Bogenshitz were among the first tenants and Mrs. Katrina Bogenshitz, who survived her husband, was the lone tenant for some time. After her demise the building was occupied by David Reifsnnyder and family. The present tenants are Lewis Kershner and family, who have lived here for over thirty years.

Owned by Welsh Baptists—Old Graveyard

The Baptist denomination of Reading claims ownership of the building, as well as of a tract of land comprising about three acres, including a one-fourth-acre burial-ground immediately west of the building. Probably no demand was ever made for the payment of rent and none ever paid. Mr. Kershner every year gives some attention to the burial-ground by keeping down the weeds. The structure is on or near the site of a former Welsh Baptist church. The Welsh Baptists had two comparatively strong congregations in this section in the early part of the eighteenth century. Cumru, Brecknock and Caernarvon were originally Welsh settlements and still retain their original Welsh names. This section of Spring township was at one time a part of Cumru. One of these congregations was located at or near the present site of this edifice, the other opposite the barracks of the State constabulary, in Cumru, near the Wyomissing road. A

small one-story building, formerly used as a meeting-house as well as a school-house, still remains standing, although at present somewhat dilapidated. On the site of this structure is an old neglected Welsh burial-ground. Rev. Thomas Jones, a Welsh Baptist clergyman residing in Heidelberg, along the Cacoosing, preached here and at Sinking Spring.

The burial-plot immediately adjoining the west end of the eight-cornered building at Sinking Spring is in a fair state of preservation, although some of the tombstones were purloined some years ago for building material. This act of desecration was a despicable piece of vandalism and smacked of barbarism. On one of the tombstones lying flat on the ground is found this inscription: "James Davis, died on the 4th of December, 1786, aged about 60 years." On another was found the name of John Davis, who died in 1770; on still another the name of Sarah Evans, who died the 8th of November, 1762, aged 76 years. The names on many of the stones are entirely obliterated. Many of the mounds have no headstones.

The immediate predecessor of the octagonal schoolhouse in country-districts during Colonial times was the log schoolhouse with a rough puncheon floor or a dirt floor. During and immediately after the Revolutionary War the rough log cabin was replaced, in the Middle States, by a better schoolhouse of the octagonal shape, so much in favor for meeting-houses as well as for school-purposes. In eastern Pennsylvania these octagonal houses were nearly always built of stone, like the one we have just described.

Some Pupils of the Oldtime School

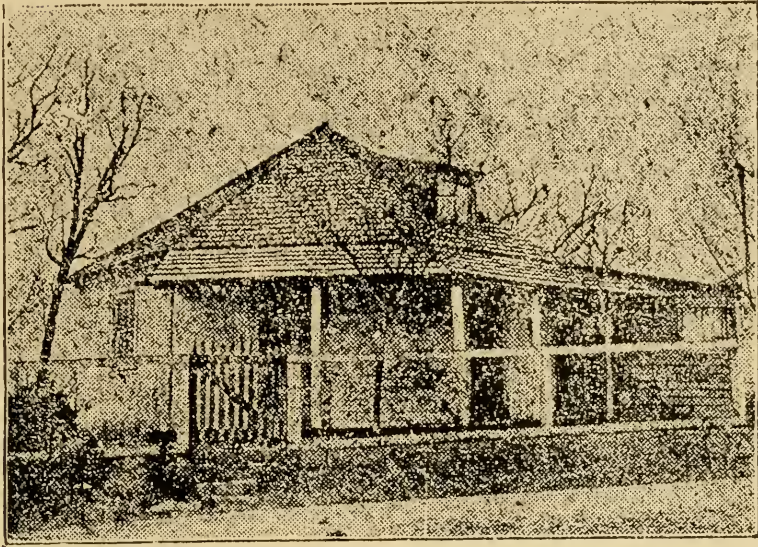
A dozen or more of the older and prominent citizens of Sinking Spring and vicinity received their educational training in this building and still vividly remember the oldtime school of sixty and seventy years ago. Prominent among those who attended this school are Richard B. Krick, Levi S. Witman, Cyrus A. Ruth, Jacob Krick, Daniel Miller, Kate Miller, Jonathan Ruth, Mrs. Eve Ann Oberlin, all of Sinking Spring; George N. Peiffer, justice of the peace, of Mohnton,

and Benjamin Luft, of Wernersville. The writer is specially indebted for most of the data for this article to Richard B. Krick, who has an exceptionally good memory.

Meager Furnishings—Primitive Heating

The interior furnishings of this schoolhouse were very meager. Against the walls all around the room was built a continuous sloping shelf, about three feet from the floor, serving the purpose of a desk. Long backless benches accompanied it, on which the older pupils sat facing the wall. While they were studying they leaned against the edge of the shelf, and when they wrote or ciphered they rested their exercise-books and slates on it. Under it, on a horizontal shelf that was somewhat narrower than the upper one, the pupils kept their books and other school-belongings when not in use. A table was placed in the middle or near the middle of the room, with lower benches on each side of it for the smaller children. The number of children the schoolhouse would hold depended on how closely they could be packed on the benches. The enrollment in midwinter numbered between seventy and eighty. The children in the oldtime families were more numerous than now; "race-suicide" was unknown and the farm-regions had not yet begun to be depopulated by the cityward migration destined to drain them later. But no matter how many pupils, there was never any thought of providing more than a single teacher.

The master's desk was placed at the north end of the building, opposite the entrance, but inside the circle of shelving which served as a continuous desk. Besides serving the ordinary purposes of a desk, it was a repository for confiscated tops, balls, pen-knives, marbles, jew's-harps and the like, and was frequently a perfect curiosity-shop. All seats and desks were of pine or oak, rudely fashioned by some local carpenter. Their aspect was not improved by the passing years; the unpainted wood became more and more browned with the number of human contacts and every possessor of a jack-knife labored over them with much idle hacking and carving. This



THE EIGHT-CORNERED SCHOOL-BUILDING AT SINKING SPRING, PA.

oldtime school must have been somewhat up-to-date, as a wooden blackboard four feet square was hung against the wall opposite the entrance; but in order to use it the children were obliged to crawl with their knees on the sloping shelving used as desks.

A cast-iron wood-stove occupied the middle of the room and nearly roasted the little ones, who occupied the seats around the table near-by. The wood was usually furnished free of charge by the patrons. It was cut into stove-lengths by the older boys; in a school of seventy or eighty pupils there were a score of young men and women practically grown-up. The young men took turns in "chopping" and in pleasant weather preferred the change to the school-routine. The wood was oftentimes burned green; no one thought of getting school-wood ready long enough beforehand to allow it to season. When it was delivered in the schoolyard, it lay there exposed, and it was often wet with rain and buried in the snow. In summer the place of the woodpile was marked by scattered chips and refuse. Woodsheds and even other very necessary outbuildings were conspicuous for their absence. At times several of the boys earned their tuition

by cutting wood a certain period and attending to the fire.

The tuition amounted to three cents a day and where parents were too poor the most well-to-do often volunteered to pay the tuition of the children of their less fortunate neighbors. The schoolroom-walls were dismally vacant except for weather-stains and the grime from the fire. This schoolroom was lighted by six small windows of twelve panes each. The glass in the windows was often broken and in cool weather the place of the missing panes was supplied with hats during school-hours.

Order of Exercises—Making Quill Pens

The usual routine of a school-day—and this school was typical of nearly all schools in this neighborhood—began with reading from the Testament by the first class. Next came writing and its accompanying preparation of pens and copies, and possibly thawing and watering of ink. For each writer the master set a copy at the top of the pupil's copy-book. The writing-book was usually made of sheets of foolscap paper, with a brown paper cover sewed on. The writing was done with a quill pen, and the experienced teacher always took great

pride in his ability to make and mend pens. Richard B. Krick is still quite a genius in making a pen and showed the writer minutely how to make one. A sharp pen-knife is needed. The new quill must be scraped on the outside to remove the thin film, a sort of cuticle which enveloped the quill proper. One dexterous stroke cut off what was to become the under side of the pen. A single motion of the knife made the slit. Two quick strokes removed the two upper corners, leaving the point. Then came the most delicate part of the mechanical process. The point of the pen was placed upon the thumbnail of the left hand. The knife was deftly guided so as to cut off the extreme end of the pen directly across the slit, leaving a smooth end, not too blunt so as to make too large a mark, and not too fine so as to scratch. "Master, please mend my pen," was among the first English sentences taught the children in school. For advanced pupils the master wrote, "Procrastination is the thief of time," "Contentment is a virtue," or some other wise saw. Legal forms, especially receipts and notes, sometimes took the place of saws.

After writing, the second and third classes read from the Testament or Psalter and later on from their readers. Cobb's Juvenile Readers, Nos. 1, 2 and 3, were among the first to be introduced in this particular school. This was the age of the a-b ab, e-b eb, i-b ib, o-b ob, etc.

The smallest children were next called out to repeat the alphabet or a few sentences from their primers or spelling-books. The teacher often placed the speller before the pupil and with a pencil or pen-knife pointed, one by one, to the letters of the alphabet, saying, "What's that?" and not infrequently asking the question in German. In the middle of the forenoon as well as in the afternoon there was a recess. This was of course before the wicked craze that there should be no recess, lest the children be corrupted. The master, as a signal for the pupils to come in, cried out "Books," re-echoed by the children, or tapped a small bell, or rapped sharply at the window. The last period of the forenoon-

session as well as the afternoon-session was devoted to singing, and some of the teachers were excellent singing-masters. "Blow ye the trumpet, blow," was the customary closing-hymn for the forenoon-session, and the following is a stanza of the afternoon closing-hymn:

"The day is past and gone,
The evening shades appear;
Oh! may we all remember well
The night of death draws near."

Spelling-Matches—Comly's Spelling-Book

The afternoon-sessions were practically a repetition of those of the morning. The multiplication-table, as well as tables of weights and measures, was repeated on Friday afternoon. Once a week the school would choose sides for a spelling-match. This match at times took up half the afternoon and was frequently attended with efforts to defraud and exhibitions of envy. In this section the spelling-match was also a common recreation of a winter evening; in fact, the spelling-school was a great institution. To these evening contests came not only the day-pupils, but their older brothers and sisters and the rest of the community. For the whole neighborhood it was equal to a theatrical play, and furnished great fun for the young people. "Pieces" were spoken, and there was oratory and dialogs. The dialogs were inclined to buffoonery, but the oratory was entirely serious, though not infrequently high-flown to the point of grandiloquence. Patrick Henry's "Give me liberty or give me death" was a great favorite. Games would come after the exercises and, if sleighing was good, an extended sleighride, on the principle that the longest way around was the nearest way home. It is well perhaps at this time to call to mind the great attention that was given in spelling to the pronunciation of the syllables. The word *abomination*, for example, would be spelled after this fashion: "A, there's your a; b-o-m, there's your bom, there's your abom; i-n in, there's your in, there's your bomin, there's your abomin; a, there's your a, there's your ina, there's your bomina, there's your abomina; i-i-o-n, there's your tion, there's your ation, there's your ination, there's your

bomination, there's your abomination."

The only speller that the above-named former pupil remembers using was Comly's New Spelling-Book. This speller has on nearly every page a few short paragraphs of reading in addition to columns of words. The first of this reading starts lugubriously with "All of us, my son, are to die," and the tone of the reading-lessons right through the book is very serious. There are crude pictures and short texts on the Camel, the Whale, the Oak Tree and Young Lambs. But the text promptly reverts to its pedantic and melancholy moralizing, often with a touch of theology added.

The Mysteries of "Old Pike"

The only arithmetics used in this school, as recalled by these men, were Pike's and Rose's. Many of the older people now living in the Middle and New England States studied Pike. Nothing was more likely to assist a man in getting a school than the ability to do any sum in arithmetic.

To be "great in figgers" was to be learned. Pike contained many rules—over 300—and not a single explanation of one of them. Some of the problems required for their mastery a great deal of genuine mathematical capacity. A majority of the pupils of this school, including practically all the girls, ciphered only through the four fundamentals of addition, subtraction, multiplication and division, with a short excursion into vulgar fractions. They won distinction among their mates if they penetrated into the mysteries of the rule of three; to have ciphered through "Old Pike" was to be accounted a prodigy. Here are a few items from the table of contents that will give some idea of the ground Pike attempted to cover:

- Extraction of the Biquadrate Root.
- Pensions in Arrears at Simple Interest.
- Barter.
- Alligation Medial.
- Of Pendulums.
- A Perpetual Almanac.
- To find the Time of the Moon's Southing.
- Table of the Dominical Letters, according to the Cycle of the Sun.
- Table to find Easter from the year 1753 to 4199.

To measure a Rhombus.

The Proportion and Tonnage of Noah's Ark.

The tables of weights and measures were longer than ours to-day. In measuring liquids were used the terms anchors, tuns, butts, tierces, kilderkins, firkins, puncheons, etc. In dry measure were pottles, strikes, cooms, quarters, weys, lasts. Examples in currency were in pounds, shilling and pence, and doubtless helped to retain the use of these terms in trade long after dollars had been coined. The rule of three was recognized as an arithmetical landmark and I give Pike's definition:

The Rule of Three teacheth, by having three numbers given to find a fourth, that shall have the same proportion to the third as the second to the first.

This is sufficiently clear; but some of the book's explanations are quite unintelligible to the present generation, as for instance:

When tare, and tret and cloff are allowed. Deduct the tare and tret, and divide the suttle by 168, and the quotient will be the cloff, which subtract from the suttle, and the remainder will be the neat.

The following paragraph shows the interesting manner in which the author expressed himself when he had a problem to propound:

An ignorant fob wanted to purchase an elegant house, a facetious gentleman told him he had one which he would sell him on moderate terms, viz., that he should give him a penny for the first door, 2 d. for the second, 4 d. for the third, and so on doubling at every door, which were 36 in all: It is a bargain, cried the simpleton, and here is a guinea to bind it; Pray, what would the house cost him? Ans. £286331153, 1 s., 3 d.

Rose's Arithmetic is more modern. A little grammar and history was also studied by the younger of these former students.

Some Oldtime Schoolmasters

The only teachers of those good old days that are now remembered in this section of the country and who taught in this building were these: John Bush, who hailed from Lancaster and was noted as an excellent scholar and teacher, also a good singing-master. Daniel Bitler, of Robesonia, who was also reck-

oned a good master. Thomas Huelett, a typical tramp teacher, either of Scotch or Irish descent and given to much drink. Henry Stetler, of Boyertown, an efficient and accomplished scholar, who was afterwards honored by being sent to the Legislature.

These men were typical schoolmasters of those days. Thomas Huelett, instead of "boarding round," lived and boarded himself in the schoolhouse during the winter and in summer assisted the farmers in the lighter labors of the farm. He took special pride in his rabbit-hutch under the school-building:

All these men could manufacture from a goose-quill a pen equal to the finest steel pen of to-day, and although they knew nothing of Spencerian slant or the perpendicular style, they could set a fair round-hand copy which our high-school boys and girls would do well to imitate. They knew little of what we call didactics and less of psychology, but they were master-hands at manual training, a fact to which many a mischievous urchin bore unwilling witness. The terms correlation, co-ordination and apperception were Greek to them, yet they knew that the acme of school-government was obedience and that the road to learning was self-reliance and hard study. They possessed no diploma, held no State certificate, and no county-superintendent marked their papers 65 per cent., judging them unfit to teach.

Their scholarship for the most part was of brains rather than of books. In those times there was no course of study and little red tape; no printed rules and regulations. Promotions were unknown as a rule of order, and teachers and pupils alike unvexed by the specter of term-examinations. This was simplicity simplified. We have now exchanged the old field-schoolmaster, half vagabond, half scholarly gentleman, for a young woman. In point of purity and unspoiledness this is a great gain. The old master almost always used tobacco, often whiskey and profanity, and sometimes had an acquaintance with the seamy side of life that makes cold chills run over one when he thinks that this

man might be the companion and trusted friend of budding girlhood. But this nomad, who roamed from district to district, was a mature man who had sounded the heights and depths of adult experience, and if pure and good was fit to be a leader of the young.

The Oldtime School-Discipline

The discipline of this school, as recalled, was similar to the discipline of other schools in those times. Severity in a teacher was held to be a virtue rather than the contrary. A muscular clash between teacher and older pupils was not infrequent, and the master who lacked courage or athletic vigor met with ignominious disaster. Several instances are still recalled in which some of the aforesaid masters were barred out near Christmastime. Parents were uneasy if the master was backward in applying the rod, and inferred that the children could not be learning much. Obedience was the rule in almost every household, and disobedience was a disgrace. Between teacher and parent there was perfect concord. If an unruly urchin was severely "thrashed," there was no complaint and no protest by any one. A bunch of apple- or birch-twigs was, as a matter of course, an indispensable requisite of this school. Special punishments were invented by special teachers. A very few of these will suffice for this article. Whispering was considered a crime and most of the time a pupil was on the watch for a culprit, ready to hurl a leather strap at the offender's head. The dunce-stool is still recalled—a bench four feet high and about three feet long. It was called "riding the jackass" and considered a most disgraceful and dreaded punishment. The victim was an object of ridicule to the whole school. A severe flogging was always preferred to this mode of punishment. O corporal punishment! How many pitiable, miserable subterfuges have been contrived to avoid thy name, when the *real* thing would have been much more effective and, I think, more respectable.

Each style of country-school-building marks an epoch in our educational his-

tory and represents a distinct type of school. The old log schoolhouse of Colonial times represents one epoch; the octagonal or primitive square frame building, of Revolutionary days until about 1840, another epoch; the "little

red schoolhouse," from 1840 to the beginning of this century, still another epoch. And now the "little red schoolhouse" is rapidly giving way to the twentieth-century centralized and consolidated school-building and school.

A Lehigh County English School Seventy Years Ago

BY L. B. BALLIET, M.D., ALLENTOWN, PA.

The following quotation from Mathews and Hungerford's History of Lehigh County, Pa., printed in 1884, giving a brief account of the early schools of the county, will serve as a fitting introduction to Dr. Balliet's interesting article:

Almost without exception the earliest schools in Lehigh county were established at or in connection with the Lutheran and Reformed churches, and the pastor was often the secular teacher. "Frequently," says Professor Knauss, "the schoolhouse preceded the church, and served the double purpose of church and school. These schools were church-schools so far as instruction was concerned, but were not directly supported by the church. Each parent who sent children had to pay in proportion to the total number of days sent. In most cases the teacher "boarded 'round,' which in those days was no easy task." In but few instances was the pupil afforded opportunity for studying anything beyond reading, writing and a little arithmetic. The Germans excelled in music, and at a very early day introduced it into their churches and schools. To the Moravians particularly were the people, as a whole, indebted for the introduction of what at the time probably was called advanced education. In their schools, and in all others of the early times, the German language was exclusively employed. . . .

About 1760 harm was caused to the schools, says a good authority, from the fact "that many of the principal teachers, such as Miller, of Lynn, Roth, of Allentown, Michael and others, left their services as school-teachers and commenced to preach, because the congregations could get no other ministers. Less qualified men were taken as teachers, and the schools lost greatly thereby. . . .

The German language was the sole vehicle or medium of instruction until 1800. Between 1800 and 1820. English was introduced in some of the more progressive schools and taught in connection with German; in the same period a very few distinctively English schools were organized. The first of these was at Egypt, in Whitehall. The house in which it was held was built in 1808, and the school was opened

Jan. 3, 1809. Jacob Kern, the first teacher, received \$14 per month. This school was kept up regularly until 1857. The English School Society of New Tripoli, in Lynn township, was organized in 1812, erected a building and established a school, which was continued until 1850. . . . Another English school was established in Upper Saucon in 1833.

That slow progress was made in the introduction and practical use of English is shown by the report of County Superintendent C. W. Cooper (the first elected) for 1855. He says: "The approximate proportion studying in English books is seven-eighths, of whom but three-eighths understand the language."—Ed.

How sweet, while the evil shuns the gaze,
To view th' unclouded skies of former days!

It is a part of our nature, wisely so ordained by our benevolent Creator, that, as we advance in years, we delight to look back upon the days of our childhood, especially the period of our school-life. The writer's schoolboy-days, to which the following reminiscences refer, were passed in North Whitehall township, Lehigh county, Pa.

The First English Schools

In eastern Pennsylvania, where Lutheran and Reformed congregations were established by the early settlers, the schoolhouses were owned by the congregations and stood near the churches. The schoolmaster was also the organist of the congregation, which elected and supported him. This officer was well cared for by the congregation. He had to be a man of good character, to whom the religious instruction of the young could be entrusted. We doubt whether any English was taught in connection with German in the schools of the two denominations above named earlier than 1810.

The first English school in Whitehall township probably was that located at the tannery near the Egypt church. It was built about 1810 and was a low one-and-a-half-story building. Teachers there were Michael Kramer, Henry Scholl, Mr. Baringer, Thomas Fitz Jerrold, Mr. Welsh, William Osman, Basil Wood, Mr. Kreider and others.

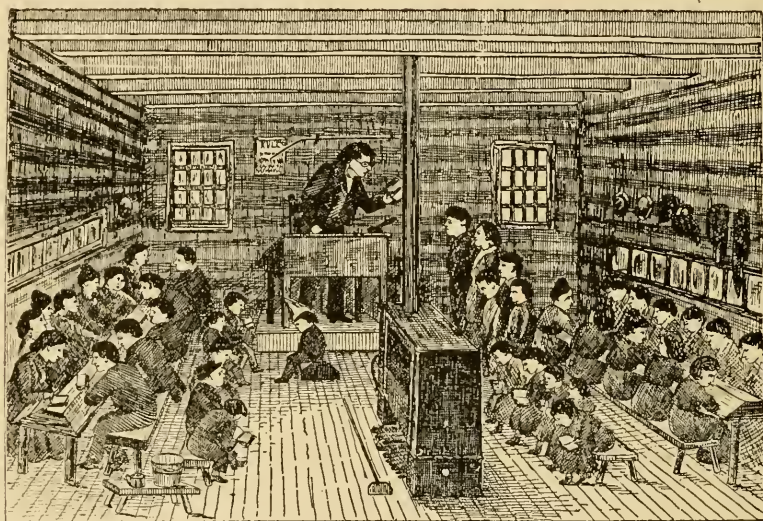
The next English school was built near a creek, about a hundred yards below the present Balliettsville, so that it may properly be called the Schoolhouse at the Creek. This spot is very homelike to me.

agers of said schoolhouse for the ensuing year. This was attested by Peter Romich and Peter Butz, judges of the election.

The house was to be built in a size of twenty by twenty-four feet. Each of the twenty subscribers to the schoolhouse, whose names appear below, was to deliver one short and one long log by the first day of May following.

George Deichman,
Jacob Schneider,
Nicholas Wotring,
Peter Butz,
Peter Romich,

Wilhelm Rinzer,
Nicholas Scheirer,
Michael Frack,
Peter Groff,
Joseph Balliet,



THE OLDTIME SCHOOL IN SESSION

From Henry L. Fisher's Olden Times

There are objects that have been familiar to us in childhood and that we never forget. They are photographed on the mind, as it were; they become a part of ourselves and remain with us forever. That old schoolhouse and our schoolmasters have never been forgotten.

Origin of the Balliettsville School

Let us describe the schoolhouse first. The records tell that at an election held at the house of Moses Lewis on the twenty-ninth of March, 1816, S. Balliet was duly elected president of the English Schoolhouse Society and that George Deichman, Jacob Schneider and Christian Troxel were duly elected man-

Christian Troxel,
Peter Wotring,
Samuel Snyder,
Christ Jacob,
S. Balliet,

Frederic Hausman,
Solomon Groff,
George Frantz,
Peter Rumble,
John Lawry.

The Schoolroom and Its Furnishings

The inside of the schoolhouse was plastered. The windows were small, the ceiling was low and unplastered. Ventilation there was none. Along three sides of the wall stood long desks sloping up toward the wall, with high benches behind them. One of these benches was occupied by the large boys, the other by the big girls, who read, wrote and ciphered—the senior class. The third was for the smaller pupils, who were begin-

ning to write—the junior class. In the center of the room, around the elephant-like stove, on two rows of benches sat the A B C's and the a-b ab's—the freshmen. A four-sided space in the corner was used as a place for hats, shawls, woolen scarfs and lunch-baskets—the commissary department.

Near the stove stood the master's desk. This also had a sloping top and was painted red. It was about five feet high and the bench behind it was of corresponding height.

Other log schoolhouses were built thro'out North Whitehall township at later periods. There was one at the Union slate quarry, one in Deibert's val-

the last? What course will the new master take in reference to little lotteries, snow-balling, tagging, trading in quills, calamus, apples, popguns, slate-pencils, etc.? We were all in favor of "free trade," but if the master should not be in accord with this enlightened principle, it might produce a panic, a stagnation in the commerce of the neighborhood.

The school-hours were from eight to twelve, and from one to half past four, without any intermission or recess whatever. At eleven o'clock came the order, "Get your spellings." That ever welcome word "Dismissed," marked the next important event after the spellings, at noon and at evening. Dinner over,



THE OLDTIME SCHOOL AT PLAY

From Henry L. Fisher's *Olden Times*

ley, one at Sehnecksville and one near Siegersville. All of these were very low and had small windows; consequently they had poor light and little ventilation. Our modern pig-stable is a cottage compared with the schoolhouse of that period.

Watching the Master—The Schoolday

At the opening of the school-term the new master would be closely eyed by every boy. A close study was made of his physiognomy, and there were many conjectures as to whether he would be "good" or "cross." Will the present administration follow in the footsteps of

the room had to be cleared, so as to give the big girls a chance to sweep.

The schoolmaster of that period was looked upon by us as one of the great men of the world, tho he could not have passed an examination as required at the present day. I remember one who was so ignorant that he could not work a sum in long division. Another was unable to speak plain English; still another was too stupid to keep awake. One whom I remember well had the habit of taking naps during school-hours. The closing of his eyes was the signal for a general row among us boys. But we soon learnt that the master could think

with his eyes closed. Sometimes his heavy breathing would assure us that we might safely start off across the room to kiss the big girls. But lo, now and then the master's wakeful spirit would peep thro' half open eyes from under his bushy brows. The writer was once caught in this act (of kissing) and compelled to sit beside a clergyman's daughter as a punishment. The schoolmaster of that time boarded around among the farmers and was looked upon as the head of the family during his stay, which varied from a week to a month. The neighbors living around a schoolhouse would elect their schoolmaster. Sometimes he would elect himself with the consent of the neighbors. If he did not suit the parents, these would not send their children to his school, thus stopping his salary.

Severe School Punishments

The masters of those times were neither educators, instructors, teachers nor trainers. They were very severe in the government of their schools. They used various instruments and modes of punishing. Among these the rod and the cowskin, the rule and the leather spectacles held the front rank. A boy, who has been the editor of the best German weekly in this county, was once fearfully cowlided by the master, as I was told by an eye-witness. After having laid on the cowhide thick and fast for a while, the master stopped a moment to take off his coat, then resumed his work on the boy and kept it up until he was tired out. The marks of the cowhide could be plainly traced where it had struck the table.

This master also had a *baton* or stick, two and a half feet long and two inches wide. This was used in spelling thus: When one or more pupils could not spell the word, the one who could spell it would take the *baton* and lay it on the palms of all who had missed it.

The flat rule was also applied by the master to the palm for many offences in school. This was called *Batschhändelcher gewa*.

Leather straps were used frequently. One master used to lock the two ends of the strap and throw it to the offender.

If it remained closed, he was not punished; if it opened, he was.

Another punishment was making a boy stand out with a stick tied in his mouth like a gag. Another was used when there were two offenders. A chair was laid on the floor backwards; then the two culprits were made to sit on it back to back and tied together with a cord. This was once the fate of the writer and another chap, who has since become a justice of the peace. Sitting among the big girls was still another mode of punishment, liked by some and very annoying to others. This too was often the fate of the writer.

Wearing sheepskin-spectacles with the wool on was another mode. The spectacles were thrown to the offender, who had to bring them to the master, put them on, and stand in the middle of the room for a specified time. This was considered a severe punishment; it made the boy look like a monkey.

Kneeling in a corner facing the school was another punishment. Standing on a table with an armful of wood was still another. Girls generally were exempted from these punishments.

Sometimes the whip was thrown at an offender, who would rise with the whip in hand and watch for another criminal, to whom the whip was then thrown. If no other culprit was found in a specified time, the one with the rod in hand had to take his punishment.

Long Sessions—The School at Dinner

We have said that school would open at eight o'clock in the morning and continue without recess or intermission until twelve. Young America in those days had backbone and iron-clad stern ends. What modern boy or girl could sit for four hours in a continuous stretch? Instead of ringing a bell to call us to school the master would come to the door and bellow out, "Books! books!"

If I were a painter, I could still make a graphic picture of the children of our old country-school at dinner-time. Just think of fifty to eighty hungry children in a small schoolroom! The master gives the signal, "School is out", and leaves the room. What a charge on the

stacks of baskets heaped on one side of the room! The contents are spread on the narrow bench and each party groups around it. Cold meat, sausage, bread, cakes, pies and vials of molasses were relished as we never have relished them later in life. The greatest kindness a scholar could show to a companion was to permit him to drink molasses-water out of an empty vial. I can still see them standing with their heads flung back, sucking the delicious liquid from the narrow-necked bottle.

Here and there we see one leaning across the table or over the bench, to share a little delicacy with a poor playmate. If it is not molasses-water, it is probably a piece of pie or ginger-cake. The time of eating was spent in mirthful chatting and laughter. It was a noisy scene, but there was no sinful noise. At one o'clock the school would resume work and continue until half past four.

The morning hours were employed in reading twice, in writing and ciphering at will. The same routine was followed in the afternoon. When we could not work out our sums, the master would "do" them, if he could, then send us back to our seats without any explanation.

Writing With Quills—Our Textbooks

All the writing in school was done with goose-quills, for steel or gold pens

were yet unknown. The making and mending of pens consumed much of the master's time and patience. The whole noon intermission was often spent in this work. "Please, sir, my pen splutters," "I've split my pen," "My pen won't write," "My pen is too hard"—such and many others were the cries of the boys and girls, as they surrounded the master, meanwhile making faces at each other behind his back. Those who were too poor to purchase paper would write on their slates. In the early German schools girls did not write or cipher.

Singing and praying were practiced in the parochial schools, but in few or none of the English subscription-schools.

The books used in the German schools were the *ABC-Buch*, the *Psalter* and the New Testament. The English books used were: Comly's Primer and Spelling-Book; Maury's Introduction to the English Reader, Maury's English Reader and Sequel, Most's United States History and Pike's Arithmetic. This last was generally known as "Old Pike" and often facetiously called *der Hecht*—the German name of the kind of fish known as a pike. A certain storekeeper was much puzzled one day, when a schoolboy called to ask for *der Schlüssel zum Hecht*. The boy wanted the Key to Pike's Arithmetic.

A Subscription-School in Hereford, 1814-1854

BY H. W. KRIEBEL.

TO illustrate one method of conducting schools prior to the adoption of the present excellent public-school system, we will consider a few data relating to the erection of a schoolhouse and the management of a school at what is now Chapel, in Hereford township, Berks county, prior to the adoption of the present system.

Subscribers, Contributions and Building

A company was organized about 1814 for the erection and maintenance of a schoolhouse on the lot where the Chapel schoolhouse now stands by the following residents of the vicinity, each contributing the sum set opposite his name:

Christopher Schultz	\$21.25
George Wiegner	20.26
Jacob Gery, Sr.	17.60
David Krauss	17.60
John Schlicher	10.93
Daniel Heil	12.26
George Marsteller, Sr.	11.26
Matthias Schultz	11.26
Samuel Treichler	11.00
Isaac Griesemer	13.60
Peter Steinman	6.26
Abraham Griesemer	6.50
Conrad Heil	9.60
George Steinman, Jr.	16.26
George Meschter	5 26
Adam Schultz	11.60
John Moll	(?)
Henry George	10.26
John Weidner	12.66
George Steinman, Sr.	6.26

Jacob Deysher	16.26
Solomon Yeakel	4.26
Jeremiah Yeakel	15.60
Isaac Yeakel	9.26
John Gery, Jr.	7.33
Jacob Gery, Jr.	6.26
Elias Ritz	10.00
George Clemmer	10.00
Jacob Willauer	5.00
Samuel Gery	(?)
Joseph Yeager, admitted into company	
April 5, 1821	8.00
Jacob Hillegass	(?)

Of the subscribers Abraham Griese-mer withdrew in 1817 and Joseph Yeager in 1821. George Clemmer, Elias Ritz and Jacob Willauer joined the company after the organization had been effected.

A schoolhouse was erected by this company, on or before 1814. Christopher Schultz, who then owned the two farms now owned by H. K. Schultz and Jonas Kriebel, donating the land, according to tradition.

Constitution of the Company

In order that there might be system in their work and a clear understanding respecting objects, plans and necessary regulations, a kind of constitution was adopted, of which the following is a free translation. Space will not permit us to call attention to what may be termed the main features of the project, which the kind reader will note for himself.

VARIOUS REGULATIONS

of the Company of the newly erected Schoolhouse in Hereford Township.

Whereas, no society, church or association of persons for any special object of whatever nature can exist without rules and regulations or constitution, by which each member may be directed for the preservation of peace and unity, it is likewise necessary in the present case that we, as a company and subscribers to this schoolhouse, should endeavor to perfect an organization among ourselves, so that our business may be conducted in proper order and each may have rules for his conduct. In consequence whereof they must select persons among themselves to attend to various duties, without throwing all the cares and burdens upon a few persons, as circumstances may demand.

Wherefore the subscribers to this schoolhouse, or at least a part of them, shall meet each year on the first Saturday in May at this place to elect a president, treasurer and two trustees in such manner as they may find most suitable.

1. It shall be the duty of the president to open the meeting and at each gathering to state why the company has met and what business is to be transacted. He shall also provide ink, pens and paper, since at each meeting these will be needed, lest each man depend on the others and things be wanting.

2. The treasurer shall keep a memorandum, in order that a record may be made from year to year of all transactions and that, in case a capital should gradually be collected, the annual balances in the treasury may likewise be recorded. He shall also keep a record of all expenditures for improvement of the school of whatever nature, if necessary. He shall also make a record of the gifts for the use of the school, in order that a complete record may be made each year and transcribed into the memorandum.

3. The trustees shall have the right to select the teacher under the following conditions. In case he is a stranger to them, they shall in the best possible manner find out whether he possesses the qualifications a teacher ought to have, and is a man of good character as well as of adequate knowledge of reading, writing, arithmetic and the like—not in the German alone, but also in the English, and so forth. If they have satisfied themselves on these points, they may close a contract with him, as they may find it desirable and as they can agree with him, whether by the month or by the child in such way as not to prove disadvantageous to the School-Association.

4. It shall also be the duty of the trustees to see that proper discipline and decorum be observed in the school, and that the teacher discharge his duty according to ability. In case they find that he has done his work properly and that complaint is made against him, they shall sustain him and in some way or other seek to remove the trouble.

5. They shall also provide at all times a sufficient supply of firewood.

6. If any one sends a child or children by the month, and the same or any of them become sick in the mean time, so that it may not attend the full time, the teacher shall not have the right to charge for full time, since no one is accountable for the absence; but if the pupil is absent without just cause, no allowance shall be made, since it is the fault of the parents.

7. The teacher shall keep an accurate account of each and every pupil during the time of school, and on the day when the school is to close. Trustees at least shall meet here and the patrons may do the same in order that the report may be made and the account adjusted in the presence of the school-teacher, when the lists must be handed over to the trustees in order that the money may be collected and the school-teacher paid. Should any balance be left, they shall hand the same over to the treasurer, who shall put it at interest as soon as it is worth while, unless needed for school-repairs.

8. Whoever has just excuse or objections to make of any kind shall present the same on the last day of school or at the trustees' election, in order that the same may be mutually discussed, since such matters do not rest on one or two.

9. And since those who are not subscribers to the schoolhouse and who wish to send children to school are not entitled to send at the same rate as we the subscribers, since they have had neither trouble nor expense on account of it, it shall be the duty of the trustees to inform such applicants for school-privileges of the condition of things; namely, that such must pay a dollar per month for each child. But this shall not be a law applicable to all persons, since the children of the poor must also be educated, on which account the trustees shall show consideration, as they deem proper and are able to arrange matters according to circumstances.

10. Each year two trustees shall be elected, the retiring trustees being re-eligible: unless objections are made by them or others, they may be elected for a longer time, which will show itself at the counting of the ballots. The president and the treasurer shall be elected for not less than two nor without their consent for more than three years, except in cases where changes become necessary through sickness or death.

Some Trustees—Furnishing Firewood

From scattered references the following trustees of the Hereford community-school may be named:

- 1815, Jacob Gery.
- 1816, Jacob Gery.
- 1818, Samuel Deisher.
- 1822, Samuel Gery.
- Daniel Heyl.
- 1846, S. D. Heil and George Wiegner.
- 1847, H. Marsteller and George Huber.
- 1848, G. Deisher and E. Baer.
- 1849, Johannes Steinman and Jonas Nuss.
- 1850, Joseph Gery and Gabriel Griesemer.
- 1851, David Treichler and Benjamin Yeakel.
- 1852, Enoch Schultz and Willoughby Willauer.
- 1853, Samuel Schultz and Joel Deisher.
- 1854, Daniel Nuss and Johannes Yeakel.

A partial record shows that loads of firewood were delivered for the use of the Hereford subscription-school as follows:

- 1814, George Wiegner, Jacob Gery, Adam Schultz.
- 1815, Jacob Deisher, Heinrich George, George Steinman, junr.
- 1817, Mathews Schultz, Samuel Dreichler, George Wiegner.
- 1818, Samuel Dreichler, Elias Ritz, George Klemmer.

1819, Johannes Weidner, George Wiegner, Christopher Schultz, Adam Schultz.

1820, Isaac Griesemer, Samuel Gery, Jacob Deisher.

1827, Adam Schultz.

Miscellaneous Items

Whether the list of teachers or the enrollment of pupils has been preserved, the writer is unable to say. Kind reader, if you know of any definite facts concerning teachers or pupils, you can confer a great favor by placing them at the disposal of the writer of this article.

Christopher Schultz served as treasurer of the company from 1814 to May 20, 1843, when he was succeeded by his son, Joseph K. Schultz, who served until the final dissolution of the company and the winding up of its affairs in 1855. The treasurer's accounts were recorded in pounds, shillings and pence until 1832, when the change to dollars and cents was made. From these we glean items like the following:

Daniel Schlicher received in 1815, 75 cents for a note-board (*Noten-Tafel*). The teachers could teach the pupils how to sing, and no doubt they and their pupils often made the little schoolhouse re-echo. They had a well with a bucket at the schoolhouse, as shown by items of expense. Henry Moyer in 1816 received a dollar for locating the water.

Jonas Fetzer was paid sixty cents for some mason-work and George Christman fifty cents for a bucket. The account does not show whether Moyer used a divining fork or was led by his aching bones in finding the water.

Three pounds of shingle nails were bought in 1819 for 36 cents—a rather high price, but would you be willing to forge by hand a pound of such nails for twelve cents? Up to 1827 a yearly charge was entered for making fire in the schoolhouse, ranging from fifty cents to two dollars for the term of four months.

For the first ten years the trustees annually paid over to the treasurer a balance from the teacher's salary. The inference would seem to be that during this period the trustees guaranteed a fixed salary to the teachers and that what

was left from dues, tuition, charges, etc., after paying the teacher was turned into the treasury. In 1821 twenty-five cents were received as balance from the debating club (*Spreehschule*). Who will sing the glories of this Hereford Literary Society of 1820?

Sale of the Schoolhouse

Hereford township accepted the public-school system in 1845, but, judging by the treasurer's accounts, the school directors did not assume charge of the school until 1849, as during this and the four following years they annually paid four months' rent. During the year 1854 the trustees sold to the school-di-

rectors schoolhouse and lot for \$140. The price shows that forty years' wear of the house and furniture and the natural advancement of the educational idea had left the equipment in the rear. It is probable that the school-directors soon after built a more commodious house.

Without house or school there was no reason for the continuance of the organization and dissolution took place. The balance on hand, \$184.61, was distributed among the contributors or their heirs January 27, 1855, \$0.597 on each dollar of original investment being thus returned after the school had been in successful operation four decades.

Doctor Constantin Hering, A Pioneer of Homeopathy

(See Frontispiece Portrait)

The following article is an abridgment of a biographical sketch compiled by Dr. Hering's daughter and published recently in the *Mitteilungen des Deutschen Pioniervereins von Philadelphia*.—Ed.

His Father and Childhood Experiences

DR. CONSTANTIN HERING'S ancestors came from Moravia and wrote their name Hrinka. His father, Carl Gottlieb Hering, an affectionate, gentle-natured man, was educated at the *Fürstenschule* in Meissen, where Hahnemann received his early education, and later went to the university of Leipsic. He was educated for the ministry, but when preaching his trial sermon refused to cover his own luxuriant and blonde hair with a peruke, for which he was censured as lacking in proper respect, and summoned before the Synod. In answering the charge, he took up a lock of his hair, and said: "Why should I hide and cover God's handiwork by that of man?" In consequence he was accused of blasphemy and of having "called God a *perruquier*." After this he refused to be installed as a minister, though he preached occasionally, and devoted his life to teaching and music. He published many books on musical instruction, and a collection of children's songs that is used to this day.

Before his marriage he lived in Leipsic; later he accepted a position in Oschatz, where Dr. Constantin Hering was born January 1, 1800.

It was customary to welcome the new year by a service in the church. The father, who was a noted organist, was in church, seated at the organ, when a friend brought him the news of the birth of a son. Immediately the organ pealed forth the grand old choral, "*Nun danket alle Gott*," with such volume and inspiration that people afterwards said: "It sounded as though the heavens had opened and angels with trumpets were blowing the choral." In defiance of a prevalent superstition, Constantin, the name of Magister Hering's first son, who had died in infancy, was also given to this child.

As Oschatz lay on the highway from Dresden to Leipsic, travelers of note often stopped there to see Magister Hering. Dr. Hering remembered many of these guests. He sometimes told of sitting on Chladni's knee and listening to his wonderful account of the *Klangfiguren*. Seume's talk about America and democracy doubtless inspired the listening child with love of freedom and aversion to privileged classes.

His early teachers were persons of like character as his father; in particular, he always spoke with the greatest affection and veneration of his *Lehrer Rudolph*. He had no liking for history, but a great love for nature, and once incurred a reproof from his beloved teacher, Herr Rudolph, by refusing, in a composition that he had to write, to call Peter of Russia Peter the Great, writing with youthful audacity, "Peter, whom fools call great." He well remembered the battle of Jena and the march of a portion of Napoleon's army through Saxony, on their way to Russia.

On this march a company of soldiers halted before Magister Hering's house and demanded food. Constantin, then a lad of twelve, ran out and gave them a loaf of newly baked rye-bread, which the officer flung on the ground and the soldiers kicked about. The boy cried out indignantly: "It's good bread, my mother baked it; don't you know that God will punish you for desecrating bread?"

After the fatal retreat it chanced that the same squad came and begged for food. The lad again came to succor the poor wretches, this time offering them wheaten bread; the same officer, in rags, his arm in a sling, recognized the boy. "Ah, my lad!" he said, "the curse you told us of has fallen upon us."

Love of Nature-Study—At the University

The boy developed a great and enthusiastic love for the study of natural sciences. His collection of insects, minerals and plants occupied all the hours that could be spared from school. Among his books was a small work on botany, numbering eighty-eight pages, entitled *Systematisches Verzeichniss in der Oberlausitz wild wachsender Pflanzen, von Karl Christian Oettel*, 1799. On the fly-leaf in the boy's handwriting are the words, "My first book on botany"; the interlinear marks, underscorings and marginal notes on the well-worn pages of this little book show how diligently he used it.

He often said jokingly that the Parcae (Fates) came to him in reverse order, as the first stimulus to a love for natural

sciences was the accidental finding upon his father's grapevine of the caterpillar *Sphinx Atropos*. When, as a young man in Surinam, he discovered the healing properties of the poison of the surukuku snake, he named the new remedy Lachesis, and finally, during the latter years of his life, he likened his labor of compiling his great work on *Materia Medica*, "Guiding Symptoms," to Clotho's holding the distaff and spinning threads. When the work was well begun he said: "When I shall be called hence the work will be left ready on the loom for other hands to weave."

In 1817 Constantin was sent to an academy in Dresden, where he studied surgery. A year later a copy of Euclid literally fell into his hands at an old bookstall; the volume so deeply interested him that he resolved to go home and devote himself to the study of Greek and mathematics, which he did under the guidance of Director Rudolph.

In 1820 he entered the university at Leipsic. Later he went to the university at Würzburg, attracted by the fame of Professor Schönlein, under whom he graduated with highest honors in 1826. At one time there were four sons of Magister Hering at the university of Leipsic, who were laughingly dubbed by their mates *die vier Heringe*.* Ewald Hering, next in age to Constantin, became a minister. Karl Eduard Hering devoted his life to music, and Julius Hering, whose special study was philology and who bid fair to outshine all the rest, lost his life while yet a student in rescuing his dearest friend. For nine years, from 1817 to 1826, Dr. Hering's life was devoted to study. His fellow-students nicknamed him *der alte Wisent*,† on account of his energetic application to study.

His Conversion to Homeopathy

He was poor and so was quite ready to add to his exchequer by engaging to write a treatise which was to prove a deathblow to homeopathy, and to be published by Baumgärtner. When this work was almost finished, he came across Hahnemann's challenge: "Disprove ere

*The four Herings

†Old Bison.

you condemn!" When telling of this he would say: "In the arrogance of my youth, I thought this a sort of 'bluff,' and determined to take him at his word, with the result that Baumgärtner never got the wished-for refutation of homeopathy."

An old friend, an apothecary, was greatly delighted to hear that he was writing against the new school, but when Dr. Hering went to this friend one day for tincture of Peruvian bark, wanting it, as he told him, for the purpose of making a homeopathic proving, the man exclaimed: "My dear young friend, don't you do it; don't you know there is danger in that?" The young doctor replied that he was a student of mathematics and believed himself capable of distinguishing truth from falsehood. From that time this old friend, and many others, turned from him. Some said compassionately that he was going crazy. Himself admitted that he became almost a fanatic in the cause of homeopathy, preaching it everywhere and at all times and seasons, like a very apostle.

A personal experience at this time also had a most decisive effect on his conversion. In making an autopsy on the body of a suicide, exhumed by the authorities, he accidentally became poisoned through an abrasion on one of his fingers. The wound became gangrenous. Leeches, calomel and caustics, the usual remedies at that time, proved of no avail, and his physicians said amputation of his hand was the last and only hope of saving his life. This he rejected, as the loss of his hand would be fatal to his chosen profession (surgery), and he would rather die than suffer it. Although he was already deeply interested in the new teaching, he still believed it absurd to suppose that external diseases could be reached by internal remedies, and ridiculed the proposition of an old disciple of Hahnemann to treat him with pellets. However, to please his friend, he finally consented to take minute doses of arsenic. He was cured and, when telling the story, would say: "Hahnemann saved my finger, and I gave him my whole hand, and to the promulgation of his

teaching not only my hand, but the entire man, soul and body."

Work in Surinam—Coming to Philadelphia

He received his doctor's degree from the university of Würzburg March 23, 1826, and wrote as his graduation-thesis, "*De Medicina Futura*," in which he resolutely and ably maintained the doctrine of Hahnemann. In May of the same year he was appointed instructor in mathematics and natural sciences in Blochmann's Institute, in Dresden. Some months later he was sent to Surinam, by the King of Saxony, in charge of the zoological department of the expedition. He remained in Surinam six years, still pursuing the study of homeopathy and practicing to some extent among the Moravian missionaries and settlers. He also wrote several articles for the Homeopathic Archives. This proceeding was brought to the notice of the king in such a way as to cause him to direct Dr. Hering to attend solely to the duties of his appointment and let outside matters alone. By return mail the doctor sent in a report, his accounts in full, and resigned his official position, remaining a few years longer in Paramaribo, where he practiced, made researches and some valuable discoveries.

He made many converts to homeopathy and educated a student, Dr. George H. Bute, whom he sent north at the outbreak of cholera in 1832, to try his skill in fighting the epidemic. While his student was successfully battling with the cholera in Philadelphia, he went among the lepers colonized in the vicinity of Paramaribo, outcasts from society, and although unable to cure more than a few, he did much to relieve the sufferings of many. He sent numerous medical articles to his friend Stapf in Germany, who published them in his Archives. He studied the habits and customs of the Creoles, mulattoes, negroes and Arrowackian Indians, risking his life in becoming acquainted with this wild tribe.

In 1829 he married Charlotte Kemper, but lost his young wife soon after the birth of a son and shortly thereafter determined to leave Surinam. Having al-

ways felt drawn towards the United States, the country in which the freedom he so loved was most ample, he determined to visit it on his way home. The vessel in which he sailed was bound for Salem, Mass., and after a very stormy and protracted passage put into Martha's Vineyard for a fresh supply of water and some necessary repairs.

This was in January, 1833. The ground was covered with snow, the first the doctor had seen for nearly seven years. He requested to be put ashore and in his delight took up handfuls of it, pressing it to his face in almost childish glee. He was so weary of being storm-tossed that he did not return to the vessel, but came by land to Philadelphia, where his former pupil, Dr. Bute, had introduced homeopathy, and at the solicitation of William Geisse, a German importer of this city, he remained there instead of returning to Germany, and soon had a large and lucrative practice.

In 1834 he married Marianne Husmann, daughter of Johann Heinrich Martin Husmann, of Hanover, Germany, later one of the pioneers of Missouri. The ceremony was performed by Dr. Theodore Demme, of Zion's church, on Fourth street, another staunch friend of Dr. Hering's until his death. At the house of William Geisse he met Friedrich Knorr, who had come from Prussia a short time before. He and Dr. Hering became most intimate friends, also their wives and children. Together they crossed the Delaware and brought fir-trees from Jersey, carrying them on their shoulders, followed by shouting boys, as the first German Christmas-trees in Philadelphia. The fame of these wonders spread abroad, so that evenings were appointed when the doctor's patients came to see the lighted trees; thus this beautiful German custom was introduced here.

The Homeopathic Academy at Allentown

Dr. William Wesselhoeft, a relative of the Husmanns, who by this time had established homeopathy on a firm footing in Northampton and Lehigh counties, Pa., hearing Dr. Hering had arrived in Philadelphia, came immediately to see

him and proposed a plan for establishing a homeopathic school at Allentown, to be supported by a stock-company. January 1, 1834, Dr. Hering's birthday, a committee from the Homeopathic Society of Northampton and Counties Adjacent, consisting of Drs. William Wesselhoeft, Henry Detweiler and John Romig, waited upon him with the result that on April 10, 1835, Hahnemann's birthday, the North American Academy of the Homeopathic Healing Art was founded. It was located at Allentown, Pa., with Dr. Hering as president and principal instructor, and in May of that year Dr. Hering's connection with it began. A large proportion of the funds was raised in Philadelphia under the hearty co-operation of William Geisse and Dr. Bute.

The cornerstone for one of the two wings of the main building was laid May 27, 1835, when Dr. Hering delivered the inaugural address in the courthouse, in the German language, taking for his text Washington's words: "There is but one right way—to seek the truth and steadily pursue it." Funds believed quite sufficient for the maintenance of the academy until it should become self-supporting had been raised, but the scheme unfortunately miscarried, owing to some petty political intrigues and the financial crash of 1837, when the banker with whom the endowment-fund was deposited made a bad failure, and the money upon which the academy depended for immediate support was lost.

During his connection with the institution Dr. Hering's efforts to disseminate homeopathy were indefatigable. He taught, he practiced, wrote books and pamphlets, and had German textbooks translated, so as to bring their contents within the reach of all. At the instigation of his friend Wesselhoeft and with the latter's help, he labored extensively with the country-clergy, who sought instruction and practiced the new healing art upon their parishioners, who lived far away from the new doctors. With one of these, the Rev. John Helffrich, Dr. Hering formed a lasting friendship and had the satisfaction of seeing seven of

this man's descendants—sons, grandsons and nephews—join the ranks of homeopathy.

Two Disagreements with Wesselhoeft

Dr. Hering was not cast down by the failure of the Academy at Allentown. He returned to his practice in Philadelphia after the first and only disagreement he and Wesselhoeft ever had. As a matter of course they intended to settle and remain together, either in Philadelphia or Boston. When discussing details Dr. Wesselhoeft declared that *he* would take the outdoor practice, visiting the patients, while Dr. Hering was to be consulting physician and so have more time for literary work. Dr. Hering would not agree to this, as Dr. Wesselhoeft was his senior. As neither was willing to yield the harder labor to the other, they finally separated, Dr. Wesselhoeft going to Boston, where he remained until his death.

When settling up their accounts another difficulty arose. Both were students and, like Agassiz, had neither time nor thought to devote to their private money-matters. There arose a question as to which owed the other one hundred dollars; each declared himself the debtor and insisted on paying the amount to the other. Dr. Hering finally came off victor in the contest and forced the hundred dollars on his friend. Many years later, when Dr. Hering was telling this incident to his daughter, he smiled and after a moment's pause added: "*Und der Alte hatte doch Recht,** for long afterwards I incidentally found a slip of paper that proved it. But as I had had so much trouble in convincing him that I was right, I thought I wouldn't revive the old matter."

Early in 1840 he lost his second wife, a sorrow which for a long time so seriously preyed upon his health that his recovery was doubtful. During this time he was assisted in his large practice by his two brothers-in-law, Dr. Fritz Husmann and Dr. Jacob Schmidt, both of them his pupils in the healing art.

Several years after the collapse of the Allentown Academy, Dr. Hering was

asked by Hahnemann's widow to come to Paris and take her husband's practice; afterwards he was several times invited to settle in London. But, honorable and tempting as these invitations were, he refused them all. He loved the country of his adoption, "his children's country," and would not expatriate them.

He delighted in doing honor to individuals and great events. Some time in the early forties, when Friedrich Ludwig Georg von Raumer visited this country, Dr. Hering gathered the prominent Germans of that day in Philadelphia in his house in honor of this guest. Of course there was music, singing and feasting. One course, heralded by a blare of trumpets and brought in by four "printers' devils" in a huge punch-bowl, consisted of sauerkraut festooned and crowned with *Wurst*.

Visit to the Fatherland—Always a German

In 1845 his failing health and a great desire to see his father, brothers and sisters, induced Dr. Hering to visit the fatherland with his two little children, leaving his practice in the care of Dr. Husmann. While in Germany, visiting his relatives and many old friends, he married his third wife, Therese Buchheim, daughter of Christian Friedrich Buchheim, army-surgeon in Bautzen, Saxony. The sudden death of his brother-in-law, Dr. Husmann, called him prematurely to Philadelphia, early in the summer of 1846.

After several changes of residence, he finally in 1852 secured the property on Twelfth street, above Arch, which he had long tried to purchase, as it had a very large garden. Here he lived until his death, July 23, 1880. He took great delight in his large garden and for some years personally superintended the culture and care of it. As soon as the weather permitted in the spring and until late in the autumn what time he could give to his family and friends was spent there, either under a much-loved elm-tree, or in a grape-arbor, where the German afternoon-coffee was partaken of.

Ever pursuing his life-work with loyal and unflinching ardor, Dr. Hering was broad-mindedly interested in literature,

*The old man was right after all.

art, music and politics, and found his recreation in these. When the events which induced the Civil War were crystallizing, and ever after, he was a fervent and enthusiastic Unionist. When Fremont was nominated for the Presidency, his whole soul was in the nomination.

He bore testimony to his love for his native country on all occasions, and was always deeply interested in German affairs; even in his young manhood he had faith in the eventual accomplishment of German unity. In 1826, on a visit to Cologne, he was present at a banquet, at which he predicted the completion of the great cathedral. His prophecy was received with much mirth, but undaunted he arose and gave as a toast the sentiment: "The cathedral of Cologne will be completed as surely as Germany will become one and united." The toast was drunk amid much ironical laughter, and the young doctor complimented as an excellent satirist. But he meant no satire; he was in dead earnest, and lived to see Germany united and the completion of the cathedral assured.

His faith in the accomplishment of German unity never wavered, and how well he foresaw what was to come is shown in a paper, read by him at a social club called *Die Kammergiesser*, and subsequently printed in 1860, "*Die natürliche Grenze*." In September, 1870, he had the happiness of celebrating the victory of German arms and unity by a festival at his own residence, beginning with a choral, "*Wie schön leucht' uns der Morgenstern*," by a quartet of brass-instruments at 7 a. m., and continued during the evening.

March 23, 1876—the Centennial year—his many friends celebrated the fiftieth anniversary of his graduation in medicine by various ceremonies and a banquet at the Union League. He was an early member of the *Deutsche Gesellschaft*, the *Alte Männerchor* and many other societies, but, unlike most Germans in America, Dr. Hering, though truly loving the country of his adoption, remained all through his life a German as he was born. The house on Twelfth street was by many called "Little Ger-

many"; the home-language was German, his children never addressing him in any other.

His hospitality was unlimited. No German of note who came to this country but visited and rested with him a while; all were made royally welcome. The anniversaries of the great poets and men of science, and notable events, such as the successful laying of the Trans-Atlantic cable, etc., were all occasions to gather his friends about him to rejoice in German fashion.

His Scientific Spirit and Untiring Industry

When in quest of knowledge, everything else had to give way; time, money, strength, sleep, all were sacrificed for the sake of science. He brought everything to the touchstone of scientific experiment, and was wont to say: "There is no such thing as *belief* in science. A property or thing *is* or *is not*." Everything was subjected to trial, and if it did not stand the test, he never strove to bolster it up with a more plausible theory, but cast it off as useless. A year or two before his death he remarked to some of his students: "Well, gentlemen, to-day I have lost one of my best beloved children. For more than twenty years I have been collecting facts and data to establish a pet theory of mine, and I was about to publish and give the results to the world, when to-day I have fully decided that it cannot stand the test of scientific experiment, and so I have buried it out of my sight. Not without a pang—but as my theory is not true, that is the end of it."

He was not a money getter. He did not care to amass this world's goods; but he wanted to be rich in learning, especially in all that pertained to his profession. He was logical, discriminating, a great lover and close observer of nature, a hard student, of unwearied industry. While Wilhelm Jordan was staying at his house, he remarked to a friend: "Jordan is a man of wonderful ability, but I have lost regard for him. Last evening, in a burst of feeling, he said: 'O, how badly it makes one feel to be convinced of error!' I felt indignant at such a statement and replied: 'No, not

if one be moved by proper motives. The only feeling of an honest man should be, how glad I am to learn the truth!" I am sorry, but I have lost regard for Jordan."

He accorded the fullest respect to the opinions of others, and largely for that reason always commanded respect. He was an earnest, patient and constant toiler, and died in working-harness, seeing patients within a few hours of his death, and literally with pen in hand, correcting proof-sheets. His patients venerated, trusted, loved, almost worshipped him; no other man could supply his place.

He was a wonderfully industrious man, and found time, besides his large practice, to write and publish many articles, pamphlets and larger works. As a student he wrote a number of short stories, which were published together with some of his brother's. In the early forties he wrote a charming fairy-tale for his motherless children. Of course, the greater number of his writings are medical. The last and greatest of these, "Guiding Symptoms," was going through the press at the time of his death, and afterwards finished from the manuscript, as he had foretold.

Pennsylvania's Old Apprenticeship-Law

BY ROBERT G. BUSHONG, ESQ., READING, PA.

THE repeal by the Legislature at its last winter's session of the Act of 1770, which has been the general foundation of apprenticeship in this State, serves to recall to mind a relationship which at one time flourished in this Commonwealth, but which lately has so fallen into disuse that the statute's repeal will scarcely affect industrial conditions.

The Meaning of Apprenticeship

What is meant by apprenticeship? We must first of all distinguish between the legal and popular significations of the word. Popularly we call a person who is learning a trade an apprentice. For example, where a man must serve a certain length of time before he is recognized in a certain trade as fully competent to carry it on, we speak of such a man as an apprentice, regardless of many things which are essential characteristics of the legal status of apprenticeship. The relationship is merely contractual like that of any other employment. If the apprentice quits work an action of damages lies against him, if he is of age; if not of age, there is absolutely no remedy, because it is a rule of law that the contracts of a minor are voidable, except in cases it is not now necessary to consider.

In the case of apprenticeship in its strict legal signification before the repeal of the Act referred to, we have to

do with an entirely different matter. It was what is called in law a *status* rather than a contract relation. To be a legal apprentice, it was necessary, first, that the apprentice be under age; if a male, under the age of twenty-one; if a female, under the age of eighteen years. Secondly, the relationship had to be created or the person be "bound out" (as it was called), by the overseers of the poor—who were authorized to bind out, with the consent of two magistrates of the county, all children whose parents were unable to support them and who in consequence came to be public charges—or by the apprentice's parents, guardians or next friends. In the former case the minor was not consulted and his consent was not obtained, but in the latter case his consent was necessary. Care was always taken in binding out by the courts to see that the prospective master was a capable instructor and a man of good morals. When properly bound out in either of the ways just described, the apprentice was personally responsible for the performance of the agreement entered into on his behalf, regardless of his minority, and upon attaining his majority he became liable to an action for damages if he was a party to the agreement. Other remedies of the master will be adverted to presently.

Purpose and Effect, Rights and Duties

The purpose of the binding out had

His Indenture

Witnesseth, That *Frederick Ohmacht junior, Son of Frederick Ohmacht of Rockland Township in Berks County, Pennsylvania* (indwainer) Hath put himself, and by these Presents, *by, with the Advice and Consent signified by being Witnesses hereto*, both voluntarily, and of his own free Will and Accord, put himself Apprentice to *Jacob Kaufmann of Oley Township in Berks County, Pennsylvania* (Yeomanry Farmer) to learn his Art, Trade and Mystery, and after the Manner of an Apprentice to serve *the said Jacob his Masters & Assigns* from the Day of the Date hereof, for, and during, and, to the full End and Term of *nine years* next ensuing. During all which Term, the said Apprentice his said Master's faithfully shall serve, his Secrets keep, his lawful Commands every where readily obey. He shall do no Damage to his said Master nor see it to be done by others, without letting or giving Notice thereof to his said Master. He shall not waste his said Master's Goods, nor lend them unlawfully to any. He shall not commit Fornication, nor contract Matrimony, within the said Term: At Cards, Dice, or any other unlawful Games, he shall not play, whereby his said Master may have Damage. With his own Goods, nor the Goods of others, without Licence from his said Master he shall neither buy nor sell. He shall not absent himself Day nor Night from his said Master's Service, without his Leave: Nor haunt Ale-houses, Taverns, or Play-houses; but in all Things behave himself as a faithful Apprentice ought to do, during the said Term. And the said Master shall use the utmost of his Endeavour to teach, or cause to be taught or instructed the said Apprentice in the Trade or Mystery of *Husbandry and Farming* and procure and provide for him sufficient Meat, Drink, Apparel, Lodging and Washing, fitting for an Apprentice, during the said Term of *nine years* and teach him to read & write & give him the customary *free* *freedom*. And if he stay the whole Term; — the said *Jacob Kaufmann* having paid the said *Frederick Ohmacht*, the Father, before the ending & delivery hereof, *Eighteen Pounds*, the Consideration of the Son's Service, the said *Jacob* declares that if the said *Money* be repaid him by the said Father within two years from this Day the said Son shall be free.

AND for the true Performance of all and singular the Covenants and Agreements aforesaid, the said Parties bind themselves each unto the other firmly by these Presents. IN WITNESS whereof the said Parties have interchangeably set their Hands and Seals hereunto. Dated the *Fifth* Day of *March* in the *Fourth* Year of the Reign of our Sovereign Lord *George the Third* King of Great-Britain, &c. Annoque Domini One Thousand Seven Hundred and *Seventy four*.

Sealed and delivered in
the Presence of us

Frederick Ohmacht
Jacob Kaufmann

to be to teach the apprentice some "art, trade, occupation or labor," in order to make the binding out valid. An attempt was once made to bind out a ward as an ordinary servant, that is, without any idea of having him learn a trade, and the indenture was held to be unlawful. It was permissible, in some circumstances, to bind out foreigners as servants, but this custom was never extended to native-born persons.

The effect of apprenticing was in general to transfer parental rights and duties to the master. It was the duty of the master to furnish board, lodging and support generally to the minor. An indenture of apprenticeship which released the master from the obligation of furnishing board during part of the year was therefore held invalid. It was not necessary to have the apprentice live in the same house as the master, but if he lived away, the master had to pay his board. The master also had to see to it that the apprentice received a reasonable amount of education. Just what was considered "a reasonable amount" it would be difficult to say, but in all probability, if the apprentice was taught "the three R's" the master would not be held delinquent. It was further incumbent on the master to care for the apprentice's morals. Compelling him to work on Sunday or allowing him at the age of six years to appear on the stage were grounds for avoiding indenture. Finally the master was bound to use reasonable endeavor to teach the apprentice the trade for which he was apprenticed. If a master did not substantially perform these duties, the apprentice could be released from his obligations.

The most important right of the master was to have the advantage of the labor of the apprentice. In order that he would be in a position to enforce this right, the master had what might be called the remedial right of punishing the apprentice and he was not responsible for excesses or mistakes, if he exercised good faith. The law provided too that punishment, even to the extent of imprisonment, could be visited on apprentices who did not live up to their agreements. Provision was also made by which runa-

way apprentices could be arrested and returned to their masters. Other duties and rights could be created by express covenant.

In certain cases apprentices could be assigned by their masters or their representatives. The Act of 1799 provided that, if a master died, the executors or administrators, if allowed by the original indenture, could assign the apprentice, subject to the approval of the Quarter Sessions. The same Act provided for an assignment by the master himself with the consent of minor and parents.

The relationship was terminated in various ways, some of which were the death of the apprentice or his attaining his majority, mutual consent or cancellation by the court for the master's non-performance of his duties.

Why Apprenticeship Became Obsolete

The reasons why apprenticeship became obsolete are no doubt many, but among them the present-day employer's unwillingness to take upon himself the arduous duties of the master must be noted. The advantage to the master of being able to compel his employee to serve out his term is more apparent than real, because a sullen servant is hardly better than none. Finally, the idea of being compelled on pain of imprisonment to work for a particular person came to smack too much of involuntary servitude for the liberty-loving employee of the nineteenth and twentieth centuries. The opposition to apprenticeship from this quarter became so great that it was necessary to pass a law forbidding any attempt to compel an employer to refuse to take apprentices. Though probably only some of the causes, these were enough to determine the fate of apprenticeship.

The original of the facsimile indenture of apprenticeship which accompanies this article was kindly furnished us by Mr. Frank Y. Kauffman, of Oley, Pa. This ancient document is of special interest, reciting in detail the terms of the contract formally entered into between master and apprentice a century and a half ago. Moreover, it shows that "husbandry or farming" was included among the "arts, trades or mysteries" which had to be learnt by means of an apprenticeship.—Ed.

The Pennsylvania-Dutch

PROFESSOR ALBERT BUSHNELL HART IN "BOSTON EVENING TRANSCRIPT."

"Assimilation" is the task which now presses most weightfully upon the American people; and the controversy over the restriction of immigration practically turns upon the question whether the newcomers are likely to become Americans, or at least the fathers and mothers of Americans. One party unkindly compares Uncle Sam to an ostrich, which envelops pebbles, nails and broken glass, but does not digest them; on the other side people point to the indisputable fact that every American is an emigrant or the descendant of an emigrant. The matter is getting serious in view of the fact that of the ninety millions of Americans, about fifty millions are not descended from English ancestors; and we are all accustomed to the generalization that New York has more Germans than Breslau, more Irish than Dublin, more Italians than Milan, and that Chicago is a great roaring polyglot Vanity Fair, in which all nations may hear their own tongues and be injured by their own cookery.

A DISTINCT TYPE TODAY

This question of the foreigner and his attitude to the native population is as old as the United States. Rogen Harlakenden among the Pilgrims was clearly of Dutch descent; French Huguenots tried to settle the Carolinas a century before the English were permanently established; in several of the colonies, as at Palatine Bridge, New York, New Berne, North Carolina, and Salzburg, Georgia, there were early German settlements; while into other colonies poured a stream of the tough and vigorous Scotch-Irish. It is not an accident that Antrim, Dublin and Derry can be found in New Hampshire, and Donegal in Pennsylvania; for the Scotch-Irish and some of the pure Irish were among the early colonists. By far the largest infusion of foreigners, however, was the settlement of Germans in Pennsylvania, for it was not only numerous, but prolific, both in stout children and in religious sectaries, so that in colonial times it was in civilization and the character of the population different from other parts of the same colony. After nearly two centuries of life in America these people, who have received very few accessions from Germany since the American Revolution, are still separate, and show little signs of complete absorption into the remainder of the community. Here is therefore a test, or rather a suggestion, as to the future of other races which are forming colonies in the midst of the English-speaking population.

This race-element is commonly called the Pennsylvania-Dutch, a term taken rather ill by educated people, who much prefer to be known as Pennsylvania-Germans, but the ordinary farmer, though he perfectly knows the

difference between a Holland Dutchman and a German, commonly speaks of himself and his family as "Dutch." Nobody knows how many of them there are, for they are, of course, included in the census reports as native-born Americans, children of native-born parents, but the counties of Lancaster, Lebanon, Dauphin, York, Cumberland and Berks, which contain more than 700,000 people, are probably over half Pennsylvania-Dutch; half a million would be a low estimate for the total number of these people within the State of Pennsylvania alone.

A VERY MUCH MIXED LANGUAGE.

But it must not be supposed that there is only one kind of Pennsylvania-Dutchman; experts enumerate at least six main varieties, divided according to their church. Of the first are the ordinary German Lutherans; then the United Brethren, or Moravians; then the Dunkers, a Baptist sect; and then the three closely allied sects of Old Mennonites, New Mennonites and Amish. Among themselves these various religious bodies have as many points of repulsion as of attraction; but they unite in obstinately sticking to two languages that are not English. The first is High German, so widely used that the annual edition of the *Neuer Gemeinnütziger Pennsylvanischer Calender*, which is now in its seventy-eighth annual issue, is printed by the hundred thousand, and includes among the saints' days the birth feasts of Adam and Eve, David and Benjamin Franklin. The second tongue is spoken and not written; yet it is not the Americanized kind of German that one hears in "Over the Rhine" in Cincinnati. The Pennsylvania-Dutch speak what is often called a dialect, but is really a barbarous compound of German and English words in German idiom, somewhat resembling that mixture of Hebrew and German called Yiddish. Infinite are the quaint turns of this so-called language, which is freely spoken and understood by several hundred thousand people, and has even been made the vehicle for verse, especially that of Rev. Mr. Harbaugh, who wrote a volume of poems called *Harbaugh's Harfe* with an English translation on opposite pages. Some phrases will illustrate this speech. *Kookamulio* is an almost unrecognizable form of *Guck mal da*. *Buggy-forray* is Pennsylvania-Dutch for *im Wagen fahren*. A droll phrase, especially applicable to this season of the year, is, "Is your off off?" meaning, "Is your vacation over?" A lawyer of large experience and knowledge, former attorney general of the State, declares that he has heard a Dutch justice say: "*Ich habe suitt jebrought and execution geissued.*" The same eminent lawyer deposes that within about two years he happened to go into a court, where proceedings among Dutchmen were going on

before a Dutch justice, the witnesses being examined in Pennsylvania-Dutch. The counsel, interrupted for a moment by a conversation in English, unconsciously resumed his questioning in English, to which the witness replied in English; presently, without anybody's noticing it, the witness fell back into Pennsylvania-Dutch, and after a little the counsel also took up that tongue. Meanwhile a stenographer was busy taking down the testimony, and when asked what language he used, he answered: "Oh, I take notes in English, and nobody ever finds any fault."

An example of phonetic transliteration of the dialect is as follows: "*Der kica meant mer awer, sei net recht g'sund, for er kreisht ols so greisel-heftick orrick in der nacht. De olt Lawbucksy behaupt er is was mer aw gewocksa heast, un meant mer set braucha defore,*"—which in German would be: "*Der kleines meint mir aber, sei nicht recht gesund das er schreit aus so greuelheftig arg in der nacht. Die alte Lawbucksin behauptet er ist was wir gewachsen heissen, und meint wir sollten brauchen dafür.*" In English: "The child seems to me not to be quite well, for he screamed so cruel hard in the night. Lawbuck's woman insists he has dropsy and thinks that we ought to do something for it."

A copy of a singular example of an inscription in Pennsylvania-Dutch hangs in the house of General Hensel near Lancaster:

GOTGESEGNEDES HAUS
UNTALES WAS DAGEHETEINUNT
AUSGOTGESEGNEALESAMPTUNT
DARZVDASCANZELAMTGTOTAL
EINDIEEHPSONNSTKEINEMMENS
CHENMEHRANNO 1759 JAHR
PETER BRICKERELISABETHBRICKER-
IN.

It takes close attention and a subdivision of the puzzle into component words to discover that this is a German inscription put up by Peter Bricker and his "Brickeress" asking "God to bless this house and all that goes therein or out and all authority and the village and the pulpit and to God alone be the honor else mankind no more. Anno the year 1759." One of the worst specimens of Pennsylvania-Dutch on record was recorded by an ear-witness as follows: "*Ich habe mein Haus geschingled und geclapboarded.*" Although anybody who knows some German can catch the sense of Pennsylvania-Dutch, none but an adept could express his more elusive emotions in this tongue.

NOT OVER FRIENDLY TO EDUCATION.

As a matter of fact probably seven-tenths of the Pennsylvania-Dutch can talk English, and many of them perfect English; still there are many thousands who are dependent upon the jargon for communication with their fellowmen. The Pennsylvania-Dutchman does not favor too much education for young people

because, he says, "It makes them lazy"; if pushed a little farther, he defines his saying to mean that if young people are too much educated they are not willing to stay on the farm, and farm-work is what people are made for. It is one of the mysteries of the situation that the free schools have not long since broken up and dispelled the Pennsylvania-Dutch lingo, as they have disposed of so many other foreign languages. One trouble is that the free schools of Pennsylvania were not founded until well on in the nineteenth century, and to this day the State authorities are not rigorous in enforcing the requirements as to the length of the school-term and the character of the teaching; furthermore, in many communities the children are all or nearly all Pennsylvania-Dutch and are not driven by that wholesome desire to be like their neighbors, which causes many foreign-born children to shake off their accent. Nevertheless there are several colleges kept up by the Pennsylvania-Dutch churches and many of the sects have an educated ministry.

OLD OLD LANCASTER.

Some of the children of Pennsylvania-Dutch families find their way into the great world at last, and many of them might compete in outward show with Yankees, for the Pennsylvania-Dutch are a rich people. The most interesting and probably the most thriving place in the Dutch counties is Lancaster, which in the time of the Revolution was already so important that the Continental Congress sat there for a time. Its conservatism is shown by the existence on one street of five business-houses, carried on under the same firm-name as one-hundred and forty years ago. It is almost the only town in the United States which still possesses two of the old-fashioned inns, where you drive through an archway into a courtyard surrounded by galleries, such as Dickens loved to describe.

How many thousand stamping horses have kept how many thousand guests awake in the old Leopard Inn at Lancaster? There in Lancaster and the other cities of the region, the Pennsylvania-Dutch for the most part have thrown over their peculiar ways, and have become identified with the rest of the community—so much so as sometimes to be observers of the peculiarities of their countrymen. The typical Pennsylvania-Dutchman is a farmer, possessing a smaller or a greater (usually a greater) quantity of that bountiful soil which, properly enriched, makes Lancaster county the richest agricultural county in the United States. Somewhere on this property is one of those enormous barns with an overhang for handling the cattle; and incidentally there is a house, which, though on a much smaller scale than the barn, is usually neat and almost invariably clean. The farming would take away the breath of a Kansas or Texas brother, for beef-cattle are raised in considerable numbers alongside

splendid crops of grain. But in Lancaster county the product of most value is tobacco; and it is a truth vouched for by experts that from one farm of 130 acres last year was taken \$11,000 in tobacco, besides \$3,000 worth of other crops. Almost every square yard of the countryside is under cultivation, till you reach the hilltops where there is some woodland; it is like Iowa for the sweep of completely occupied farmlands. The ordinary farm-team is still four horses, with a man mounted on the near-wheel horse, although the old-fashioned Conestoga wagon, which in old times could be seen in trains of as many as two hundred together, with its high body looking like the fore-castle and aftercastle of a seventeenth-century ship, and its canvas top, has almost disappeared.

TRUE PEASANTS

These are the canny people from whose savings arise banks and trust-companies; whose trade makes part of the wealth of the thriving cities, whose capital has constructed a network of trolleys; whose investments extend throughout the Union. Yet the true Pennsylvania-Dutchman is never a "country gentleman"; he likes to have money and will spend large sums for anything upon which he sets his heart, but has a thick streak of resolute determination not to part with his money on slight occasion. It was one of the many brilliant generalizations of the late Nathaniel Shaler, that one of the main difficulties with American government, and especially with city government, is the attempt of a foreign peasant class to adapt itself to urban life. Now the true peasant is hardly to be found anywhere in the United States, outside the rural negroes of the South; the Southern poor white has not the peasant's thrift; the Western farmer is a yeoman and not a yokel; the New England agriculturist is a town-meeting in himself. The Pennsylvania-Dutch are, however, genuine peasants, much of the type of the well-to-do French peasant, accustomed to a simple and inexpensive life, untroubled by the accumulation of money, extravagantly fond of owning land, and therefore showing striking contrasts of standard and behavior.

Here is one example taken from a recent personal experience. There is in Lancaster county a Pennsylvania-Dutchman, a cigar-manufacturer on a small scale, who lives in a very comfortable house, recently enlarged, and is known to be "well fixed." A party of visitors came to his place, but Heinrich was away and the honors of the place were done by Mrs. Heinrich, a stately and handsome woman, who would have been at perfect ease with the governor of the Commonwealth, had he been one of the company, and did the honors of the place as a duchess might have done. When someone noticed a handsome porcelain refrigerator standing in the living-room, and asked if he might look into it, she replied with perfect serenity: "Oh, yes, but there isn't anything

in it but newspapers. You see it's thisaway. Heinrich thinks we don't need ice because we got such a cool cellar and so we don't use that refrigerator." "But where is Heinrich today?" "Oh, you see it's thisaway, we started yesterday, off in one of our automobiles and it broke down, and we had to come home in the trolley; and so today Heinrich, he took our other automobile, and he's gone to get that one fixed." Heinrich is a dabster in automobiles, buying and selling to buy a better one; and he is perfectly willing to pay a hundred or two dollars for a refrigerator; but what is the use of laying out money on ice, when you have such a cool cellar?

DUTCHMEN DRIVE OUT IRISH

It is only when on the ground that one realizes that the Pennsylvania-Dutch are not the only individual and discordant factor in that State; central Pennsylvania was settled by four different race-elements—the Germans, the Scotch-Irish, the Quakers, and the people of English stock, including a few Yankees. The Quakers took up a belt of territory running through the Chester Valley, and among them grew up an anti-slavery and abolition strip; the Scotch-Irish took a parallel belt; and the German lay between the two; hence an antagonism which has not yet worn out, since the Quakers were anti-slavery. But their Irish and Dutch neighbors were inclined to be pro-slavery. In the riot at Christiana, a few miles from Lancaster, in 1851, when one Gorsuch was killed in the effort to recapture his runaway slaves, the whole eastern end of the State was in an uproar, and a governor was defeated on the issue of siding with the pro-slavery faction. The Scotch-Irish as farmers have steadily lost ground to the Dutchmen, who stand ready to buy up farms as they become vacant; and there is a good story of a lonely Scotch-Irishman, the only one left in a township, who finds all his neighbors voting against him on the question of changing a road, and when the vote is taken, says, "I don't mind the d—d Dutchmen, but they come in here and spoil our society." Simon Cameron was of the Scotch-Irish, or rather of the pure Scotch blood, but married into the Pennsylvania-Dutch. Of course the reason for the fading away of the Scotch-Irish farmers is that they are gone to the cities to make iron, to make money, and to make material for the suits of the attorney general of the United States. Undoubtedly, however, one of the reasons for the permanence of the Pennsylvania-Dutch is the lack of harmony and neighborly feeling with their nearest neighbors. You know a Scotch-Irish farm when you see it, because it has not a red barn and is not so neatly kept up.

VENED, THEOLOGICALLY AND POLITICALLY

A stronger reason for the segregation of these people is their fondness for abstruse theological hairsplitting, such as might better benefit their Calvinistic neighbors. The German

immigrants as early as 1708 began to include Baptists—of whom the strongest sects nowadays are the Dunkers, and ascetics like the communities at Ephrata, Lititz and Bethlehem.

The Ephrata community, which was practically a monastery and nunnery, founded by Conrad Beissel in 1728, is not yet quite extinct; and the *Chronicon Ephratense*, in Dr. Hark's genial translation, is one of the quaintest services of American church-history. In his early life in Germany Beissel was almost prevented from entering on his work by consumption, till a counselor said to him, "My friend, you meditate too much on the world's dark side"; and after he had given him some instructions as to his condition, he prescribed the use of sheep's ribs, "by which means, through God's grace, he became well again." In Lancaster county the Mennonites and the Amish (pronounced "Awmish"), are the most numerous and decidedly the most picturesque, since they still maintain a costume, special observances, and a separate life. The old Mennonites and the new Mennonites appear to be visibly distinguished in that the white caps of the old Mennonite women are allowed to flow loosely, while among the new Mennonites, as a stricter and severer church, the cap-strings are tied firmly under the chin. The women wear blue or red tight-fitting dresses with a pointed cape of gray and commonly a sunbonnet over the cap; the Mennonite men are not very different from their neighbors. New Mennonites literally put their fingers in their ears if exposed to religious exhortation of any but their own people, even at a funeral. The Amish, however, are strongly marked, because the men give to their head a "Dutch cap," which makes them resemble the Holland youth whose portraits adorn the advertisements of cereals, let their beards grow (hence they were formerly called "beardy men"), and fasten their gray home-made garments with hooks and eyes. Neither Mennonites nor Amish will take an oath, nor go to war; hence, when other Pennsylvania-Dutchmen during the Revolution entered the patriot army the Mennonites were considered Tories. Accepting this conservative position in politics, they became Federalists, and their region approved the Federal Constitution of 1787; the other Germans, in their role of patriots, became Jeffersonian Democrats, and to this day Berks county, in which they abound, is an unalterable Democratic stronghold, in which for thirty years after his death they were still reputed to be voting at every election for Andrew Jackson for President; while neighboring Lancaster county, in which Mennonites are abundant, is overwhelmingly Republican. The Amish, better than any of the other sects, stand by their ancient customs; women commonly do not sit at the table with the men, who take each his own portion from a common dish; and the women come afterward. The Amish almost invariably worship in private houses; there are

only two church buildings of that sect in Lancaster county; their religious services last three or four hours, including sermons by lay preachers. Their weddings last all day, and if there be an unmarried brother or sister older than the bride, the guests go through the ceremony of setting the person thus passed by "on the bake-oven." As you go through the country, the Amish houses may be recognized by their extraordinary colors; a stone house stuccoed and painted orange; a wooden house raspberry color with blue blinds, or a fine shade of mauve. The Amish are fond of good horses and if your automobile passes a couple of Amish girls in their scant red dresses, black aprons and white caps, they will adjure you: "Don't let her run off now yet," but in the same breath will call you to notice that they are driving a borrowed horse; the implication being that they have better horses at home. The Amish stand by each other in times of difficulty and are a straightforward and honest folk, though a bit too much like the good people of Thrums when it comes to doctrine. There is a branch of the Amish popularly known as the "whip-socket Amish," founded by a brother who rebelled at the discipline of the regular Amish because he would have a whip-socket, instead of carrying his whip in his hand, as was the custom. Nevertheless the Amish are quick to take up new agricultural and household implements, and are highly esteemed amid the fraternity of patent wash-boilers, hayforks and stump-pullers.

ENGLISH NAMES THERE TOO

Intermingled with the Dutch and the Irish and the Quakers in Lancaster county are most interesting memorials of another Church and influence. As the Boston politician, Ireland-born, remarked when he noticed the names of the candidates for school committee:—"How these Americans are pushing in!" Some of the oldest Episcopal churches in the Middle States are to be found in Lancaster county, especially Lacock church; Donegal church, which lies close by the Cameron estate; and St. John's churchyard, in which is the renowned tombstone of "Adelaide with the broken lily," emblem of a life ruined by a worthless husband. The old King's highway, the first road toward the Far West, can still be traversed from Philadelphia to Lancaster, and along it are strung many old taverns, such as the Bird-in-Hand, with a large space in front where the wagons were drawn up at night. There is a hospitable house at Kinzer, near Lancaster, where on the piazza hang two of the fine old signboards, one of them, "The Three Crowns," shot through with the bullets of Republican enthusiasts, and insufficiently painted over as "The Waterloo."

Really to enjoy this region one needs a host who shall be brimful of the lore of the country; and a company of eminent spirits who will give a day's holiday to motoring over the undeniably bad roads, among the rich farms

and through the picturesque hills, stopping at Lititz for the children to be treated to ice cream sandwiches by a Pennsylvanian whom the children, unabashed by "excellencies," straightway "know by his picture," and so to the mansion of a former Pennsylvania senator who loves the soil of Lancaster county best of

all the surface of the earth. Socially, politically, financially, industrially, the Pennsylvania-Dutch can not furnish their own leaders, yet whatever their religious and social narrowness, they have set to the whole nation an example of industry, thrift and respect for the rights of others.

Pennsylvania Historical Societies:

Their Aims and Their Work

The encouragement of historic research being logically a part of our designated field of labor, we have opened a department devoted chiefly though not exclusively to the interests of the societies constituting the Pennsylvania Federation of Historical Societies. This department will give data relating to the work of historical societies—notable meetings, contributions, papers read, etc. As space permits, short sketches of individual societies will be given, telling their history, objects, methods of work and the results achieved. We cordially tender the use of these columns to the societies for the expression and exchange of ideas relating to their work.

The Wyoming Historical and Geological Society

BY REV. HORACE E. HAYDEN, WILKES-BARRE, PA.

Organization and Membership

The Wyoming Historical and Geological Society was organized in the old Fell Tavern, Northampton street, Wilkes-Barre, February 11, 1858, to commemorate the successful experiment made by Hon. Jesse Fell, February 11, 1808, of burning the Wyoming anthracite coal in a domestic grate. The Society has had a continuous existence for fifty years.

Its fiftieth anniversary will be celebrated February 11, 1908. The centennial of Jesse Fell's discovery, which has brought such immense wealth to the Wyoming Valley and northeastern Pennsylvania, will be celebrated by this Society on the same day. The experimental grate used by Judge Fell in his discovery has long ceased to exist, but one of his grates made and used by him in his home, is preserved in the Society rooms.

The Society was organized to cover the original limits of Luzerne county (1858), and therefore extends over the entire counties of Luzerne, Wyoming and Lackawanna.

The members of the Society are divided into honorary, corresponding and resident, the last named into life members and annual members. The annual dues are five dollars; the life members' dues, which cover all financial obligations and constitute an invested life-membership fund, one hundred dollars. The life members number 150, of whom nine subscriptions are not yet due; thus the life-membership fund is \$14,100. Any person who contributes to the Society at one time a sum not less than one thousand dollars, will be placed on the life-membership list as a benefactor.

Building and Library

The home of the Society is a handsome edifice of brick in the rear of the Osterhout Free Library, South Franklin street, Wilkes-Barre, facing the street. This building is provided

by the will of the late Isaac S. Osterhout, a member of the Society, who, in founding the well established library which bears his name, generously provided this Society with a permanent home, free from all charges of rent, light, heat or repairs. No financial aid was given with this fine legacy. The building itself is 40 feet wide by 60 feet long and three stories high. Its interior furnishing of cases, desks, etc., is the work of the Society. It is supplied with a fine large fire-proof safe, in which the Society's rare manuscripts are preserved.

The library of the Society contains 18,000 books and pamphlets, very few of which are duplicated by either the Osterhout Free Library of 38,000 books, or the Albright Free Library, of Scranton, Pa., of 53,000 books.

Of the Society's books, 16,000 are on American history and genealogy, and 2000 on geology. The library has also 1200 bound volumes of local newspapers, the only full set of United States statutes at large in northeastern Pennsylvania and, being also a Pennsylvania and a United States depository, it contains title published by the State and the general Government. The department of genealogy, English and American, contains nearly 1000 volumes.

While this Society is a private institution, supported solely by the dues of its members and the income from its endowment, it has opened its library and museum for reference and study to the public *free*, each weekday from 10 a. m. to 5 p. m. The annual visiting list of schools, classes and individuals numbers between 6000 and 7000 persons.

The Osterhout Free Library and the Scranton Free Library, 20 miles east of Wilkes-Barre, two libraries aggregating nearly 100,000 volumes, buy very few books on American history and geology, and none on genealogy, but refer all students of such subjects to the



MUSEUM OF WYOMING HISTORICAL AND GEOLOGICAL SOCIETY, WILKES-BARRE, PA.

library of this Society. The latter is therefore the purveyor of these three lines of study for almost the entire northeastern portion of Pennsylvania. Of magazines alone pertaining to these subjects the Society keeps on file one hundred not found in the above free libraries.

A card-catalogue, covering all the books in the library except those of the United States depository of about 4000 volumes, facilitates research, and the librarians gladly serve all inquirers who visit the institution. Owing to the lack of funds the work of cataloguing the depository-books and the large annual additions to the library has been suspended.

Departments of Geology and Ethnology

The genealogical department of the Society contains 2000 books and pamphlets on geology, including nearly complete sets of the publications of the geological surveys of the United States, Canada and Mexico, the surveys of the various States of the Union, geological magazines, etc. The geological cabinets contain the fine collection of 5000 paleozoic fossils presented by the late Ralph D. Lacoe and the Christian H. Scharar collection of nearly 1000 paleozoic fossils from the outcropping of the carboniferous limestone at Mill Creek, Luzerne county, Pa., now covered by tons of culm; also 3000 carefully arranged mineralogical specimens, with about 3000 fine examples of the anthracite-coal flora, paleobotany, num-

bering 200 types arranged by the late Curator R. D. Lacoe and classified by him and Prof. Leo Lesquereux.

The paleozoic collection is kept in a separate room, with an excellent library for the use of students. It is, however, made practical to the public, especially to schools and students, by a carefully arranged case in the geological room, containing representative specimens showing the terrestrial strata from the archæan to the cenozoic age.

The ethnological department of the Society contains an excellent library on the subject and an unusually fine collection of Indian relics of the highest quality, almost wholly from the watershed of the Susquehanna and numbering fully 25,000 pieces.

This includes the A. J. Griffith collection, found in and around Pittston; the Colonel Zebulon Butler collection, from the Wyoming Valley; the L. Dennison Stearns collection and others, especially the Christopher Wren collection of 10,000 pieces from the Susquehanna river region from the New York line to the West Branch, formed and presented by the curator of ethnology and bearing his name. Also the superior collection made by A. F. Berlin, of Allentown, of 3000 pieces, one-third of which are from Pennsylvania, the rest from other parts of the United States. This last collection, bought by the Society, contains many exceedingly fine and rare pieces found

from Maine to Oregon, and from Canada to the Gulf of Mexico.

The collection of Indian pots in possession of the Society, fifteen in number and all local, has been pronounced the finest collection of Algonquin pottery in the United States. There are also valuable collections of Colonial domestic utensils, Revolutionary and Wyoming massacre relics, mementoes of the War of 1812, the Mexican War, the Civil War, and the war with Spain, also Hawaiian, Egyptian, Chinese, Japanese, Philippine, African and other fabrics. The American articles alone are worthy of a visit to the rooms.

Publications and Meetings

The Society has issued nine volumes of Proceedings and Collections and twenty-five pamphlet titles, containing various papers on American history, geology, ethnology, numismatics, etc. These volumes are well known in historical and scientific circles. Each member receives them without cost. The remainders are used for exchanges or are sold to increase the special funds of the Society. Volume IX was issued in 1906. Volume X is ready for the printer.

The Society holds at least four regular meetings annually for the transaction of business, the reading of papers, or the delivery of lectures by selected persons on subjects pertaining to its purposes. Several meetings are also held annually under the auspices of the coal companies, at which free lectures are given by expert speakers, illustrated when possible, on some subject connected with the coal industry, for the benefit of inspectors, managers and foremen of mines.

Finances and Needs

During the first twenty-five years of its existence the Society had no endowment fund. In 1889, by the sale of a lot on Washington street, a part of the "old graveyard," donated

to the Society in 1870 by the city of Wilkes-Barre, a fund of \$4,500 was created, and later increased to \$5000 by five life memberships. When the present librarian entered upon his duties, in 1897, the endowment-fund had reached, by addition of life-memberships, \$8,000, of which he had personally secured \$2,000. In the past ten years the librarian has raised the fund to over \$25,000, carefully invested by the trustees at five and six per cent.

But the Society has grown so rapidly in those ten years that its needs exceed its income and demand a larger endowment. Its well selected library and its scientific cabinets have become very important educational factors, and of the thousands that annually visit the Society fully ten per cent, between 600 and 700 persons, come for the purpose of study.

At the forty-ninth annual meeting, February 10, 1907, it was unanimously resolved to celebrate the semi-centennial of the founding of the Society, and the centennial of Judge Fell's successful experiment in burning Wyoming anthracite coal for domestic use, by increasing the endowment fund of the Society to \$50,000.

The following members were appointed a committee to carry this resolution into effect:

Major Irving A. Stearns, president; Edward Welles, Henry H. Ashley, Andrew F. Derr, Richard Sharpe, Andrew Hunlock, trustees; Rev. Horace E. Hayden, librarian; Sidney R. Miner, recording secretary; Charles W. Bixby, treasurer.

The appeal is most urgent to the public spirit of our members, who are among the most liberal and able citizens of the old county of Luzerne of 1858.

The Society is one that confers honor on its members. Its reputation is known all over this continent. Its publications have attracted the attention of historical and scientific societies and scholars throughout the Union, and its value as an educator is recognized all over Pennsylvania.

The Home

This department is in charge of Mrs. H. H. Funk, of Springtown, Pa., to whom all communications intended for it should be addressed.

Contributions relating to domestic matters—recipes for cooking, baking, suggestions on household work, gardening and flower-culture, oldtime household customs and ways of living, etc., etc.—are respectfully solicited. Our lady readers are specially requested to aid in making this department generally interesting.

GRANDFATHER'S-CLOCKS

BY THE EDITOR.

When an article on Grandfather's-Clocks was requested from me by an interested lady reader of these columns who prizes the old timepieces highly, I felt that, having two of these treasured heirlooms in my own home and six besides in the family, I should be able to give at least some information about them, dragged from the recesses of memory.

Almost since the days of the Revolution, what we now know as grandfather's-clocks have occupied a hallowed spot in many Penn-

sylvania-German homes, being treasured not only as their timepiece but as the most valuable piece of furniture their modest homes contained. After occupying an honored place in the household for many years, the advent of cheaper clocks crowded out their more cumbersome and higher-priced predecessors, which were then ruthlessly cast aside for a trifle and considered a burden by those not fortunate enough to find a purchaser. After a period of disuse and neglect, their market value was ma-

terially enhanced by the stepping-in of the curio-dealer, who, having created an interest and opening a market among the wealthy, placed the old cumbersome grandfather's-clocks as hall-clocks. As a result of competition, prices rapidly advanced, and the old timepieces regained favor among their owners, more from a financial than an ornamental standpoint. They were brought forth from nooks and corners, put in repair and again put to actual use, so that with reasonable care and attention they will continue to tick for several generations. Many of these clocks which, during the period of their lowest ebb on the market, were allowed to leave the family, are now eagerly sought for and bought at fancy prices by younger members of the family, where it is possible to trace their lineage to a certainty. The lowest price of a grandfather's-clock that has come to the notice of the writer, value considered, was reached in 1865, when an eight-day clock with a hard-wood case, which in addition to minute and hour-hands contained a sweep second-hand and a sweep date-hand and showed the moon's phases, the property of Elias Bright, a clockmaker, was sold for \$2.50 to his grandson, Joseph T. Bright, a resident of Springtown, Pa., who now is making a specialty of repairing these old timepieces and enjoys a large patronage in this line of work.

These clocks, which are of German origin, were made in America for a number of years by people of German descent until about 1824, when the manufactured German clock, known as the Hilsinger clock and locally called "Dutch or wall clock," made its appearance. The mechanical part and the size of the face resembled the grandfather's-clock, as we know it, but, instead of brass and iron being used exclusively in the making of the works, wood was substituted to a very large extent and instead of being encased, save with few exceptions, was suspended from the wall, being hung sufficiently high to allow the pendulum a free swing and the weight a clear drop. This clock, in turn, was followed by what was generally known as the "Yankee-clock," manufactured in the New England States, which on account of its portability and comparative cheapness rapidly replaced its more substantial predecessors.

Among the clockmakers of eastern Pennsylvania we find the names of Jedediah Weiss, of Bethlehem, Bixler of Easton, Krause of Kraussdale, Maus of Quakertown, Cope of

Bucks county, Jonas Hagey, who made his first clocks at Springtown and later carried on the business at Hellertown, and Jacob Solliday, of Northampton county, succeeded by his son, Samuel Solliday. From the original records, now in possession of Peter Solliday, residing on the old homestead near Leithsville, we find that Jacob Solliday was active in the making of these clocks during the period of 1822 to 1827, his son Samuel taking up the business in 1828 and continuing until 1834. These records are very neat and carefully preserved and show that eight-day-clock movements were sold during that period at \$40, while the thirty-hour movements ranged in price from \$21 to \$25. Cases were manufactured by local cabinet-makers to fit the movements and sold at an average price of about \$25, with slight variations for quality of wood and embellishments.

In the manufacture of cases walnut and wild cherry, were extensively used, the latter being preferred, while in some cases curly maple and even mahogany were used. A cheaper grade of cases are to be found, made of soft white wood and painted.

Yodder of Bethlehem, probably the last clockmaker, in later years went to Philadelphia and began to manufacture clocks by the aid of machinery, conducting a business there which is still carried on to a certain extent.

The oldest clock known in this vicinity is the "Thomas King Clock," bearing date of 1788, which was sold at a sale some years ago to the late Dr. W. F. Detweiler for the paltry sum of five dollars. It is still in good condition and in daily use.

While the average complete clock sold at from \$70 to \$80, many clocks, owing to the comparative scarcity of currency during that period, were bartered or exchanged for various commodities. At this price it is self-evident that, with the average family of that period, the clock was by far the most expensive piece of furniture and one of the few luxuries enjoyed by our forefathers.

Those who were less fortunate were compelled to mark time by the aid of the sun-dial, the hour-glass or other appliances, many of which were crude and unreliable. But it will be remembered that time at that period was not as precious as now, and the rising and setting of the sun, with a mark for high noon, were the prime requisites in the measurement of time.

NOAH WEISS, proprietor of the Mount Vernon Inn at Siegfried, Northampton county, known far and wide as a wood-carver of wondrous skill, died Sept. 5. He was born at Spinnerstown, Bucks county, as a son of Abraham and Anna Shelly Weiss. He became a cigar-maker and afterwards engaged in the hotel-business. He began to carve while living in

Philadelphia, to amuse his son Howard, who was recovering from a severe illness. Among the larger of his carvings, which he never sold, are the Crucifixion, the Last Supper, the Nativity and other biblical subjects. He also reproduced a six-horse stage-coach crossing the Alleghenies, and his birthplace—a log cabin with a barnyard scene.

Myles Loring:

A Tale of the Tulpehocken

BY REV. ALDEN W. QUIMBY.

CHAPTER XVI.

Thoughts too Deep for Utterance

THE terrestrial globe is not like the sun, some zones of which rotate more slowly than others; yet in the seductive vale of Lebanon the days seem longer than in the busy metropolis. Farm-toil is not light, but there is a leisurely air about even the plowman, as he swings his heavy instrument around the corner, while the well drilled and sober team slowly advance in the moist furrow, apparently meditating upon the far distant crop. Perhaps at the next round a farm-wagon will have stopped to permit its driver to exchange greetings with him of the plow; then the two worthies will hobnob, without an intruding thought of the great, bustling world so near and yet so far away.

It is well to have moments of something akin to idleness. True, sage Doctor Watts declares that

"Satan finds some mischief still
For idle hands to do—"

but the world is committing suicide in trying to outdo itself. Most of us are entirely too busy—too busy to eat, to sleep, to read, to recreate. And when we pretend to take needed exercise, we do it at lightning speed—like our other work. What is the automobile but an invention of the adversary, to bring about his old scheme of ruin to the race? It is an imposing illusion, moving so gently and swiftly, and it can be driven gracefully and healthfully; but the prince of the power of the air has found "some mischief still for idle hands to do," and men and women must ride as if he were after them—as he is. Who can enjoy the divine touches in earth and sky while tearing along the highway at railroad speed? Why will not people walk and feast upon the thousand items of nature's lavish *menu*?

Let us enjoy our liberty and employ it in studying our neighbors. "Gossip and scandal," do you say? Alas, yes, there are possibilities of it. But who does not devour the bill of fare furnished every morning by the best of the dailies? In fact we can not get along without it. There is a difference between the cruel gossip that destroys reputations and the sociable discussions by garrulous but kindly friends, whose knowledge is often responsible for gentle deeds in a time of need. There are some things which are best kept under lock and key, and there are some things which were best communicated to our neighbors to do with as they will.

We shall duly discover whether the glance which we now cast into the manse of the Presbyterian church at Womelsdorf is an impertinent one, or only one of simple kindly interest in society in general.

Eleanor Warren is seated at the piano in the parlor. No second glimpse is needed to convince us that she is a singularly attractive woman. She is not merely a young girl, with pretty face and plump form; she is more mature in every respect than the blooming maiden of eighteen. She is really beautiful, in face and in person, and the graces of refinement, linked with those of high intellectual culture, have qualified her for the absolute captivation of the average masculine mind and heart.

Naturally we wonder, even though we do not ask, why Eleanor Warren is in Womelsdorf? Her home is in the far "down east," whence so many school-teachers have sprung. Born in that city of Maine where Longfellow first saw the light, she knew the harbors of the rocky coast by many a trip as far as the

mouth of the green-hilled Kennebec. Indeed, more than once she had seen the tall elevation of Mount Desert, girt by the tossing waves of the sparkling Atlantic. However it was hers to enjoy the superior culture of the Boston schools; until the unfortunate day when her father failed in his mercantile undertakings, she drank deep of the Pierian springs which flow in the very streets of that classic city of America. Then, alas, she was compelled to break off her studies and betake herself to the contemplation at short range of the problem of life. Happening, through a friendly agency, to hear of a probable professional opening at Womelsdorf, she set her face toward the goal of hope and commenced a private school in the building we have already referred to, situated almost at the foot of the hill leading to the stone church.

Listen to her as she touches the keys with her exquisitely molded fingers and sweeps the diapason with lightness and ease. It is rarely that high culture, musical skill, a gifted voice and personal beauty are combined in one possession. Eleanor was neither a great performer nor an extraordinary vocalist; but in her voice was that peculiar something which fascinates the genuine lover of music and makes him ready—if he be a man—to adore the singer. What can not music do? When the "heavenly maid" was young, she may have made more conquests, but she has never really grown old. There is no emotion known to humanity that music can not produce. The skillful performer can evoke chords which open the gates of heaven and exhibit the bliss of that beatific state where "life's long shadows break in cloudless love"; he can stir up hell itself in the same breast by mad strains of *abandon*, which fire the blood and draw aside the curtain of a sensuous elysium, whose present intoxication prepares the way for the torments of Tantalus.

It was not the music of the operas which the strings of the pianoforte now breathed forth, but those harmonies of home and love that have become immortal. The present is not behind the past in anything, although it is the old songs

to which we passionately listen. The cream of music rises slowly and it takes centuries to give birth to a few songs which can never die.

The teacher sang of the maiden's affection for "Robin Adair"; of the surpassing fairness of "bonnie sweet Bessie, the maid of Lundee"; of the solemn declaration of the lover of "Annie Laurie." Music can paint upon the canvas of the mind pictures as real as those which the organ of vision actually sees; the solitary listener in the adjoining room saw visions and dreamed dreams, as he sat astonished and thrilled at the power of Miss Warren. She had not known that he was there, else peradventure she would not have sung in such a vein. Perhaps she saw Boston Bay and the old elm at Cambridge, or mayhap the rugged mountain-peaks of Maine and the breakers of its "stern and rock-bound coast," with some fellow-student whose image was photographed upon her heart. But the minister saw the heather and bluebells of Old Scotia, nor yet clearly, for a mist had come unbidden to his eyes. A strange, undefinable feeling sprang up in his heart—one that he regarded with surprise, even with suspicion and alarm. How little we know ourselves, whether for good or evil!

It is almost tea-time and out in the kitchen domestic Mrs. Loring makes the final preparations for the evening-meal. She is only an ordinary singer and a timid player; but her homemade bread is white and light and sweet. She is not beautiful, and her hands show the honorable signs of housework; but hers is a devotion to home and husband worthy of the rarest songs. She is providing a repast which will gratify a hearty appetite, nor yet offend a but half hungry sense. Away, O culinary artists, who ruin stomachs by new dishes indigestible and disgusting, and give us the well cooked simples of our mothers!

Myles Loring passes through the kitchen. Why does he suddenly stop and seize the little baker, press her to his side and kiss her again and again? Once it was a little difficult to get kisses from her, but now she gives him a caress which would have sent him up to the

third heavens in those early days. His hurried embrace and warm enfolding expressed something more than usual, and Caroline felt it, without being able to divine the cause. But her smiling eyes, lighted by sweet affection, asked no questions. Perhaps she had listened to the love-strains and been thinking—not of the shadows of the Sottish mountains, but of the buttonwoods and the twinkling stars above them, and now supposed their thoughts had been as one.

At the close of the meal, which was partaken of a little dreamily by the trio the prayer at the customary family-worship was fervent and humble, even piteous, as though a soul were struggling with storm and billow and darkness. But while the two ladies were probably conscious of an unusual intensity of expression, neither gave it any additional heed.

An hour later Myles went for Caroline's niece, Margaret, Thomas Filbert's little daughter, who had spent the afternoon at the doctor's with Lillian Seibert and of course remained for tea, after the custom of the town. The fair little face was lighted up with vivacity and pleasure, but it remained very white and the blue eyes expressed delight at the social privilege of the hour. Myles lingered in conversation with the doctor, while Margaret tardily prepared to take her departure; when she was ready and had said a reluctant good-bye, he took her little hand in his and escorted her along the street. The little lady was very critical in her opinions of propriety and never permitted her uncle to evince any particular affection for her in public places; but as it was quite dusk Myles drew her close to his side, scarcely able to refrain from gathering her up into his arms. When they had reached home and shut out the inquisitive world, Margaret was obliged to pay ample "toll" for her uncle's attendance. Later still, when the little girl was awakened from a sound nap on the lounge by a summons to her chamber, her uncle atoned somewhat for his piracy by carrying her upstairs in her favorite style—"pick-a-back." He immediately sinned again, much to her sleepy disgust, by stealing

another lot of kisses when she was helpless to prevent it.

Myles was usually a sound sleeper, but tonight was not a favorable time for slumber. Whether it were the preparation of a sermon for the following Sunday, the discussion of some knotty point in theology, the consideration of church-plans or personal troubles, he tossed on his pillow for an hour or two. Not until he had gone to the bedside of little Margaret and touched lightly, not once or twice but many times, the brow and cheek of that fair and innocent sleeper, could he sleep himself.

But when morning came and with it the rolling-up of the curtain of the day's duties, like poor Christian in the city of Destruction, he was "no better but rather the worse." Evidently a cloud was gathering upon the devoted head of this under-shepherd of the flock. At the breakfast-table he was moody and his manner attracted the attention of Caroline, who asked him if he did not feel well. Miss Warren inquired if he were suffering with a headache; but he answered jocularly and evasively.

After the morning-prayer he retired to his study, where he attempted to settle his mind by dipping into a book or two of which he was especially fond. This mild strategy having no effect, he put on his hat and strolled out into the town with his face turned toward the Tulpehocken. Much preoccupied, he scarcely observed Squire Wambach standing by the stone which marked his corner; nor did he linger on the old familiar sidewalk, where his exploits in the realm of marbles had been performed in days of yore.

Down the sandy road toward the creek he turned, halting a moment only at the old log house and glancing at the buttonwoods; then he walked like one in a dream to the lane which turns to the right at the old "pig-hickory tree." Following this until he came to the bridge across the creek and the canal at Shull's, he wheeled off into the fields near the brickyards, crossing which he found in the swampy ground some natural objects of interest. Next he made for Smith's lane, where to his surprise he

noticed a feminine figure seated on some bars which had been let down. As he neared the lady he was startled at finding Miss Warren, who was quite unconscious of his approach. She had been taking a short walk before the school-hour, as was her wont, and in her hand she held a copy of "Jane Eyre," to which she had been giving some attention.

If Miss Eleanor looked charming in the little parsonage-parlor the evening before, she looked more so now, in the bright light of a perfect morning. If her voice was sweet and captivating when she sang Scotch love-songs, it was no less sweet now as she rather confusedly returned Myles's salutations. Indeed he thought it had a new, strange power under these circumstances. She had had no thought of meeting any one in that secluded little avenue off the highway, where she often walked or sat, and read and thought of other lands. It was rarely that she saw any one in the lane, except an occasional toiler in the brickyard who passed her on his way.

How beautiful she seemed in her perfect health and glorious tint, her dark eyes rich with expression, her brown hair gathered with the utmost care beneath a neatly trimmed hat, her simple dress pleasing the eye by its absolute daintiness, her shapely, refined hand, unmarred by household cares, holding Charlotte Brontë's masterpiece!

Ah me! these are days when women struggle for equal rights with men, for a place of power at their side. When will they learn that they are already up higher, that it is possible to move their brothers as they will, if they but put forth their mysterious power? It may be there are some women who mourn the lack of attraction in the eyes of men, who do not seem to be sought for and petted and wooed. If they but knew the truth! It is indeed contrary to the customs of society that women should seek the love of men, but woman has in her heart the right to love. It is the divine endowment, and no one has the right to thwart it. True, she may not express it, but she may compel the love she seeks, if she will. How?

By the cultivation of womanly graces. Not by meretricious efforts to superinduce an artificial beauty, but by the merest attention to the obvious promptings of a refined nature. No cosmetics or drugs, but the daily use of soap and water, neatness of person, the careful brushing of the hair, regular attention to teeth and nails and plenty of fresh air and exercise—these are all that is necessary to comeliness of personal appearance. With these any woman, no matter how homely she has imagined herself, will look well enough to satisfy the taste of any man, if she supplies the other requisites of purity, intelligence, refinement and unselfishness. A slattern must ever repel, an undignified or loud behavior is fatal; while she who is always and everywhere gracious of manner, refined in word and deed, gentle in expression, will win more love than any beauty who lacks these qualities. There are some women who, though destitute of physical charms, are absolutely bewitching by their soulfulness, and have power to sway the world.

Shall I solve the secret of Myles's strange perturbation of spirit? It was Miss Eleanor Warren. Do you shrink from the revelation? I have remarked that we do not know ourselves. How frequently we are alarmed at discoveries of ourselves of which we never dreamed! Sometimes these discoveries are not alarming. While we may mourn to find unsuspected weaknesses, we also may rejoice to find ourselves better than we supposed we could be.

But, you ask, is it possible that Myles Loring could even for a moment turn away from Caroline—from a love so sweet, pure and happy, from duty, honor and the faithfulness to death to which he was pledged?

Avast there, O reader!—as the sailors would cry. I have not said that Myles Loring turned away from duty; I have but hinted that he was curiously affected by the presence of Eleanor Warren. Have you not yet learned that this is not an ideal world, that we must take it as we find it? Here is your reformer, whose business it is to lift men higher,

but he complains because they are not already elevated. A gardener might as well demur that his garden is not already dug. There are in our natural life and our domestic establishments some embarrassing circumstances, which no refinement or culture can ever alter; so in our domain of intellect, heart and will there are inexorable conditions which must be calmly faced.

That was a shrewd theologian who said "the birds might fly over our heads, but they did not need to make nests in our hair." They fly very near our heads sometimes; yet even then, if the nests are not made, no damage is done. Still, if the moral nature exerts itself and insists that the birds shall keep away, the approach need not be a near one. Temptation is not sin, nor does evil gain a lodgment in our hearts until the gates of the will are opened to its incoming. But the influence of such a combination of elements as existed in Eleanor Warren is most potent.

Happily there is a force at work in the spiritual realm which enters into such problems as these. It is the providence of God! The philosophy thereof has been misunderstood and even much perverted; yet the world bases more perhaps than it would be willing to confess on divine interference in human affairs. No man is able to unravel the mysteries which exist in connection with it, yet life is sweeter and history more explicable because of faith in an overruling Providence.

If any one wishes a concrete statement of this order, we refer him to that significant Scripture passage: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

"A second time good morning, Miss Warren," said Myles, hat in hand. "You seem to have been engrossed in literature."

"Yes," said that rare voice, "I love to read and study in the early morning, in an air which I am half inclined to think

is even finer than my own New England 'air of liberty.'"

"May I look at your textbook?" and Myles extended his hand for the volume now closed in the soft and pretty hand.

Miss Warren blushed almost imperceptibly as she handed her literary treasure to the minister. "Ah," said he, smilingly, "you are indulging in Charlotte Brontë. Is 'Jane Eyre' a particular favorite?"

"I certainly regard it as a very powerful novel," she replied; "but there is a realistic vein about it which, I confess, almost harrows me. It has a weirdness which, although totally unlike that of Hawthorne, is both captivating and painful."

"Upon the whole, do you think that the influence of such a story is wholesome?" Here Myles assumed unconsciously the air of a teacher of morals.

"Well," said the admirably modulated voice, "I could scarcely answer that without more thought. In fact I have not given much attention to the book at any time; this morning in particular my thoughts have been far away."

"Still you are familiar with the thread of the narrative and recognize the essentials of the story?"

"O yes; but I have never really analyzed the moral of the plot. However, I think that on the surface the situation of Rochester calls for sympathy and compassion; at least I sympathize with him in his desperate embarrassment."

This expression seemed to strike Myles with remarkable force. "Then you think that under such circumstances as those which beset him—and made his case unusually hard, I admit—he had some justification for his reckless purpose to escape from his dreadful bondage, and to attempt to secure bliss where he had reason to believe it could be had?"

Miss Warren was a little restive under this question, but she reflected a while before replying. "It seems hard," she shortly proceeded, "that a hopeless relationship brought about under precisely such circumstances as contributed to his marriage should be suffered to continue indefinitely."



THE LICK MONUMENT AT FREDERICKSBURG, PA.

"But would not the pillars of our social life be shaken, if any exception were made to the stern rules which control the affairs of state?"

"As to that I can not say, for there are two sides to the question. Would it not redound to the good of the state, to say nothing of society in general, if some unhappy and utterly misguided relationships were negatived and the poor slaves of custom released? It is a very grave theme and must not be lightly dealt with."

Myles admitted that there were great hardships experienced on account of the irrevocableness of such a relationship as that of Edward Rochester, but warmly declared "it were better for the few to suffer than that the social fabric should be in peril."

"I am not so sure that we are not in peril because of the very difficulties which grow out of the present system. Mark you, I have not given much study to the theme, and may come to a conclu-

sion totally different from that at which I may have hinted. Some other themes are much more to my taste," she continued archly; "I have been thinking of taking up Cooper and re-reading his Indian tales, in this region once troubled by the red man."

Myles immediately kindled and replied: "By all means, Miss Warren, the 'Leather Stocking Tales' are perennially fresh and pleasing in the extreme. By the way, have you ever visited Otsego Lake?"

"No, but I have seen the site of Fort William Henry, at the foot of Lake George, where the brave Munro defied Montcalm and lost his daughters; and I have been in the cave at Glenn's Falls, where Hawkeye and his party were hidden and the thrilling attack of the Hurons was made."

"Then you have excelled me in privileges, indeed, but I have gazed on the little lake spoken of as Glimmerglass in 'The Deerslayer,' and visited the spots

on its shores made immortal by Cooper's pen. You will remember that 'The Pioneers' depends upon the same sheet of water for its incidents."

"Yes, I have always been partial to 'The Deerslayer,' and I consider 'The Pioneers' a most interesting link in the chain of his remarkable stories."

"I am sure you recollect how in 'The Deerslayer' Chingachgook stood on a rock at the foot of the lake, and passed from it to the ark—I have a stone picked up from the bed of the lake at its side. I have another which I procured in Leather-Stocking's cave on the side of a steep hill overlooking the lake, where the dramatic incidents associated with the appearance of old Major Effingham occurred. You shall see the curios to-day."

Miss Eleanor smiled at the eager interest of her companion in the fiction of Cooper, then, looking at her watch, exclaimed: "Why, it's almost school-time, and I shall have to hasten to meet some very real Indians." As they walked into

the town, Myles showed the brilliant teacher some memorials of the Indian invasion of 1755.

They parted at the buttonwoods, for Myles turned to the right at that point, being bent upon an excursion up the turnpike; but he was deeply lost in thought as he walked, wondering at Miss Warren's peculiar remarks regarding social customs. Nevertheless, if there was any ground for the suspicion that, in the radiance diffused by the cultivated beauty, his affection for his simple-mannered wife really ebbed for a single instant, it flowed anew like the celebrated tides of Fundy—a strong, deep, tender love, vastly more precious than the vehement passion of courtship. When, upon his return to the house, he lifted Caroline's head from her sewing-table that he might look into her clear, loving eyes, he blessed God for the prize that had fallen to him, while the busy little mistress of the household simply concluded that another link was added to the chain of his unfailing tenderness.

CHAPTER XVII.

The End of a Long-Tangled Skein

THE wonder-days of the autumnal season had come. The numberless tints illustrative of nature's dying transformation had spread over field and forest, and the entire South Mountain was aflame with the glory of God. From the approach to Cushion Hill to the verge of the Susquehanna, the "burning bush" was multiplied by tens of thousands, and hints of Indian summer tempered the soft, dreamy air of the vale of Lebanon.

Myles's beautiful bay had a lazy life. Occasionally his master took Caroline for a drive over the attractive roads of Heidelberg township; more rarely Eleanor Warren accompanied him. But the chief use of the horse was by the ladies, for Myles preferred to be unincumbered when rambling about the beauty-spots of the countryside. He could thus have free access to curiosities of field, glen or stream, and follow the bent of his erratic inclinations.

A favorite ramble was down the canal bank from the locks to Charming Forge. The windings of the stream, from the swimming-places to the island in the Tulpehocken on which stood the old forge, and its associated dwellings, were ever attractive. The bluffs along the canal, the high hills, green or yellow according to the season, and the crops, bright in the sunshine or momentarily dimmed by the passing of a cloud, were eloquent companions to the passionate lover of nature.

The old forge was founded in 1749 and the cut-stone mansion was erected during the Valley Forge year of the Revolution. Upon the long, limestone channel, cut for a water-supply to a slitting-mill, a number of Hessian prisoners labored; some of whom, perhaps, afterward gladly settled down in a land of liberty and rich productiveness. Myles loved to pursue the quiet creek far down its lovely banks to the pastures of

Bernville and beyond, ever widening with the augmentation of the little tributaries which drained the lateral valleys.

One day the young minister was returning home from the forge by the "back road." His thoughts were upon many things, notably upon the work of the church. Of late he had pondered much about those peculiar people, the "Shining Saints," who were sadly like sheep without a shepherd. His ideas were purely benevolent, for he was well aware that little but trouble and anxiety could accrue to him, if they should desire to unite with his little flock. At present they were holding their meetings in the basement of the old Universalist church, the upper story of which was used as a schoolroom. Their numbers were not increasing, but actually dwindling.

Brother William Wilkins, although personally unmoved by the assertions of the nature of sin, moved some others in the same direction, being much of a thorn in the flesh. Brother Pickering's exalted "experiences" had palled upon the palates of his brethren; even the worthy though eccentric Hodge's "salvation within the four walls of the church" and his famous weather-reference had become a decidedly old story. Sisters Minker and Diener held fast to their profession, although at outs with each other. As for the ambitious exhorter, Nobble, his zeal was flagging, there not being sufficient recognition of his talents. Captain Branders and Brother Bettler were not invariably present at the meetings nowadays, and it was hinted that the affairs of the mining-corporation were so hopeless that in all probability a short season would find the operations at a standstill.

Myles had cherished the purpose of having a little talk on the subject with Branders or his partner, with the view of sounding them about union, but the opportunity had not yet offered.

Absorbed in thoughts like these the minister walked on, nor heard the rumble of wheels until he was bidden to "get up and take a ride." Then, to his surprise, he noticed Bettler's light wagon

at his side and observed "Cheap John" in the act of inviting him to a seat. Immediately leaping up, rather glad for a rest and still more so for a chance to talk over church-affairs, the earnest parson thanked the driver for his courtesy. "Do you know, Mr. Bettler," said he, "I've met you somewhere away from Womelsdorf and can't place you?" "Why", said Bettler, "I can't say as to that, to be sure, but it's quite likely you have." There was just a little flush on his face as he continued: "I get into a good many places in carrying on my business." Then he laughed and said: "I suppose you are coming on right well with your church." Myles replied that perhaps he might call it fair progress, but the older denominations had a much larger sway, as might be expected. Thus the way led up naturally to the theme uppermost in Myles's mind—the future of the "Shining Saints." But all through the rather desultory conversation which ensued, he was impressed with the recollection that he had met Bettler before.

Musing after this fashion, his mind only half fixed upon the theme of conversation, Myles kept watching the steady flap, flap of the horse's feet in the soft road, the shoes leaving that clear-cut impression common to a slightly dampened soil. By and by he observed the horse limping and, divining the cause, bade his companion stop the wagon, while he jumped out and examined the near front foot. As he expected, he found a small stone wedged in the shoe, which he removed by the leverage of a stick picked up by the roadside. While handling the foot he noticed that it was malformed, and that the shoe was shaped to accommodate the variation. The Darwinian hypothesis of evolution was suggested to him by the study of a horse's foot, and he was about to refer to it playfully, when Bettler's profile caught his attention and powerfully disturbed his thought. Trifling as it was, his persistent mind was unwilling to drop the discussion of the circumstances under which they had met until it was solved. But, as one catches at a fragmentary vision of childhood, unable to bring out into bold

relief its attractive incidents, Myles was balked by a slight fault of memory and was compelled to drop the effort for the present.

Mr. Bettler did not manifest any special interest in Myles's attempt to recall their first meeting, and in due time the two rode into Womelsdorf, past the mill at the east end of the town, the pastor sighing that there was such little prospect of saving the remnants of the "Saints" in their disintegration.

The next morning at daybreak a man rode hastily to the manse and, knocking loudly, awoke Caroline. He besought her to get her husband ready at once, to baptize a dying child at the forge. Myles's response was prompt, and he arrived at the residence of the anxious parents just in time to gratify their wish. Upon his departure he noticed a confusion about the door, which he attributed to the sympathy and proffered help of the neighbors until he learned that the stone mansion of the Harrisons had been entered during the night and quite a heavy sum of money, intended for the payment of wages, abstracted from a desk in the sitting-room.

As Mr. Harrison was a personal friend and an occasional attendant upon the Presbyterian church, Myles immediately called to condole with him, and consequently heard a coherent account of the matter. Mr. Harrison had not been aware of the invasion of his house until, being summoned by the distress in his tenant's house, he observed various signs that indicated an entry of his property for felonious purposes. Fearing that his desk might have been disturbed, he at once investigated it and found that his money was missing.

The bereaved tenants, who had been up the greater part of the night, recollected hearing a wagon pass soon after midnight, but had been too absorbed in attending to their dying child to try to ascertain who was belated upon the road.

As Mr. Harrison and Myles stood near the fountain discussing the annoying transaction, the pastor perceived upon the moist soil about the horse-trough the impressions of a horse's fore-feet, and to his surprise recognized the near one as

the imprint of the malformed foot of Bettler's steed. At the same instant there burst upon him the association that had so long puzzled him as to his first meeting with Bettler. It was in the crowd at the Reading station upon his first visit to Womelsdorf after his long absence, and it was the same person whom he had suspected of stealing his watch because of the peculiar way in which he brushed against Myles!

Myles scarcely dared to mention his overpowering suspicions, notwithstanding that a number of little incidents came to his mind to confirm them. Besides, there was Bettler's associate, the captain. Could it be that he was involved in such crime? It was true that Myles had always felt a repugnance to his religious manner and expressions, but he well knew that was a very inadequate and unworthy reason.

He came to the conclusion that, for the present, duty to his fellowman demanded that he should say nothing; but he determined to make a quiet investigation of his own, and to this end, after bidding a sympathetic good-bye to his friend, he slowly followed the footprints which led towards Womelsdorf by the less frequented back road. It was comparatively easy to identify them, for there were few other impressions to efface them; but Myles experienced another surprise when he saw them diverge from the Womelsdorf road at the Reading turn-pike, and turn eastward.

Here the prospect of following the footprints was very slight, but happily, with some pains, Myles was able to trace them still further. As they might lead to Reading—and moreover he had not yet breakfasted—he was about to return to the town, when he noticed in the soft "dirt-road" at the side of the pike the same footprints, also the impression of the wheels, which had here turned upon the lock and faced the other way.

Could it be that a double robbery had been effected, and if so, what other house had suffered? It was at the short lane leading into the famous Weiser property, whereon a good friend of his (Mr. John Valentine) lived, and he proposed calling there later to obtain a clue, if possible.

On his way to the manse he noticed "Cheap John's" store open as usual, the captain sitting on the porch, in a solid arm-chair painted red, tilted back against the store-front. It struck him that it would be wise to inspect the contents of the store during Bettler's absence; so, engaging the captain in conversation, their discourse gradually led up to the quality of the gold found in the South Mountain. The captain, hoping that some more shares might be disposed of, talked freely and enthusiastically. Wishing to illustrate some of his statements by samples of precious metal, he took his caller into the store, which Myles had never more than casually glanced at, and showed him some specimens of ore and also of bullion. Then, reaching into the case of second-hand jewelry, he remarked: "Now there's a sample of metal of first grade, but not a bit finer than what we're getting out of the leads near the Eagle's Head. See the beautiful quality of the gold!" Myles looked at the article produced and saw his long lost watch.

His excitement almost betrayed him, but the shrewd captain thought he was playing with a new fish on his hook and misunderstood the cause of his nervousness.

Our amateur detective fell back on his wits and casually asked the price of the watch, managing to wonder where the firm traded for such goods so manifestly superior to the ordinary article. The captain was slightly disconcerted for a moment, but turned the matter off by a plausible reference to some one "hard up" for cash, and mentioned his price as some sixty dollars.

Truly Myles's business was growing upon his hands. Weighing in his mind the advisability of gathering still more conclusive evidence before making an exposure, he concluded to ascertain all the day could supply; then to make sure of the criminals by putting them into the hands of the law.

Caroline and Miss Warren had long since partaken of their breakfast, and Myles really had little appetite, so excited was he by the events of the morning. When Caroline heard his strange story she earnestly begged him to be careful, both of his accusations and his life; at

which he smiled, as was usual with him when she expressed any fears.

Then he sallied over to his staunch friend, Mr. Dundore, and, taking him upstairs upon a simple errand, unfolded to him confidentially, as to the president of the society for the detection of criminals, his proofs of the guilt of both Branders and Bettler. Mr. Dundore told him in return that the soundest men of the town had for some time regarded Branders suspiciously, not in connection with the robberies, but as related to the gold-mining interests. Only Dr. Marshall was let into the secret, and Myles, reasoning that Bettler must be weary and in bed, and the captain necessarily on guard in the store, deemed it prudent to go at once to the Weiser farm to glean any possible helpful points.

Sauntering down the street and nodding to the captain, who was again on the porch, he quickened his footsteps when out of sight, and speedily reached the historic home of the pioneer of Berks county. Here he was cordially welcomed and after a brief interchange of inquiries about the respective families, mentioned his desire to examine the venerable building now used as an outhouse. It was evident from the conversation into which he skillfully drew the family that neither theirs nor any neighboring household had suffered any peculation during the night, and our amateur detective was puzzled as to the next step to take.

We have already mentioned the interesting appearance of the ancient Weiser homestead, amply equipped for resistance to aboriginal foes. As Myles entered it he was struck with the substantial and sturdy framework of the building and its mantel of solid oak. All sorts of lumber were stored in the first story, while things scarcely ever drawn upon were consigned to the upper room or attic. Venturing up into this portion of the building with Mr. Valentine, Myles scanned the rafters and window-fittings with a curious eye.

While examining the mortar in the stones of the south gable and commenting upon its endurance, he noticed a pile of *débris* in the center of the attic, half hidden by a wooden partition, in which seemed to be portions of a war-worn uni-

form. This, Mr. Valentine said, was a relic of Captain Dewees's Revolutionary service which had been preserved with some care for many years, but had at last suffered deterioration and been relegated to its present quarters.

Curious to examine the relic more carefully, Myles shoved aside some boxes standing in the dark corner, which had not been touched for years. Mr. Valentine remarking, "Nobody evêr comes up here." The next moment he uncovered an accumulation of goods that drew from the owner of the farm a cry of amazement: "Why, what can this mean?"

It was a collection of the more precious and costly articles of household use, including several bundles of silver spoons and forks—some of them antique in appearance and engraved with a single initial S, a medallion of gold, some chains, a half dozen watches and some minor jewelry. The whole had been most cunningly concealed in the perpetual obscurity caused by the partition.

Myles was quick to supply the key to the mystery, although he had not dreamed of making such a discovery. In a few words he explained his suspicions and accumulated proofs, and enjoined upon his host the utmost secrecy until the proper moment should arrive.

It was not yet high noon when Doctor Marshall and Mr. Valentine called at "Cheap John's" and managed to get both Branders and Bettler into conversation about the gold-mine. Very soon, in pursuance of the plan conceived at Squire Wambach's, Mr. Dundore and Myles arrived and contrived to guard the doors, through one of which Constable Spotts also made his appearance with a stout deputy named Reifsnnyder.

Bettler's tired face and manner strengthened the conviction of his guilt in the minds of the company present, but both men simulated utter astonishment at the charges with which they were confronted. As if an electric wire had conveyed the news to every household, the porches of the houses on the short way to the Squire's office were filled with wondering spectators, who caught some truth and much exaggeration of the singular story.

The offense charged being grave and no bail being procurable, the accused men were consigned to the lockup, in whose dark and uninviting dungeon they were incarcerated until they could have a further hearing.

Like fire in dry stubble the tidings spread through Womelsdorf. Every boy in the town looked upon the minister as a hero and visited the vicinity of the lockup, although quite afraid to approach it closely. Yet the boys proved of greater service than such timidity would suggest as probable.

Constable Spotts had secured the door of the dungeon with proper care, but he did not take into account the desperation of the two men, who were in great peril and felt it. At an early hour of the evening an herculean effort broke down the obstacle to freedom, and the prisoners fled down the street. But the sharp-eyed urchins who were playing "sentinel" caught sight of their sneaking forms, and raised a hue and cry which speedily drew from the stores the able-bodied men of the town, and these, with Constable Spotts, hastened after the prisoners. It was Yony Urweiler, the imperturbable smoker and perennial butt of the town-boys, who distanced the other pursuers and laid hold of Bettler as he ran past the old Stiegel schoolhouse. Though "Cheap John" rained blows upon him, the brave fellow clung to him until the constable relieved him.

Captain Branders, profiting by this digression, ran on at top speed out the Rehrersburg road, followed closely by a panting crowd. At Smith's lane he swerved for a hundred yards, then, leaping the fence and crossing the fields, again made out the road to the creek. His pursuers lost a little in the darkness, for it was a cloudy, moonless night. The ruined "captain," with everything to gain by increased speed, rushed on, past Schwenk's and the brick mansion by the mill. Doubtless he would have turned into Shull's lane but for the fear that some of his pursuers might have continued through Smith's lane to the brick-yard and would head him off; so he hastened over the tail race, toward the canal, hoping to baffle the crowd either at Fil-

bert's or the old warehouse. But, as they were close upon him, he took a short cut across the meadow near the canal-bridge and, wading through the Tulpehocken, climbed up the bank with the purpose of crossing on the lock-gates.

The pursuers, halting undecidedly at the brink of the creek, gave Branders an advantage which brought a glow of hope to his soul. In a moment he was lost to sight and, though diligent search was made for an hour on both sides of the canal, the improvised posse were compelled to return disappointed.

But an Avenger, whose eye is not dim even in Egyptian darkness and whose grip is not to be shaken off, had brought the career of the man of mining-operations to an abrupt and fearful close. In his attempt to cross the upper gate his foot slipped in the darkness, and he fell headlong into the lock-chamber. Life is sweet, even though it must be spent within prison-walls, and as no outcry was heard it was presumed that his head was injured in falling.

Early in the morning the cheerful strains of a bugle were heard by the old lock-tender, who made ready to receive a heavily laden "down" boat. When the upper gates were closed and the water in the chamber was drawn off to the lower level, the rush of waters at the opening of the lower gates brought to the view of a "straggler" sitting on the bow of the boat the drowned and bruised body of Timothy Branders. All through the long night it had lain in its deep, gloomy tomb, amid the splash of the waters, while the lowering heavens settled like a funeral pall upon the dismal, slimy chamber of the dead.

Bettler spent the remainder of that night in the company of the constable, but he was also securely bound. When he heard of the death of his associate, he was visibly affected, and when he learned that Myles had recognized his own watch in the store, he was well aware that his only hope of mercy lay in a full confession of his evil deeds.

It was generally believed that his story was true in the main. The names of both partners were assumed, and they had long been companions in crime. The

gold-mining scheme was little better than a bit of sharp practice, and Branders took advantage of it, as well as of the association with the "Shining Saints," to follow the felonious business carried on at midnight. The stock in the store had been chiefly stolen from other localities, the peddling, while profitable, being a mere blind.

As the risk of keeping in their store-building the goods stolen in the vicinity of Womelsdorf would have been too great, the captain suggested the attic of the ancient Weiser house, which he had learnt was unused, as an excellent temporary hiding-place. It was both unlocked and unguarded by dogs; moreover, owing to the superstition of many persons relative to the Indian burial-ground at its rear, it was improbable that surreptitious visitors would encounter any curious eyes and ears. In precisely the same vein suspicion had been directed toward the miserable *Hauswertin*, the captain himself dispatching Wasser by poison and hiding in the attic of the *Her's* house the accusing articles.

Quite a number of the stolen articles were eventually claimed and replaced. Myles secured his watch, Mr. Harrison his money and the Sallades their S-marked silver. At his trial in Reading Bettler was sentenced to a long term of imprisonment, yet not so long as it would have proved without his confession and partial restoration.

Womelsdorf rang with the praises of its ministerial detective. The story was repeated, like some popular songs, with variations, and Myles Loring became a hero. But he thought very little more about the matter, being engrossed with his churchly duties.

His plans for the wider mental and spiritual improvement of the young people proceeded with measurable success. The little membership of Presbyterians served, as a sturdy nucleus from which to expand. Few, however, of the "Shining Saints" attended the church; the shock of the exposure of two of their whilom members was so severe that, harassed also by previous discontent, the eccentric band was short-lived.

(To be concluded in December)

Literary Gems



ROCKS AND ROCKS

READ AT THE OPENING OF THE POTTSTOWN-RINGING ROCKS ELECTRIC RAILWAY,
AT RINGING ROCKS PARK, JULY 21, 1894,

BY JOHN O. K. ROBARTS, PHOENIXVILLE, PA.

Rocks, mighty Rocks! Ribs of this world of
ours,

Grand in design, in every way immense,
Portentous in their everlasting powers,

Appealing to our truest, keenest sense,
As we think of Horeb's ancient fountain,
And of massive, grim Gibraltar mountain.

Auriferous Rocks! Ye goal of man's ambition,

For which he'll travel, struggle, excavate,
Enduring hardships, tempting e'en perdition:

Yea, eagerly for gold his soul would stake,
Lest he should fail that thing to gather in
The love of which, we're told, is root of sin.

Pregnant Rocks! Parents of rarest gems
divine,

Where grow the diamond and the blue sap-
phire,

And where the ruby and the emerald shine,
Contending with the opal's brighter fire:

Where we find turquoise, topaz, amethyst,
'Mid Alpine heights, the smoky quartz atwist.

Mercantile Rocks of various kinds and value

Are scattered here and there in every land,
Suggestive clearly of Almighty purpose,

Dispensing them with open, liberal hand;
For surely we'd be brought to sudden halt,
If minus iron, tin, coal, copper, salt.

Mechanic Rocks! The coarser-grained you
know;

But well they hold their own in man's career,
Enabling him his craftiest skill to show,

His structures deftly heavenward to rear.
And here we find of fitting names no end,
As limestone, marble, granite and hornblende.

Financial Rocks, that make the mare to go;

Rocks inciting, urging men to barter;

Rocks that animate the lofty and the low;

Rocks for which labor priest and carter;

Rocks which always make us sad or merry,

Rocks rejected not by "Sockless Jerry."

There is no class of men—there never was,
It matters not how holy be their cause—

Nor aged women nor young maids in frocks,
Who do not long for their full share of rocks.

Rocks built this' railroad; purchased, too, these
grounds,

And rocks laid out the land and fixed the
bounds

Of what ere long will be a matchless park,
Where we may come as blithesome as the lark,

To find enjoyment at but little cost,
And time so spent will nevermore be lost.

Dividend Rocks! That is the important thing

To those whose enterprise is here displayed;

'Twill be nothing to them, tho' the rocks do ring,

If the earning of profits should be stayed;
As surely worthless are all kinds of stocks,
If nothing thence comes in the way of rocks.

Historic Rocks of legendary lore,

About which cluster bits of Indian story!

Here dusky warrior braves were to the fore,

And, so tradition says, dark deeds and gory
Took place here, and the death of Nameeli,
The dark-eyed beauty of the Lenape.

O, Ringing Rocks! Speak out, how came you here?

Who tuned your many tongues to music's strains?

By what queer magic do you thus appear

To puzzle and surprise our weary brains?
Did fairies bring you from their canny lands,
Or were you, *presto!*—reared by Titan hands?

Speak, Ringing Rocks! Is the weird story true,

That Satan, when in swift aerial flight

In his capacious apron carried you

Above this spot one gloomy, starless night,
The apron-string it broke, and here pellmell
You've rested ever since where then you fell?

Quaint Ringing Rocks! Whate'er your origin,

Tho' blood was shed upon your faces gray,

Tho' oft you echoed to the war-whoop's din—
Such things do not concern our minds today.

Our mission is a peaceful, happy one;

We come to see, enjoy what here is done,

To mingle with the men whose courage clear

Has order from disorder made appear.

We come to take them warmly by the hand,

To say: "Well done, you enterprising band."

We come to cheer and to congratulate,
And of their generous bounty to partake;
For be it known, to reach the inmost heart
The stomach plays a very useful part.

We come to drink the health of these brave men

With waters drawn from nature's depths, and then

Recite in well turned passages the debt

Of gratitude they've earned. But even yet

There's more to do. There's much that we can say

To strengthen and to aid them on their way

To full success. These rocks, walks, seats, and lake,

The observatory from which we may take

Extended views the lovely landscape o'er,

Including fields and homes and river-shore.

Here building, tree and plant and radiant flower

Combine to make enjoyable the hour

That busy men from labor's claims can spare;

Here womankind can rest awhile from care.

Not only must we praise, but circulate

Within and far beyond the Keystone State

The story of this master enterprise,

That fully known will certainly surprise;

Bring hosts from country sides and city blocks

To worship nature's God at Ringing Rocks.

Mr. Chairman, officers, gentlemen all,

With pleasure we've responded to your call;

And, in conclusion, permit me to say

My prayer is, that from this July day

May date the dawn of your pronounced success,

And this you well deserve and nothing less.

Then you may calmly smile at him who mocks,

Knowing that your pocket-books are full of rocks.

DER JOCKEL

Der Jockel is en Kinnerfreind,

Un gleicht sie, klee un gross;

Un wu er sich ah anne hockt,

Sin glei zwee, drei im Schoss.

Sei Kleeder sin net gut, net schlecht,

Er is net ufgebutzt;

Un doch sin Hut, un Strimp, un Schuh,

Noch lang net ausgenutzt.

Er is net alt, er is net jung—

Er heesst "en alter Buh."

Sei Dadi un sei Mammi ah,

Sin längst schun in der Ruh.

Sei Hoor sin schun mit Weiss gemengt—

Hot Runzle uf der Stern;

Doch schmunzelt er, so lieb un froh—

Mer sehnt en immer gern.

Sei Rock un ah sei Jacket noch,

Hen grosse, weite Säck;

Dert sammelt er sei Sache nei,

Un steckt sie sauwer weg.

Un wann er zu de Kinner kummt,

So springe sie net weg;

Sie fliege wie en Schwarm herbei,

Un lange—noch de Säck!

Was finne sie for Sache drin,

So viel un allerlee!

Un alles recht, un alles gut,

Un alles hibsich, un schee!

Kummt so en Schwarm vun Kinner bei

Un barzelt über'n nei,

Dann lacht er laut un—losst sie geh,

Un kennt net froher sei!

Die Kinner hen der Jockel gern—

Un des versteht sich leicht:

Weil er so viel for Kinner dut,

Un sie so herzlich gleicht.

K.

DAS LEBEN

VON DR. HERMANN DORN.

Sinnend sass ich an dem Bache,
Sah dem Spiel der Wellen zu:
Wie sie treiben, wie sie eilen,
Immer vorwärts ohne Ruh,'

Immer vorwärts ohne Ruh',
Bis in Meere sie verschwinden—
In dem fernen, weiten Meer,
Wo die Spuren nicht zu finden.

Wo die Spuren nicht zu finden—
Unsres Lebens Widerschein!
Eifrig streben wir und schaffen,
Mühen uns tagaus, tagein.

Mühen uns tagaus, tagein;
Alle Kräfte wir entfalten;
Bald getrieben, treibend bald,
Rast und Ruhe wir nicht halten.

Rast und Ruhe wir nicht halten,
Bis der Tod uns setzt das Ziel.
Schwindet auch die Spur der Welle,
Weiter geht der Wellen Spiel.

DER TSHELLYSCHLECKER

BY CHARLES C. MORE, PHILADELPHIA.

Der Willie war en guter Buh,
Doch hot er als gemaust;
Abbartig hot am Tschelly er
Als ganz gewaltig g'haust.

Sei Mäm hot en gedroscha un
Der Tschelly als verschteckt.
Doch wu der Buh die Chance hot krigt,
Do hot er ewa g'schleckt.

Sie geht mol uf der Schpeicher nuf
Un finnt der Willie dart;
Vum Tschelly war ah widder schun
En ganzer Haufa fart.

Deel Heffa wara ufgerissa,
Un er verschmiert vun Ohr zu Ohr.

LIFE

TRANSLATED BY E. M. E.

By the stream I sit and ponder,
As the wavelets come and go;
See them chasing one another
In their restless onward flow.

In their restless onward flow,
Rushing to the sea's embraces,
To the far-off, boundless deep,
Leaving not the faintest traces.

Leaving not the faintest traces—
'Tis the image of our life!
Thus we rush and work and worry,
Sparing naught in daily strife.

Sparing naught in daily strife,
All our powers ever testing;
Driving now, now being driven,
Never halting, never resting.

Never halting, never resting,
Till Death calls and we are gone.
Tho the wavelet leave no traces,
Still the wavelets hurry on.

Mer hot beitschinks net recht gewisst
Wel as der Tschellyhaffa war.

"Des is mer nau juscht grad genunk!"
Schelt die Mäm, vor Zarn ganz rot.
"Du frescht mer all der Tschelly weg,
As mer kenner hen uf's Brot.

Ich hab dich doch so oft schun g'schtroft;
Sel sot doch batta, deet ich meena.
So'n Seierei macht mich ganz krank.
Des kann ich nau nimme sehna!"

"Well, wann du's net sehna tannscht,"
Sagt der Buh mit heiterm Sinn,
"Was tummscht dann uf der Darret,
Wann ich do howa bin?"

MEI EXPIRIENZ IM CIRCUS

BY "JOE KLOTZKOPP, ESQ."

The following narrative, reprinted from *Die Ontario Glocke*, of Berlin, Ont., may be taken as a fair sample of the Pennsylvania-German dialect as it is spoken and written in Canada. The fact that the *Glocke* regularly publishes contributions in the dialect shows that this still is the everyday speech of a large number of its readers.—Ed.

Mister Drucker:

Der anner Owed hab ich de Sarah (was mei irische Frah is) die "Glocke" vorgelese, un wie ich so rumbletter, seh ich, dass en Circus nach Berlin kummt. Sell hot mich an en Ex-

pirienz erinnert, die mir vor about dreizig Yohr in Walkerton gehäppend is. Mir hen sellermols noch driver in Carrick gewohnt, un die Mam hot mich mit drei Dtzend Aier ins Shtettel geschickt, um Neez, Kästereel un en poor Fiddelbendel dafor heemzubringa. Du kennscht doch selle leer Lot bei der Poscht-Office niwer, gell? Sie war sellermols schon leer un ah grad so voller Unkraut wie letscht Summer noch. Well, um selle Lot ware Bill-Boards genagelt, uf denne die schenschte Circus-Pictures gebabbd ware, die ich noch jemols geschne hab. Wie ich so do schteh un sie ahglozt, kummt der Clayton Schmidt zu mir

un sagt: "Hello, Joe! Kumscht ah nach Walkerton, for die Show zu sehne?" "Nee," hab ich geänsert, "ich derf net, weil mir an sellem Dag dresche duhn." "Well, du weescht net was du misse duscht; ich geh schun um vier Uhr Morgets an die Station, um zu sehne wie sie des wild Vieh auslade duhn, sell alleinig is zwee Schilling werth," hot er gesagt. Well, uf em Heemweg hab ich mei Meind uf-gemacht, am Circus-Dag nach Walkerton zu geh, mag's koschte und gewe was es will. Uni am Morga, wo die Show kumma sott, bei Zeite im Shtettel zu sei, bin ich schun um halwer zehe Uhr Owets vorher aus em Haus geschniekt, hab en poor Schnee-Ebbel in de Sack geschteckt und bin boorfuss nach Walkerton gelooffa. Es muss so um zwelf Uhr rum gewest sei, wie ich an die Station kumma bin. Es wor dunkel un kalt, un die Hund in der Nachbarschaft hen gegauzt, als ob sie schun des wild Gethier rieche dehte. Ich sag dir was, de Sirroundings ware net arig blessirlich, un ich hab fascht Heemweh noch meim warme Bett krigt. Ich hab awer dabber en Schnee-abbel gesse, un mich dann uf die Bank unnig em Dach von der alte Station gelegt, um en bissel zu schlofa. Es war awer ken Juhs, ich hab zu viel Bang g'hat. Gege Morga hot's noch agefanga zu regne was fum Himmel hot runner kenne, un ich hab gefrora wie en rasirter Newfoundland-Hund.

Ball druf sin schon ehn dehl Buwe aus em Shtettel kumme un dann is mei Herz wieder aus em Hossesack getschumpt. Es hot nimme lang gedauert, do hot der Train gepiffe un dann war ich all recht. Es erscht Ding was sie aus der Cärs hen, ware die Geil un Ponies. En Kerl mit ehme grosse Schlapphut uf hot mich gerufa un gesagt, wann ich die Ponies uf de Showgrund nemme deht, derft ich reite. Ich wor's zufridda, un dann hot er mich uf en altersschwache Schtee-Esel gehockt, un ich bin so schtolz wie der König von Spain durch Walkerton geritte. Ich war awer ziemlich hungrig, un wie sie die Tents uf hen, bin ich hinnig en Shtumbe un hab mei letschter Schneecabbel gesse. Wie die Show-Akters sich redde gemacht hen for die Procession, hen sie mich widder gerufa. Ich hab grüne Hossa, en gehler Kittel un en rothe Kapp kriekt, un wann ich net boorfiessig gewest war, het ich fascht wie en Terk ausgeguckt. In der Procession hab ich en anner Kameel führe misse, uf dem en Aff gehockt hot. Die Buwe hen all gemeht, ich belong zu der Show, un hen mir Marbels geoffert, wenn ich sie des Kameel deht dreiwelosse. Wann sie mir en Schtick Brod angeboten hette, glab ich het ich's vielleicht geduh, awer so net, no serri.

Noch der Procession hot die Seitshow agefange. En Kerl hot dafor gebrillt, un ich vergess sei Spietsch mei Lewe lang net, for er hot sie anyhau verzig Mol im Kohrs fum Dag

runner gekaut. "Come along, good people," hat er gesagt, "we have here, on the inside of the canvas, the wild man from Yucatan, who tears the flesh from the bones like a tiger. Professor Schweinsberger, the living skeleton, who is to be married to the fat lady. A strictly moral and refined exhibition," etc., etc.

Wie die Walkertoner Bell zwelf Uhr gerunga hot, hab ich in meiner Seck gesucht, ob vielleicht noch en Abbel drin wär, awer es war kenne meh dort. Die Leit sin jetzt zum Mid-dagesse heem un ich hab mich an de Tents rungedrue, als uf ehmal seller Baas fun der Seitshow kumme is un zu mir gesagt hot, "Johnny, if you'll play the band in the side-show this afternoon, I'll give you a ticket for to-night's circus-performance." Ich hab gesagt, ich kennt juscht die Maulmusik awer net die Bänd spiele. "Never mind, I'll teach you." Mir sin dann in die Seitshow, wo sie grad die Babbegerier un Affe gefüttet hen. Ich war so hungrig, dass ich fascht gewünscht hab, ich wär selwert en Monkey. Die Band awer, wo ich hab schpiele misse, war en alte heisere Drehorgel. Ich hab den Wimmelkaschte der ganz Nommidag gedreht, un wann ich ebmols schlefrig worre bin un die Orgel die Note gor zu lang gezoga hat, hot der Baas als geschwore wie en Yankee, so dass mir's ganz angscht un bang worre is.

Well, er hot awer doch sei Wort gehalten, un Owets um siwe Uhr hot er mir mei Ticket for die gross Show gewa. Ich glab ich hab schun owe gesagt, dass ich ken Ebbel meh gehat hab.

Des wild Vieh in der Käfige hot mich seller Owet net meh viel geinteresset, un ich bin glei in's Circus-Tent un uf der allerheckscht Sitz nuf gekrattelt, so dass ich alles gut sehne kennt. Es wor noch frih, un ich bin eingeschlofe. Es erscht Ding awer was ich noch weess, hot die Band ahfange zu schpiele, ich bin ufgewacht, hab der Bälänz verlore un bin hinnerschich nunnergeborzelt. En Tentmann is uf mich zug'schprunge, der gemeht hot, ich het mich unner em Canvas in die Show geschtohle. Er hot mich arm, hungrig und schlefrig Mondkalb am Wickel gennume, en poor Kicks gewa un mich dann naus gefeiert. Ich hab mei zwee Hent uf's Sitzfleisch gelegt, hab geheilt wie en Kettehund und bin heem. Am neckschte Morge awer war uf en halb Meil weit grosse Exseidment unnig der Nachbare: die hen ebbes so ferchterlich brille heere, dass sie gemeht hen, er wär en wild Stick Vieh aus der Menagerie gebroche. Sell war awer net der Kees, for ich un mei Dadi hen gewisst, wer so erbärmlich gekrische hot.

Yurs Drooli

JOE KLOTZKOPP, ESQ.

N. B.—Sidde selle Zeit kann ich ken Schnee-Ebbel meh geh, un jedesmol wann ich sie seh, krieg ich en kalter Schauer iwig der Buckel nunner.

J. K., Esq.

EDITORIAL DEPARTMENT

Interesting School-Reminiscences

THIS month's instalment of our great Educational Symposium—which has really grown greater than we anticipated—will prove of special interest to our readers by reason of its descriptions and reminiscences of old-time schools. Such recollections of schooldays as are here told by Dr. Balliet and others are always listened to with delighted attention, when related in conversation, and will be read with equal pleasure. No doubt there are scores of others, men and women of mature years, who could produce from the treasure-houses of their memories narratives equally or even more interesting. We heartily invite all such to write their schoolday-recollections and send them to us, with suitable illustrations, if possible. Both editor and readers will be sincerely thankful for them and thoroly enjoy their perusal.

As a Harvard Professor Sees Us

Quite lately we had occasion to remark that it is well sometimes to see ourselves as others see us, even if they look thro' colored or darkened glasses. Acting upon this principle we reprint in this issue an article upon the "Pennsylvania-Dutch" from the pen of Professor Albert B. Hart, of Harvard, recently published in the Boston Evening Transcript. The article was sent us by an esteemed friend in Hartford, Conn., with the suggestion that we print it, in order to give some competent man opportunity to refute its errors.

An Incorrect Name That Sticks

Professor Hart has preferred to call us "Pennsylvania-Dutch," tho he states quite truly that this term is taken rather ill by educated people, who prefer to be known as "Pennsylvania-Germans." The former term is very popular among our people themselves and not likely ever to become obsolete. Secretary Richards, of the Pennsylvania-German Society has told us that, when this body was organized, the question of its name was de-

bated quite earnestly, many members being in favor of "Pennsylvania-Dutch Society." The word "Dutch" is indeed a merely modified form of *Deutsch*, which the Germans themselves apply to their language and nationality. Still we think President Roosevelt was right when he declared that it would be better always to use the terms "German" and "Hollandish" to designate the natives of Germany and Holland respectively, and to drop the word "Dutch" from the language as superfluous and misleading. But this term still clings to us and we can not shake it off.

United Brethren Not Moravians

It would be easy to pick out several errors—unintentionally made, no doubt—in Professor Hart's quite interesting article. One is that he confounds the United Brethren (in Christ) with the Moravians, when in fact these two denominations are entirely distinct. The Moravians, who call themselves Brethren or *Unitas Fratrum*, originated more than four hundred fifty years ago in Bohemia and have a large representation among the Pennsylvania-Germans. The United Brethren Church was founded in the latter half of the eighteenth century in Pennsylvania, and tho it now numbers almost 300,000 members, has but one German conference, which is in Ohio. Its membership in Pennsylvania-Germandom is not very strong.

A Perpetual Stumbling-Block

Like other outside visitors, Professor Hart finds a stumbling-block in the peculiar dialect which still survives among the "Pennsylvania-Dutch." He calls it "a barbarous compound of German and English words." It is indeed "very much mixed" in our day and becoming more so in the course of time, being gradually merged into English. It should be remembered, however, that originally it was as good and pure a German dialect as any spoken in the fatherland. In the samples and translations offered the Professor shows his want of familiarity,

both with the dialect and the High German, but we will not linger on this point. The inscription found in General Hensel's house at Lancaster looks very odd, as given in the columns of the Transcript, and we are tempted to believe that the printer omitted several spaces that are really present in the original. Be that as it may, the inscription, which is but one of many, possibly the longest, found in old houses of that period, shows the strong religious spirit which animated our forefathers a hundred and fifty years ago.

Not Averse to Education

It is true that this peculiar dialect, which has so often been denounced and ridiculed by our Anglo-American neighbors, is still the only means of communication at the command of some of our older people and mars the English speech of many of their descendants. It is therefore the more gratifying to see Professor Hart concede that many of the Pennsylvania-Dutch talk perfect English. If this be so—and we claim that it is—education can not be so much undervalued and neglected among us as one would infer from reading some of the Professor's statements. True, some of our country folks do not favor higher education, because they think it tends to make their children dissatisfied with farm-life and to draw them away from home, which in itself is a tendency much to be deplored. But it is equally true that many of our farmers are anxious to have their children receive a much better education than their fathers have enjoyed, in order to have a better chance of success in life. Moreover, we must not overlook the fact that all the Pennsylvania-Germans are not farmers, or peasants, but that many thousands of them make their living in towns as mechanics, merchants and professional men. Taking Pennsylvania-Germandom as a whole, we are bold to assert that the state of education there as evidenced by public and private schools, will compare favorably with that of any other section of the country. And by the way, the bounds of Pennsylvania-Germandom are much wider than Professor Hart has drawn them.

A Hasty and Incomplete View

To sum up our comments, we wish to say that we fully absolve Professor Hart from all intentional misstatements and all desire to disparage the Pennsylvania-Dutch. He describes them as he saw them, but evidently he saw only a small part of them. The whole of the people must not be judged by the social, educational and religious conditions found in isolated rural communities. A hasty, superficial view is necessarily incomplete and one-sided. The chief fault we find with the article in question is not for what it says, but for what it leaves unsaid. What the Germans of Pennsylvania have done for the development of the State, their leaders in education, religion, statesmanship and war, their influence on literature—all this is left out of view. If Professor Hart will look a little deeper, study the past and present of the Pennsylvania-Dutch a little more carefully, he will find that, tho in the matter of language and customs they are a rather peculiar people, not fully "assimilated" to the rest of this great nation, they have been and are as good and loyal Americans as may be found in any other part of Uncle Sam's domain.

Invitations Regretfully Declined

Several invitations have lately come to the publisher and editor of this magazine to attend interesting historical gatherings. Brother Robarts, of Phoenixville, Pa., very kindly invited us to attend the dedication of the monument at Fountain Inn, which marks the farthest point north reached by the British army in Pennsylvania in 1777, on the twenty-first of September last. At the dedication of the annex to Whitefield Hall at Nazareth, September 27, the publisher was requested to represent the Montgomery County Historical Society, and he was also invited to be present at the reception given Governor Stuart at the Pennsylvania State Building, at Jamestown, Va., October 4. All these invitations are hereby most gratefully acknowledged, but owing to the pressure of business they all had to be regretfully declined. Business comes before pleasure, you know.

Clippings from Current News

Wyoming's Oldest House Razed

The oldest house in the Wyoming Valley, the log house built in 1782 by David Perkins, was pulled down recently to make room for a new residence. Perkins's father had been killed in the Wyoming massacre and his brother was a private in one of the Wyoming companies during the Revolution. The house was one and a half stories high and long known as the largest in the Wyoming Valley.

Yearick-Hoy Family-Reunion

The fourth annual reunion of the Yearick and Hoy families was pleasantly celebrated at Hecla Park, Centre county, Aug. 28. Addresses were made by John S. Hoy and Revs. Z. A. Yearick, of Shenandoah; H. I. Crow, of Hublersburg, and J. M. Runkle, of Williamsport. The progenitor of the Yearick family in America was Johann Georg Georg, who came from the Palatinate, Sept. 26, 1753, and settled on a farm in Lowhill, Lehigh county. His oldest son, Adam, removed to Centre county in 1786 or 1787. Since the third generation the Yearick and Hoy families have been much intermarried.

An Ancient Powder-Horn and Spur

Among the relics owned by Daniel N. Kern, of Allentown, are a powder-horn and spur that were brought from Germany by Friedrich Wilhelm Kern in 1737. It was made by a man named Kern in 1664, and used to put the priming-powder on the pan of flintlock-guns. An old shotgun brought from Germany by the Kern family now belongs to Henry S. Kern, of Shimerville, Lehigh county. The spur above mentioned is said to have been used by a cavalryman in the Revolution, who had borrowed it from D. N. Kern's grandfather.

Good Prices for Family Souvenirs

At the recent sale of the personal property of the late Mrs. Leah N. Schultz, in Hereford, Berks county, a "rainbow-quilt," containing about 1000 patches, was sold for \$7.15. Sixty-one yards of unused linen, woven by Mrs. Schultz, brought 40 to 75 cents a yard. Five spinning-wheels were sold for about \$3 each. A fancy wreath made of zephyrs brought \$4.20, a bed-blanket \$6.75, a cup and saucer \$1.25, a saucer \$1.15. Several old books also brought high prices.

A Thousand-Dollar Prize for a Teacher

The Boyden premium of \$1000 for the best demonstration to determine the speed of the invisible rays of the spectrum, offered forty-eight years ago and open to all North America, was recently awarded at the Franklin Institute to Dr. Paul R. Heyl, assistant professor

of physics at the Central High School of Philadelphia.

German Day at the National Capital

The German-American citizens of Washington, D. C., celebrated the arrival in this country of the first German pilgrims under Pastorius with speeches, songs, gymnastics, exhibits, games, races and other amusements, September 9. The United German Societies celebrated the day at Luna Park, the Windthorst Club, of St. Mary's church, at Benning. Both places were crowded with enthusiastic spectators from early afternoon until late at night. Dr. Kurt Voelckner, president of the United German Societies, and Hon. Crandal Mackey, State attorney of Alexandria county, Va., were the chief speakers at the former occasion. Dr. Emil Christiani directed the singing.

Back from Germany with Many Relics

Reverend E. E. S. Johnson recently returned from Germany, where he spent three years as assistant of Dr. Chester D. Hartranft on the *Corpus Schwenkfeldianorum*. He brought many interesting relics, among them a huge arm-chair, once the property of Melchior Dorn, the last adherent of the Schwenkfelder faith in Germany, who died at Harpersdorf, in Silesia in 1826. He also has an earthen jug over two hundred years old, presented to him by Judge Hahn, of Liegnitz; a large iron lock from the church in Silesia where Schwenkfeld once preached; two silver coins, dated 1706 and 1611; manuscript volumes of Schwenkfelder sermons written in the seventeenth and eighteenth centuries, manuscript records of the Schultz family and photographic facsimiles of Schwenkfeld's writing. At the hundred seventy-third *Gedächtnisstag* of the Schwenkfelders, celebrated at the Worcester church September 24, Rev. Johnson delivered a very instructive historical address. The first volume of the *Corpus* is in press at Leipsic.

Early Schultz History Brought to Light

Descendants of Amos Schultz held their fifth annual reunion at the home of Joseph K. Schultz, near Niantic, Montgomery county, Sept. 27, and heard Rev. E. E. S. Johnson tell of his discovery of old records in Germany by which he was able to trace the family-history back to the close of the sixteenth century. The Schultzes are an old Schwenkfelder family, and Rev. Johnson found many ancient documents relating to them hidden amid forgotten rubbish in the garrets of old houses. Rev. Elijah E. Kresge, of Allentown, and J. M. Shelly, school superintendent of Bucks county, also delivered addresses.

Sale of a Historic Building of Their Own

The historic house at the corner of Mill and Radcliffe streets, Bristol, in which General Lafayette was entertained at a banquet on September 8, 1824, while on his way from New York to Philadelphia, was lately sold by the sheriff to Mrs. Isaac Morris. The price paid for it was \$4,000, subject to several mortgages. The house is of old English design and has bull's-eye windows. It is likely that the building, which is occupied by several stores, will be preserved.

Dedication of Fountain Inn Monument

The monument erected by the town of Phoenixville at Fountain Inn to mark the farthest point reached in the northern colonies by the British invaders under Lords Howe and Cornwallis Sept. 21-23, 1777, was dedicated with appropriate ceremonies September 21, by the State Society of the Sons of the Revolution. After an invocation by Rev. J. W. Henderson, Mr. J. O. K. Roberts unveiled the monument. Then followed an address by Wilmer W. McElree, Esq., a historical oration by Ex-Gov. S. W. Pennypacker and an address by Hon. Wayne McVeagh.

Anniversary and Dedication at Nazareth

In connection with the fiftieth anniversary of the Moravian Historical Society the annex to the Ephrata or Whitefield House at Nazareth was dedicated Sept. 27. The annex, which cost \$6000, was built by William H. Jordan, of Philadelphia, in memory of his father, Francis Jordan. A. G. Rau, superintendent of the Moravian Parochial School at Bethlehem, and Rev. H. A. Jacobson, assistant editor of *The Moravian*, made addresses. The Whitefield House was built about 1740 and is the headquarters of the Moravian Historical Society.

Memorial to John Ulric Berge and Wife

The granite stone erected in the old Salford Mennonite burial-ground near Harleysville, Montgomery county, over the graves of John Ulric Berge and his wife Anne Mary, the progenitors of the Bergey family in this country, was dedicated Sept. 27 in the presence of several hundred of their descendants. Rev. James R. Bergey, of Doylestown, consecrated the stone, and Dr. William B. Lower, of Wyncote, made the unveiling address. Then the assemblage proceeded to Alumni Hall, where Dr. M. G. Brumbaugh, of Philadelphia, and Congressman I. P. Wanger, of Norristown, made addresses and Dr. Lewis R. Harley, of Philadelphia, read a poem. (An illustrated history of the Bergey family appeared in *THE PENNSYLVANIA-GERMAN* in November, 1906.)

Notable Church Anniversaries

St. Peter's Lutheran congregation of North Wales, Bucks county, celebrated its hundred thirty-first anniversary Sept. 15 with the re-opening of its remodeled church. For a gen-

eration or more the congregation, which at first was Lutheran and Reformed, worshiped in a log structure built on ground donated by Peter Heist and James Miller. This log church stood midway between North Wales and William Penn Inn. Early in the nineteenth century the "Old Yellow Church" was built. About 1868 the Lutherans began building a church of their own.

The Reformed church of Maytown, Lancaster county, celebrated the hundred forty-second anniversary of its founding and the centennial of its present church building from September 29 to October 26. Simultaneously the Presbyterian church of Columbia celebrated its hundredth anniversary. This congregation is almost as old as the town itself. In 1803 Rev. Colin McFarquhar, of Donegal, and Rev. Robert Cathcat, of York, preached for Presbyterians in a frame meeting-house in Columbia. The congregation was organized Aug. 26, 1807, and dedicated its first brick church July 19, 1812. This church was replaced by the present building in 1890.

Centennial of Moravian Theological School

The hundredth anniversary of the Moravian College and Theological Seminary at Bethlehem was celebrated October 2 and 3. The seminary was opened at Nazareth in 1807. Its first class consisted of three students, all of whom became bishops of the church. The first professors were men who had been trained in Germany. In 1833 the institution was moved to Bethlehem. In 1851 it was taken back to Nazareth, but in 1858 Bethlehem became its permanent home. April 3, 1863, it was incorporated under its present name. New buildings were erected in 1892. Ground has been broken for a \$25,000 library, the gift of J. C. and Charles Harvey, brothers, of Brooklyn, N. Y., in memory of their parents. The cornerstone of this building was laid by Bishop J. Taylor Hamilton, D.D., of Berthelsdorf, Germany, with a mallet made from the wood of the first tree felled in founding Herrnhut, Germany, June 17, 1722. All the speakers at the celebration were alumni of the school, such being present from all parts of this country, also from England, Germany, Canada, the West Indies, Nicaragua and Africa.

Destruction of the Ziegel Church

The Ziegel Union church, near Haafsville, Lehigh county, was struck by lightning October 4 and totally destroyed. It was built in 1887-89, after the previous church had suffered the same fate July 6, 1887. The Ziegel congregation was organized about 1745 and built its first log church in 1749; its roof was made of tiles (*Ziegel*), hence the name. It was dedicated July 29, 1750, Revs. Philip G. Michael and Jacob Frederic Schertlein conducting the services. The second church, a stone structure, was built in 1796; the third, a large brick building, which cost about \$7000, was dedicat-

ed in 1864. The Reformed Ziegel congregation was part of the charge administered by four generations of Helffrichs, beginning with Rev. John Henry Helffrich in 1778 and ending with his great-grandson, Rev. Nevin W. Helffrich, in 1906. The burnt church will be rebuilt at once.

OBITUARY

MAJOR REUBEN REINHOLD, the hero of forty-six battles in the Civil War, died Sept. 3 in Glenolden, Pa. He was born at Schoeneck, Northampton county, Feb. 29, 1836. He went thro' the entire campaign of the Army of the Potomac.

Chat with Correspondents

No Descendant of Michael Hillegas

A Philadelphia reader writes as follows:

May I call your attention to a slight error in your September issue? On page 454 you state that Rev. Michael Reed (not Lee) Minnich is a descendant of Michael Hillegas (the first Treasurer of the United States). This is not the case. Mr. Minnich is a descendant of the uncle of Michael Hillegas, John Frederic Hillegas.

I do not wish in any way to belittle Mr. Minnich's efforts to have Hillegas recognized, yet I think it is but just to state that

the first person to bring the matter before the authorities in Washington was a great-great-grandson of Michael Hillegas, Captain Henry Hobart Bellas, U. S. A., now deceased. Several years before his death Captain Bellas sent a portrait of Hillegas to the Treasury officials and had a great deal of correspondence with them on this subject. Mr. Minnich also has been indefatigable in the matter, and the family are greatly indebted to him for the splendid work he has done toward the "tardy recognition."

Genealogical Notes and Queries

This department is open to all our subscribers. Contributors will please state their questions and information as clearly and briefly as possible, being particularly careful in writing names and dates. For the benefit of readers generally it is desired that answers to the questions under this head be addressed to the editor of this magazine.

XXXII

Inquiry About Reed Ancestry

John H. Reed, M.D., of Logansport, Ind., desires information about his ancestry. In a sketch of the Reed family he says:

My great-grandfather, Jacob Reed, was born in Heidelberg township, Berks county, Pa., about 1750 and was married to Christina Bergerheiser, a native of Germany. He had two daughters and four sons: Eve, Barbara, John, George, Henry and Jacob. My grandfather, Jacob Reed, was born in Heidelberg, Berks county, Pa., Nov. 25, 1780, and died in Montgomery county, Ohio, June 25, 1849. He was married to Elizabeth Brown, of the same place. He enlisted and was honorably discharged three times during the War of 1812. Some time after that war he removed to Montgomery county, Ohio, locating about twenty-five miles south of Dayton. This family was blessed with twelve children: Martha, Lydia, Katherine, Michael, David, Margaret, William, Jacob, Mary, Elizabeth, John and Harriet.

Grandmother Elizabeth Reed died in 1874. My father, Michael Reed, was born near Stouchsburg, in Berks county, Pa., November 10, 1819, and moved thence with

his father's family to Montgomery county, O. He was married to Sarah Tittle, April 12, 1844, and about 1845 moved to Cass county, Ind.

I hope the data here given will enable me to secure additional information about my great-grandfather and his descendants.

XXXIII

Nicklas Schwartz and Descendants

Professor Oscar L. Schwartz, of East Greenville, Pa., son of Jonathan Schwartz, son of Levi Schwartz, son of John Schwartz, son of John Schwartz, son of Nicklaus Schwartz, immigrant, desires information respecting this Nicklaus Schwartz and two of his sons, Daniel and Samuel. We learn from Rupp's Thirty Thousand Names that two immigrants by the name of Nicklaus Schwartz came to Pennsylvania, Nicklas landing September 3, 1739, and Nicklaus September 14, 1754. (We spell the baptismal names according to Rupp.) The Nicklas Schwartz in question had four sons: Christian, whose family has been traced; Daniel, whose family has not been traced; Samuel, who located in Schuylkill county, and John, who according to tradition is buried at Cherryville, Pa. Information of the persons named will be greatly appreciated.

Our Book-Table

Any book or pamphlet reviewed in these columns will be sent to any address by the Publisher of The Pennsylvania-German on receipt of the published price. Postage must be added when it is mentioned separately. Any other book wanted by our readers may be ordered through us at the publisher's price. Inquiries will be promptly and cheerfully answered.

German-American Annals. Bimonthly continuation of the quarterly *Americana Germanica*. Devoted to the comparative study of the historical, literary, linguistic, educational and commercial relations of Germany and America. Edited by Marion Dexter Learned, Ph.D., University of Pennsylvania. Published by the German-American Historical Society, Philadelphia. Price, \$3 a year, 50 cents a number.

The July-August number of this publication devotes forty of its fifty-six pages to the continuation of a biographical sketch of Francis Daniel Pastorius, the Founder of Germantown. This biography, still to be continued, is being written by the editor and comprises a considerable number of elegant full-page illustrations. An interesting reminiscential speech in German by a member of the *Deutsch-Amerikanischer Centralverein von Pennsylvanien* at a meeting held in Wilkes-Barre and a Bibliography of Germany Americana for the Year 1906 fill up the rest of this issue. We have been considerably surprised to perceive that, while this bibliography mentions a large number of articles relating to the interests of the German-Americans in English magazines, THE PENNSYLVANIA-GERMAN, which is devoted

wholly to these interests, has been entirely omitted.

Journal of the Presbyterian Historical Society. Published quarterly under the editorship of Louis F. Benson, D.D., at 518-522 Witherspoon Building, Philadelphia, at \$3 a year.

The September number contains a biography of Edward Blanchard Hodge: 1841-1906, by Rev. William P. Finney, with frontispiece portrait; Records of Accomack County, Va., relating to Rev. Francis Makemie, by Henry C. McCook, D.D., (third part); The Old Church at Home (a reprint), Record of New Publications and Historical Notes.

Report of the Valley Forge Park Commission. 1906.

The Valley Forge Park Commission was created by Act of the Legislature of Pennsylvania, May 30, 1893, "to acquire, maintain and preserve forever the Revolutionary campground at Valley Forge for the free enjoyment of the people of the State." Its last year's report is a pamphlet of 14 octavo pages, accompanied by four large folded colored topographical maps of the Revolutionary campground at Valley Forge and the surrounding country.

Calendar of Pennsylvania History

SEPTEMBER, 1907

- 1-5. Centennial celebration at Millersburg.
2. Fifth annual meeting of Interstate Amateur Press Association in Philadelphia.
3. State Fair opens at Bethlehem.—Canstatter Volksfest in Washington Park, Philada.
4. James A. Scarlet and Attorney General Todd confer about indicting Capitol grafters.
5. Noah Weiss, noted wood-carver, dies at Siegfried, Frank P. Hart, educator and journalist, at Strasburg.—German Day in Luzerne county.
7. Penn'a Telephone Company merged into Bell Telephone Company.
10. The two-cent-rate law is declared unconstitutional by Judges Wilson and Audenried, of Philadelphia.
11. Heavy rains in eastern Pennsylvania.
12. Shares of Philada. Rapid Transit Co. reach lowest point in many years (15½).—William H. Brosius, ex-Assemblyman, dies at Fern Glen.—State convention of Knights of Mystic Chain at York.
16. Opening of fifty-sixth annual Allentown Fair.—Six men drowned in the Allegheny near Aspinwall.
17. Forty-eighth annual State convention of the Junior Order U. A. M. in Wilkes-Barre.

18. Contractor Sanderson, Architect Hnston, Ex-State Treasurer Mathues and Ex-Auditor-General Snyder give bail for \$60,000 each to answer for Capitol-frauds.—State Homeopathic Society meets in Pittsburg.
19. Congressman H. B. Cassel, J. M. Shumaker, Geo. F. Payne and Chas. G. Wetter held for complicity in Capitol-frauds.
22. Dr. Torrey opens a week's revival in Philadelphia.
24. Fifty-seventh annual meeting of State Medical Society at Reading.—Luther League of Penn'a opens fourteenth meeting at Allentown.—Hundred seventy-third Schwenkfelder Memorial Day in Worcester.
25. Thirtieth annual meeting of State Millers' Association at Lancaster.
- 26, 27. Frost and ice in eastern Penn'a.
27. Fiftieth anniversary of Moravian Historical Society at Nazareth.—Wreck on Penn'a Railroad near Duncannon; ten persons hurt.
29. Hundred forty-second anniversary of Reformed church at Maytown, hundredth of Presbyterian church at Columbia.
30. The Dauphin county grand jury finds true bills against seven men connected with Capitol-frauds.

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Walter Jacob Hoffman, M. D.

The Pennsylvania-German

Vol. VIII

DECEMBER, 1907

No. 12

The Pennsylvania-German in His Relation to Education

A Symposium of Historical and Descriptive Articles

EDITED BY PROF. L. S. SHIMMELL, PH.D., HARRISBURG, PA.

The Pennsylvania-Germans and the Common-School Law of 1834

BY L. S. SHIMMELL, SUPERVISOR OF SCHOOLS, HARRISBURG, PA.

IN AN attempt to lay bare the reasons for whatever opposition the Pennsylvania-Germans made to the common school law of 1834, some of the lower strata of history must be uncovered. The State constitution of 1790, under which the law was passed, provided that schools should be established "in such manner that the poor may be taught gratis." On these words rests the law of 1834; for in order to teach the poor gratis, it was found most practical to teach all classes gratis.

Education of the Poor by the Germans

Now the Germans did not "have the poor always with them" in great numbers. Being mostly dwellers in hamlet and country—farmers, laborers and craftsmen—what poor people the Germans had among them, here and there, were few. According to the census of 1830, Berks county had a population of 53,000; Chester, 50,000. The number of poor reported to the Secretary of the Commonwealth as educated at public expense by Berks in 1830, was 313; in Chester, 1,556; Lancaster, with a population of 76,000, reported 1721. Lehigh and Lebanon, with a combined population of 42,-

000, reported 306; Washington county, with the same population, reported 668.

The Germans were averse to being dependent and, so there were comparatively few of that description among them. The following remark was quite characteristic:

"I am conscientious in regard to having my children taught at the expense of public charity, because I do not stand in need of such aid, for I can pay myself."

When therefore a law was proposed for the education of the poor by public taxation, the Germans could not see the necessity for it; because their poor, as a rule, had not been neglected. Nor were they much of a burden, especially when to bear the burden was a plain religious duty and by them scrupulously performed. It is true, there was selfishness in opposing a law that had so lofty a purpose as to afford equal educational facilities to all, when the law was not greatly needed for the amelioration of the Germans. But selfishness is no evidence of boorishness. Whenever since 1834 the standard of progress was planted a few steps farther on in the enlargement of the opportunities afforded by the com-

mon schools, the bearer and his followers were met by the same selfish opposition; but the cry was one of lamentation from non-participating taxpayers over an increase in the millage, and it did not come from the mouths of ignorant boors.

Opposition on Religious Grounds

By digging still deeper into history, a much more powerful motive for German opposition to the school law of 1834 is found. Rev. H. A. Muhlenberg, Congressman, and candidate for Governor in 1835, said at that time:

"The Germans of our State are not opposed to education as such, but only to any system that to them seems to trench on their parental and natural rights."

They had not abandoned the idea prevailing in the fatherland when they left it, that the child is first God's, then the parents', and then the State's. This conception of the right to the child—one that set the eternal good of the soul above the temporary good of the intellect—placed the responsibility for its education primarily upon the Church and the parent. The school was regarded as a religious institution. To secularize it seemed to be desecration.

One of the fundamentals of the German Reformation was that "the Bible is the only rule of religious faith and practice." To know this rule, the Bible must be studied by each and every one. Therefore schools were established and Protestantism in Germany assumed the task of popular education. The forms of Church government in Protestant cities and towns provided for the establishment and management of schools. The core of the curriculum was the Bible. It had an educational influence in Germany surpassing every other. The Church was so jealous of the schools as nurseries of "religious faith and practice," that they were kept close to its side. The clergyman, sexton, or other officer, was the teacher. Instruction was given not alone in the Bible, but in the catechism. The children were taught to pray and to sing psalms. The very atmosphere of the schoolroom was permeated by the spirit of religion.

Was it much wonder, with such traditions behind them, that the Pennsylvania-Germans were opposed to State schools? They knew that the Bible, the catechism, the Psalm-book would have to go. These books had for two hundred years been the mental pabulum of the children. The Church would lose its most powerful agency of bringing the children within its folds. No pastor or sexton would have them in charge while they were absent from home attending school. The man *in loco parentis* would be a creature of the State. Education under the control of the clergy and the parents was to become a sad memory.

Wanted to Preserve Their Mother-Tongue

Nor was this all the anguish entailed by the new order in education. Yet another heartstring was to be broken. It was the attachment which the Pennsylvania-Germans had to the mother-tongue. That their schools would become English was a foregone conclusion. Their preference for German schools was not alone due to a sentiment fostered by the segregated condition of their settlements. The reading and studying of the Bible, an indispensable part of the program of the German Reformers, made the mother-tongue the language of the schools. Luther's translation dignified the German language and made it revered and beloved by the common people. It became a great treasure to them, because it had become, as it were, a part of their religion. Educational reformers, after the Reformation, laid great stress upon the study of the vernacular. "Everything first in the mother-tongue" was a favorite principle with educational writers.

Having been taught in church and school to have a deep regard for the language of the fathers, the Pennsylvania-Germans looked upon it as sacrilege to have it put out of their schools. They never would displace it in their churches until the oldest members were too few and feeble to make effectual resistance. "*Unser Herr Gott war ja deutsch*," said an old woman when English services

were about to be introduced into her church. The Cajuns in Louisiana have been equally tenacious in their hold on the French, which they had brought with them into exile. A reluctance to part with the mother-tongue as an instrument of education can not be ascribed to ignorance. The worst that can be said of it is that it was born of sentiment. So was the Pilgrims' reluctance to remain in Holland. They could not bear the thought of having their children become Dutch, and so they embarked in the Mayflower for America.

It would have been better for the interests of Pennsylvania, had the traducers of the Germans taken the advice of Dr. Rush in "German Inhabitants of Pennsylvania," in the *Columbian Magazine* of 1789:

"Legislators of Pennsylvania: Learn from the history of your German fellow citizens that you possess an inexhaustible treasure in the bosom of the State in their manners and arts. Continue to patronize their new established seminary of learning (Franklin College) and spare no expense in supporting their public free schools. . . Do not contend with their prejudices in favor of their language: it will be the channel through which the knowledge and discoveries of one of the wisest nations of Europe may be conveyed into the country. In proportion as they are instructed and enlightened in their own language, they will become acquainted with the language of the United States."

Opposed to Compulsion and Taxes

Another objection born of old, which the Germans had to the common-school law of 1834, was based on its compulsory and inspectorial features. They styled the common schools *Zwingschulen*—force-schools. When a German raises his voice against what to him seems tyranny, it should be remembered that it is an echo of his Teutonic forebears. Local self-government, known to the English and the Americans, had its origin on German soil; and since it dates back many centuries, the exercise of it is a deeply cherished heritage. When Pennsylvania undertook to educate the children of its citizens, it appeared to the German to trench upon his rights of self-government. That he was not considered altogether unreasonable in this respect, is shown in the Supplement of 1835, to

the effect, namely, that any township or district voting in the negative on the question of accepting the school law, should not be compelled to accept the same; and that the office of inspectors to be appointed by the Court of Quarter Sessions should be abolished.

The law of 1834 also provided that no county should receive from the State fund more than half the amount raised by taxation in the county for the same purpose. In our day, for ten years or more, resolutions have been passed at educational meetings, that school districts be required to raise an amount equal to the State appropriation; but the Legislature never dared to do it. In 1834 the local school tax had to be twice the amount of State aid. It was also complained of that the tenants of non-resident land-owners had to pay "all taxes," the burdens not reaching the owners.

At a meeting held in Union county, September, 1834, to protest against the school law and at which the Germans predominated, it was declared that the Legislature had been asked for "a system of education," but that that body had given the people "an unequal system of taxation." The State debt was already enormous, and had caused much embarrassment. It was figured out that Union county would have to raise, aside from the State and local taxes hitherto borne, for the public schools:

Twice the Amount of State Aid....	\$ 2,200 00
For Schoolhouses	17,000 00
For Teachers' Salaries	22,500 00

Total Increase of Taxes\$41,700 00

"Taxes! Taxes! Taxes!" They have brought on many a bloody war. Is it strange that the Germans opposed the school law on account of taxes? Were the Scotch-Irish charged with ignorance because they opposed the tax on whiskey and brought on the Whiskey Rebellion? The Quakers, who had schools supported by the society ever since 1682, were equally loth now to be taxed for the education of others. Still other classes of people and other sections of the State arrayed themselves against the law. William Duane, of Philadelphia, editor of

the Aurora, said: "Mr. Breck (the gentleman from Philadelphia who fathered the law in the Legislature) with thousands of others has been mistaken." The opposition did not come from the "swamps of ignorance" alone, but from "rank aristocracy" and "excessive wealth" also. Taxes were the bugaboo that stalked all over the State; but when the German expressed his fright at sight of the specter in a language other than "the King's English," he was called an ignoramus. Do we not now put the stamp of ignorance upon non-English-speaking foreigners without knowing what they know? They of the "ignorant horde" have many surprises for us when once they can speak a little English. If the Germans, like the Quakers, had had a Philadelphia—a city of fellow countrymen—to lend the external adornments of polished life, they, too, might have escaped the charge of stupidity and ignorance. But alas! as Bancroft says of the Germans: "Neither they nor their descendants have laid claim to all that is their due."

Political Aspects of the School-Question

A fitting close to the Germans' attitude toward the undesirable features of the law is found in a public letter written in 1835 to the workingmen of Philadelphia by the Rev. Mr. Muhlenberg already mentioned:

"That my opinion should be asked upon the question of General Education is, I must confess, somewhat mortifying. . . . The Germans of our State have been much vilified and slandered upon this subject by designing, profligate and self-interested politicians and some miserable creatures who have been used merely as tools. To my certain knowledge, they are with but few exceptions favorable to the principle. The only difference of opinion among our citizens seems to be in the mode and manner of carrying out the principle. A judicious system could not but meet the approval of nearly every one; whereas one that would be oppressive or infringe on individual rights and privileges will and ought to be opposed. The present law I consider partial, defective and objectionable in many of its features."

A heterogeneous body politic, such as Pennsylvania's, never moves in one solid

phalanx towards the inauguration of a reform. It has no common ground to start from—no common traditions, policies, theories, principles—no common consciousness. It was much easier to establish common schools in New England; for the people were more homogeneous in their premises of thought. That the Germans did not think like the rest of the people of the State was therefore no discredit to them. But many of them did think alike with the friends and advocates of the common schools. Their opposition was no more solid than that of the Quakers. In fact, the only section that could lay any claim to homogeneity of thought in the school law of 1834, was the northern tier of counties, which was inhabited by New Englanders and New Yorkers, who were accustomed to such schools and knew their advantages. The opposition to the law of 1834, as expressed in the House of Representatives on the vote for its repeal, came from 29 of the 52 counties in the State.

Politics at the time greatly obscured the true attitude of the Germans. The gubernatorial election of 1835 was a three-cornered fight. Wolf was a candidate for re-election. All three of the candidates were opposed and favored for other reasons than their real and supposed stand on education. Education was a light plank in all the platforms and was but lightly touched in political meetings. It was evidently a question for political jugglery in the campaign.

Wolf himself could not and would not be misunderstood. So warmly was he attached to the project of common schools, that when upon an occasion his cabinet told him to remain silent, he replied:

"No, if I must be sacrificed, let me be sacrificed on this altar. It is my duty and should I sink with it now, posterity at least will do me justice."

The school question was a good club, therefore, with which to assail him. Said a parson in Easton:

"If I thought it was not a political scheme, I would preach its (the school-law's) benefits from the pulpit."

He was evidently suspicious that the school law was being used to promote political ambition. Thaddeus Stevens, in his speech made in 1835 to save the law from repeal, said concerning the political intrigue:

"Much of its unpopularity is due to the vile arts of unprincipled demagogues. Instead of removing the honest misapprehensions of the people, they cater to their prejudices and take advantage of them, to gain low, dirty, temporary, local triumphs. I do not charge this on any political party. Unfortunately almost the only spot on which all parties meet in union is this ground of common infamy."

Ritner's attitude was not so well understood as Wolf's. He was dubbed the anti-masonic, anti-improvement and anti-education candidate. On the other hand, it was cited that he had voted in the Legislature for large appropriations for high schools and academies, "which favor the rich, but not the poor." So uncertain was his position that a delegation waited on him to ascertain it, and reported that he was friendly to the Act of 1834. The newspapers then announced that hereafter he must be considered as the decided friend of the school law.

Muhlenberg's enunciation has already been quoted. The *Reading Adler* said of him: "He is favorable to general education, but believes that the Act of 1834, passed for that purpose, is both oppressive and defective." The rank and file of Muhlenberg's support, however, included among their number the radical opponents of free schools.

By a singular coincidence, all three of these candidates for governor were German, and made bids for that vote. In the fierce contest, the Germans were under a cross-fire from three directions. As Wolf, the champion of the free schools, was defeated, the blame would naturally be put on German opposition to the schools, whether it were the case or not. That it was the case has generally been accepted as a fact; yet some of the post-election explanations throw a doubt upon the conclusion. For instance:

"The people were stung almost to madness by the irregularity of his nomination—the im-

becility and hypocrisy of his administration—and forgetting all other considerations and directing their efforts to but one object, they lent a dogged support to that man they considered, under the contingencies of the moment, most likely to overthrow it."

The campaign of 1835 was followed by a rupture in the Democratic party, by a closer union between the Whigs and Anti-Masons, and by a legislative investigation of Freemasonry. Considering then these bitter animosities and their far-reaching effects, is it not logical to conclude that German opposition to the common schools was greatly misrepresented and exaggerated, and for that reason much longer remembered than such factional opposition generally is?

German Leaders of Public-School Movement

That the Germans were not a united body by any means in the fight against common schools, is further evidenced by the fact that the measure received the support of many of their leaders in thought and action. To begin with, every German governor from Snyder to Ritner advocated some form of popular education in his messages to the Legislature; and it may be added that from 1808 to 1839, the years in which the subject was perennially a live question, all the governors of Pennsylvania except one were Germans.

Seven years before the common school law was passed, William Audenried, of Schuylkill county, introduced a bill in the Senate, "providing a fund in support of a general system of education." Though he pressed it with much zeal for two sessions, it failed then; but three years later it became a law. By providing money for a school system, Audenried deserves credit for laying its foundations. He was a Pennsylvania-German. At his death, the Philadelphia Ledger said of him:

"He early took a deep interest in popular education, and fostered and promoted the common school system, which was so much opposed."

Breck, the man to whom great credit is due for the passage of the school law, said in his legislative diary:

"Messrs. McCulloch, of Huntingdon, Stoe-ver, of Dauphin, and Sangston, of Fayette, in the Senate, and Grim, of Lehigh, in the House, decidedly the most ignorant and least educated of the members of the Legislature, form the minority."

These four and no more! Two Germans, and two not. One lone German in each House voted against the law of 1834.

Another German doing yeoman service was Elijah F. Pennypacker, of Chester county. He gave voice and vote in favor of free schools in 1834 and 1835.

The German Petitions for Repeal

Much ado was made over the great number and ignorant character of the German petitioners for the repeal of the school law in 1835. A special committee had been appointed in the House of Representatives to examine all the petitions presented. The majority report stated that, although the petitioners for a repeal were numerous, yet the number was but a small minority of the whole number of voters, to wit, 32,000. The committee was pained to find among those asking for a repeal 66 who could not write their own names, but made their mark; that ten names out of every hundred were written by other hands than their own; and that in most of the petitions not more than five names out of every hundred are written in English.

David Krause, Jr., of Lebanon, presented for himself alone a minority report, from which the following excerpts are made:

"No evidence was accessible to the committee but the petitions themselves. . . . The names between which such similarity is seen are in German characters, not familiar to any of the members composing the majority of the committee. . . . The Germans of Pennsylvania make their signatures much more alike than the English; they appear still more alike to men not able to write German and read German writing. The fact that the names are in the same color of ink, merits no consideration. The petitions in many instances were signed at public meetings, in great haste, where fifty or more used the same pen and ink. . . . The intelligence of the German population is not appreciated. Berks and Lebanon, from which the majority of the committee probably make up their opinion, may be taken as instances. Berks polls about 7,000

votes and issues from two German presses 6,000 papers, and from as many English presses, 1,000 papers. Lebanon, polling 2,700 votes, furnishes three German papers to at least 2,000 subscribers, and one English paper to 400 subscribers. It is questionable whether any other county in the State, essentially English, supports public journals in so large a proportion. So that if these facts may be taken as a criterion for making an estimate, the ratio of Germans able to write their names is quite equal to the same class of our English population."

Mr. Krause himself was well educated and highly cultured. He was a lawyer, served as private secretary to Governor Schultze, was joint editor with Simon Cameron of the *Pennsylvania Intelligencer*, and editor of the *State Journal*, and later became judge of the Montgomery-Bucks judicial district. He was well known and stood high for integrity and fair dealing.

Exaggeration and Misrepresentation

It is evident that the Germans were credited with more than their share of opposition to the common school law of 1834. The entire State evidently suffered in her reputation for intelligence on account of the great lack of unanimity on the question. Hon. Henry Petrikin, of the State Senate, was constrained to enter a denial of the charge "that the want of education was as general in Pennsylvania as had been represented"; and he asserted that "her people were as enlightened as those of any other State."

In the effort to remove the stigma of misrepresentation, it seems that the *Pennsylvania-German* was made the scape-goat. He had served before as that time-honored sacrificial beast of burden. A German traveler visiting Philadelphia in 1747, said in a letter to a friend at home:

"In this country there exists (what we do not find in Old England) among the English settlers a supreme contempt for the Germans. This may be owing to the fact that the English here see large numbers of poor German immigrants, in comparison with whom they entertain an exalted opinion of themselves."

Even Benjamin Franklin and James Logan could not see much to be admired under the rude working-clothes of the

Germans. Then, too, their conservatism made them easy victims on which to place the odium of opposition to the school law. W. L. Sheldon, in his "Plea for the German Element in America," says: "They are by nature anything but revolutionary. Conservatism appears to

be in every element of their character." This racial characteristic has had much to do with the misrepresentations of the Pennsylvania-German ever since he braved the stormy sea in search of political and religious freedom. Therefore—*requiescat in pace*.

Pennsylvania-German Educators

BY R. K. BUEHRLE, A.M., PH.D., CITY SUPERINTENDENT, LANCASTER, PA.

(Note by Editor: Supt. Buehrle shows by his practice that he believes in Spelling Reform. We quote the following from his business envelope:

WHY NOT SPEL ACCORDING TO THE AMERICAN
AND THE BRITISH PHILOLOGICAL SOCIETIES'
"TEN RULES OF SIMPLIFIED SPELLING"?

(1) Drop silent *e* and (6) the final one of dubl consonants when fonetically useles, (2) *a* from *ea* having the sound of *ě*, (5) silent *u* after *g* before *a* and in nativ English words, *t* in *tch* (10) and final *ue*. Change *o* and *ou* (4) having the sound of *u* in *but* to *u* and *d* (7) to *t*, *gh* and *ph* to *f*, and (8) *s* to *z* when so sounded.)

Education Possibl Without English

A FUNDAMENTAL premis in properly treating of Pennsylvania-Germans and their work in, and contribution to, education is the assumption that education does not necessarily include the knowldg and use of the English language; in other words: it is possibl to be educated and yet not hav a knowldg of or speak English. The ancient Greeks calld all non-Greek-speaking people "barbarians," and our Germanic ancestors both in England and Germany exprest the same idea, the former by making use of the word "Welsh" as a designation of the people of Wales and the latter designating the Italians by the same word. Conf. Luther's translation of Acts x, 1, and Schiller's Tell, Act II, Scene 2.

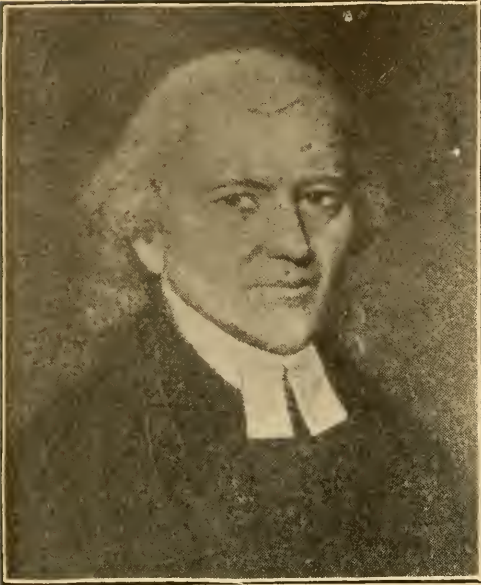
Perhaps the surest indication of a lack of intelligence is the opinion that those who speak a different language from ourselves ar therfor (*ipso facto*) les intelligent. This opinion has been the fruitful source of erroneous judgments regarding the people known as Penn.-Germans, whom even the great Benjamin Franklin and Dr. Rush coud stigmatize as "dumb Dutch." Hence it is also that

this peple is represented as not only backward in educational affairs but even as holely opposed to the education of their children, that their actions, often done, and their position assumed on the subject of education, from a luv for their mother-tung, hav been grievously misunderstood and misrepresented. Becaus they objected to having their children attend *English* schools to the detriment, as they believd, of their faith, and to the los of the use of their mother-tung, they wer charged with hostility or at least indifference to what was assumed to be education! In the interest of truth I shal therfor giv a brief account of a few Germans, Penn.-Germans and their descendants, who hav renderd distinguisht service in the caus of education.

Francis Daniel Pastorius

Chief and foremost (*facile princeps*) among these stands Francis Daniel Pastorius, Whittier's "Pennsylvania Pilgrim," described by William Penn as "*Vir sobrius, probus, prudens et pius, spectatae inter omnes inculpataeque famae*: i. e., a man sober, righteous, wise and pious, and of a name respected among all and irreproachabl." His equal in larning* and executiv ability, in classic culture and encyclopedic information was not to be found in the colony. This conscientious, lerned and pious man was first calld to take charge of the Frend's school in Philadelphia in 1698 and, judging by letters of that period, he ruled it with zeal and severity. The sessions lasted eight hours daily except Saturday, when ther was only a forenoon session. But the town council of German-

* Educated at Windesheim, matriculated at Altdorf, at the University of Strasburg (then German), Basel, Nuremberg, Erfurt and Jena.



REV. JOHN C. KUNZE

town having established a school December 30, 1701, Pastorius assumed charge of it January 11, 1702. The school was co-educational (probably the first in the U. S.), and supplemented by a night school for such as were unable or too old to attend the day school. Nor was he merely a teacher. He was also an author of text-books left behind him in manuscript, most probably because there was at that time no printing-press accessible. They embraced arithmetic, geometry, Latin, French and English grammars and a book on synonyms. He seems to have continued in his pedagogical office to the time of his decease in 1719.

Kunze, Helmuth, Muhlenberg, Rauch, etc.

A second great teacher was Rev. J. C. Kunze, founder of a German seminary in 1773 and subsequently professor of philology in the University of Pennsylvania, using the German language as the medium of instruction in Latin and Greek. He was called to the chair of Oriental languages in the University of New York in 1784 and his successor in the chair of philology was Rev. I. H. C. Helmuth. The year 1786 marks the founding of Franklin College in Lancaster, and the consequent decline of Rev. Helmuth's field in Philadelphia. At this college, afterwards united with

Marshall College and hence known as Franklin and Marshall College, the Muhlenberg family was especially active and their greatest teacher, Prof. F. A. Muhlenberg, D.D., the last head of Franklin College, was appointed Franklin professor of Greek at Gettysburg and subsequently chosen as first president of Muhlenberg College in Allentown, and later as professor of Greek at the University of Pennsylvania. A monument and a text-book on anthropology are eloquent witnesses of Prof. Rauch's eminence as an educator at Marshall College.

Need we mention Presidents Gerhard and Apple, who have gone to their reward, and President Stahr of the same college, together with Profs. Dubbs, Kiefer, Kershner and Schiedt, all of German descent except the last, who is a native German, all now rendering F. & M. College illustrious?

Brumbaugh, Schaeffer, Haldeman, etc.

To-day the educational affairs of the City of Brotherly Love are directed by the Penn.-German Martin Brumbaugh and those of the Keystone State by the



PROF. MARTIN G. BRUMBAUGH, PH.D.

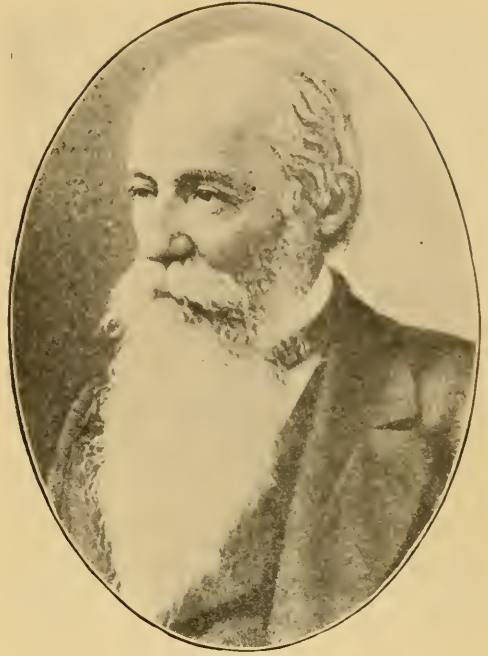
Penn.-German N. C. Schaeffer, now president of the National Educational Association. Nor may we forget to mention Profs. S. S. Haldeman, of the University of Pennsylvania, who carried away the Trevelyan prize for his essay entitled "Analytic Orthography," and T. C. Porter, professor of botany at Lafayette College, as distinguished teachers of science.

The little town of Gettysburg, famous for the great battle fought there in the Civil War, had been the home of Dr. S. S. Schmucker, whose educational activity, though mainly devoted to theology, in which he became the founder of the school of "American Lutheranism," was also a large factor in the founding of Pennsylvania College in that borough, the alma mater of multitudes of Lutherans in the learned professions, but especially in the sacred ministry. Dr. Schmucker's grandson, Prof. S. C. Schmucker, of West Chester, is also eminent as a most successful teacher of natural science and a most popular lecturer at teachers' institutes and other educational associations, such as the Pennsylvania Chautauqua at Mt. Gretna and the original Chautauqua in the State of New York.

John Beck, Dr. Horne, Rev. Hunsicker

Perhaps the most popular educator who ever taught a school in Lancaster county was John Beck, one of the most noted and successful teachers of his time who, self-taught, went from the cobbler's bench to the teacher's platform in 1815. "John Beck's School for Boys," or "Young Gentlemen's Academy," "was attended by pupils from all parts of the U. S., Canada and the West Indies." He resigned the principalship after a service extending over fifty years of pedagogical activity.

An equally beneficent work was that performed by Rev. A. R. Horne, D.D., in the establishment of the Bucks County Normal and Classical School at Quakertown in 1858. Dr. Horne possessed in a wonderful degree the faculty of inspiring young Penn.-Germans, naturally diffident, with confidence in themselves, and from that day they went forth conquering and to conquer. Filled with enthusiasm, pol-



PROF. SAMUEL S. HALDEMAN, LL.D.

ished in their manners and schooled in the use and pronunciation of the English language, his pupils went forth as teachers among their own people, and all northern Bucks county felt the uplift which took place as a result of his pedagogical labors. Dr. Horne was also in constant demand as a speaker in educational conventions, and as principal of the Keystone State Normal School from 1872 to '77 did much for education, especially in that part of the State. He was a typical Penn.-German, to the manor born in Springfield township, Bucks county.

An institution similarly beneficent in arousing especially the Penn.-Germans to greater intellectual activity was the Excelsior Institute at Carversville, organized by Rev. F. R. Hunsicker in 1859. Its work was both to prepare young people for college and to qualify them for superior work as teachers. In 1874 Prof. Hunsicker opened an academy in a new building erected for the purpose in the same neighborhood.

Kriebel, Snyder, Weidner, Jacobs, etc.

These institutions were largely replaced and their works extended in recent years by Perkiomen Seminary at Penns-



REV. HENRY HARBAUGH, D.D.

burg, now most successfully conducted by Rev. O. S. Kriebel, who has aroused all southeastern Pennsylvania to greater activity in the cause of education, and was among the foremost in bringing the Association of Principals of Secondary Schools into existence. Among prominent educators Monroe B. Snyder, professor of astronomy at the Central High School in Philadelphia for the last forty years, holds an honored place, and Dr. Revere Weidner, president of the Lutheran Theological Seminary at Chicago, has a reputation for great theological learning, as shown in his work in the lecture-room and his text-books on theology, second to none in the "Windy City." The older sister-institution at Mt. Airy, in Philadelphia, whose professors, Jacobs, Spaeth, Fry, Spieker and Ziegenfus, are all either of Penn.-German descent or foreign Germans, stands as a monument of their interest in Christian culture. Here Doctors Krauth, Schaeffer and Siess, of blessed memory, carried on their beneficent educational work for the conservation of the Lutheran faith in America.

Moravian Schools—University Teachers

Few educational institutions in the country can show a more splendid record

than those of the Moravians at Bethlehem, Nazareth and Lititz, all of Germanic origin and taught almost altogether by persons of German descent, though born in America. Of them Supt. Raesly says they "have been, properly speaking, pioneers in the cause of education." Their most beneficent influence has been especially exerted in the direction of great refinement of manners and fine literary culture, as shown especially in the care they have taken to speak the German language in its purity. The writer just quoted ranks their schools, taught by Mr. John Beck at Lititz, and that of Mr. Bleck at Bethlehem, as academies and colleges and (their pupils serving as teachers) he regards them as normal schools and as such entitled to a State appropriation. Among eminent men who were proud of having been pupils of John Beck were the following: F. B. Gowan, president P. & R. R. R., I. E. Hiester, M. C., Judge D. W. Patterson, Major-General J. F. Reynolds, who fell at Gettysburg and to whom the State of Pennsylvania erected a monument—an equestrian statue—which graced (if it does not still grace) the square at the City Hall in Philadelphia; George W. Ruby, principal of York Academy; John Rickert, Lititz Academy, Ferdinand Rickert, ditto, A. B. Reidenbach, ditto, A. Herr Smith, M. C., and Chas. B. Schultz, principal of Linden Hall Seminary.

In the University of Pennsylvania the influence of the German and Penn.-German element has been a constant factor. Dr. C. P. Krauth was long vice-provost, and Professors Rothrock, Gross and Leidy are all brilliant names in the annals of natural science. At Gettysburg Dr. Singmaster, a very genuine Penn.-German from Lehigh county, presides over the faculty of the theological seminary.

Noetling, Brobst, Harbaugh

As a teacher of teachers, few men have excelled Prof. Wm. Noetling, professor of the theory and practice of teaching at the Bloomsburg State Normal School for upwards of twenty years, where his unassuming mastery of the subject was a blessing to hundreds of students receiving their education as teachers from

him. Altho not teachers in the strict sens of the word, nor pursuing the calling as their regular occupation, yet educators in the larger sfer of the world, wer Rev. S. K. Brobst, late of Allentown, whos "*Jugendfreund*," and Dr. Harbaugh, whos "Guardian," the former in the German and the latter in the English language, did so much for the Christian education of youth. Their influence must not be forgott'n.

But the limited space placed at my service bids me bring this paper to a close, and I will do so with a quotation from ex-Governor Pennypacker: "From Pastorius, the enthusiast of gentlest blood and culture, down to Seidensticker, who made him known to us, the Germans hav been conspicuous for lerning" . . . "Is ther a scientist of more extended reputation than Leidy? Is ther a more eminent surgeon than Gross?"

The Pennsylvania-German as School-Superintendent

BY JAMES O. KNAUSS, DEPARTMENT OF PUBLIC INSTRUCTION, HARRISBURG, PA.

THE law establishing the county-superintendency in Pennsylvania was enacted May 8, 1854, and went into effect the same year in each county of the State. The city and borough-superintendency was established by the Act of April 9, 1867; a number of districts took advantage of the Act at once, others as they got ready. Nearly one hundred districts have now accepted the provisions of the Act.

To obtain reliable facts and data for this article, the writer corresponded with each of the 155 school-superintendents of the State now in office. These officers went to a great deal of trouble to get the desired information regarding the nationality and ancestry of their predecessors in office. A large majority of the county, and nearly all of the city, borough and township-superintendents responded and gave valuable information, placing the writer under lasting obligations to them. He tenders his sincere thanks to all who aided him in his efforts.

The following figures and statistics will serve as a basis for a few observations.

Statement and Summary

1. Whole number of different persons who served as county-superintendents since 1854, including those in office now.....	645
Whole number of different persons who served as city, borough and township-superintendents.....	242
Total	887

Whole number of years served by all the county-superintendents.....	3,464
Whole number of years served by all the city, borough and township-superintendents	1,892
Total	5,356
Number of Pennsylvania-Germans who served as county-superintendents.	272
Number of Pennsylvania-Germans who served as city, borough and township-superintendents	95
Total	367
(Remark.—Under Pennsylvania-Germans are included all those who are descendants of German, Swiss and Dutch ancestors.)	
Whole number of years served by Pennsylvania-Germans as county-superintendents	1,566
Whole number of years served by Pennsylvania-Germans as city, borough and township-superintendents.....	730
Total	2,296
Number of county-superintendents whose mothers were Pennsylvania-German, and the fathers of some other nationality	33
Number of city, borough and township-superintendents whose mothers were Pennsylvania-German, and the fathers of some other nationality	7
Total	40
Number of years served by the above class as county-superintendents...	171
Number of years served by the above class as city, borough and township-superintendents	60
Total	231

Some Deductions and Conclusions

From the foregoing facts and statistics and others which do not appear here, but which were gathered in the course of the investigation made by the writer, some conclusions may be drawn, which show most forcibly that the Pennsylvania-Germans have been in the very front rank of educational progress since the county-superintendency was established in 1854.

Please note the following deductions:

(a) Of the number of county-superintendents now in office in Pennsylvania, forty-seven per cent. (47%) are Pennsylvania-Germans; of the city, borough and township-superintendents, thirty-nine per cent (39%).

(b) Of the entire number of persons who served as county-superintendents, including those in office now, forty-two per cent. (42%) are Pennsylvania-Germans, and these have served forty-five per cent. (45%) of the entire number of years since the creation of the office. Of the entire number of persons who served as city, borough and township-superintendents, forty per cent. (40%) are Pennsylvania-Germans, and they have served thirty-nine per cent. (39%) of the entire time since the creation of the office. Taking them jointly, forty-one per cent. (41%) of all the school-superintendents of the State—in counties, cities, boroughs and townships—are Pennsylvania-Germans, who have served forty-three per cent. (43%) of the entire time since the creation of their respective offices.

(c) In the early history of the county-superintendency there were a great many changes and short terms of service—as many as three or four persons sharing in one term of three years. But not many Pennsylvania-Germans were on this early, changeable list. When they began to occupy the office, the tenure almost invariably lengthened.

(d) Pennsylvania-Germans served as superintendents for one or more terms in all the counties of the State except six: Allegheny, Chester, Delaware, Fulton, Lackawanna and Lawrence.

(e) Of the eighty-nine cities, boroughs

and townships electing superintendents, fifty-nine have had the services of Pennsylvania-Germans.

(f) Forty superintendents had Pennsylvania-German mothers, while the father represented some other nationality.

(g) Long terms of service have been given to Pennsylvania-German county-superintendents, as the following list will show. The figure after each name indicates the number of years served by him. Those having served less than eight years are not given. Some of these are in office now.

Sheely (24), Thoman (9) and Roth (8), of Adams county; Ermentrout (9), Keck (9) and Rapp (11), of Berks; Slotter (12), of Bucks; Hofford (18), Snyder (9) and Beisel (9), of Carbon; Wolf (9) and Granley (12), of Centre; Beer (9), of Clarion; Shearer (9) and Beitzel (9), of Cumberland; LaRoss (13) and Garver (8), of Dauphin; Rohrer (9) and Stitzinger (9), of Forest; Zumbro (9), of Franklin; Teitrick (11), of Jefferson; Shaub (11) and Brecht (24), of Lancaster; Houck (9), Bodenhorn (15) and Snoke (17), of Lebanon; Knauss (21) and Rupp (14), of Lehigh; Hopper (8), of Luzerne; Hoffecker (26), of Montgomery; Derr (8) and Steinbach (15), of Montour; Raesley (9), Werner (9) and Hoch (9), of Northampton; Aumiller (9), of Perry; Fulmer (9) and Kipp (15), of Pike; Weiss (24), of Schuylkill; Moyer (9) and Bowersox (9), of Snyder; Berkey (9), of Somerset; Moxley (9), of Susquehanna; Raesley (9), of Tioga; Heckendorn (9), of Union; Hower (11), of Wayne; Ulerich (12), of Westmoreland; Gardner (12), of York.

It is very evident from these facts and statistics that the Pennsylvania-Germans were not slow to become active in the public schools, after the system had been established. They stepped into the front ranks even in counties where they had to contend with English competitors for the honors of leadership. A high appreciation of the common schools is to be seen in the long terms which the German counties have given their superintendents and in the liberal salaries paid to these officials. Nothing testifies so positively in favor of intelligent interest in public affairs of any kind as long terms and liberal compensation for public servants who are worthy of recognition.

Had not so many educational leaders

developed among the Germans since 1834, we might believe that their opposition to the school-law was as bitter and wide-spread as it has been represented. When low selfishness and stupidity are defeated in their objects, they sulk in their tents. The Germans did not sulk. Whatever opposition they manifested in

1834 and 1835 grew out of honest doubts and convictions. When, after a few years of experience in the new system, these were removed, the Germans became as loyal to the state-schools and as actively interested in them as they had been in the church- and neighborhood-schools established by their fathers.

Walter Jacob Hoffman, M. D.

Physician, Explorer and Scientist

BY ALFRED FRANKLIN BERLIN, ALLENTOWN, PA.

(See Frontispiece Portrait.)

ENGLISH-SPEAKING Americans are very apt to look down with contempt upon the German inhabitants of eastern Pennsylvania, and to speak of them scornfully, calling them "Dutchmen," although these have proved hundreds of times that, with respect to mental ability, intelligence, morality and civic virtues, they stand on at least as high a plane as their fellow-citizens of different origin.

The writer wishes to present to-day to the readers of THE PENNSYLVANIA-GERMAN a "Dutchman" who by ceaseless effort secured one of the foremost places among American anthropologists, as well as numerous distinctions given him by foreign potentates.

His Education—Services in Franco-German War

Walter James Hoffman, M.D., was born May 30, 1846, at Weidasville, Low-hill township, in the northwestern part of Lehigh county. In 1854, when he was still young, his father, William Hoffman, a practitioner in medicine, moved to Reading, Pa., where the son attended the public schools. Later he continued his education in Freeland Seminary at Collegeville and in Jefferson Medical College, Philadelphia, from which he graduated before completing his twentieth year. He began the practice of medicine at once in his home town and built up a lucrative practice. But the profession was not to his liking. He was a child of nature and delighted to roam through forests and over fields to study its beauties and mysteries.

At the outbreak of the Franco-German war in 1870 he sailed for Germany and joined the Seventh corps of the German army, then stationed in front of Metz, France, as a surgeon. For his services during that war William I, the German emperor, conferred upon him the iron medal to which was attached the ribbon of non-combatants, a distinction given to worthy surgeons and Knights of St. John exclusively.

Researches in the Southwest and Northwest

During the winter of 1870-'71 Dr. Hoffman returned home. In May, 1871, he was appointed an active surgeon of the United States army, accompanied an exploring expedition sent to Nevada and Arizona under command of Lieutenant George M. Wheeler, and as a naturalist devoted much of his time to gathering and preserving natural history specimens for the Smithsonian Institution at Washington, D. C. He also, as a geologist, investigated the mining-regions of western Nevada, northwestern California and Arizona.

Many of the Indian tribes which he visited on this expedition were as yet practically unknown to science and much valuable information concerning their language, manners and customs was obtained.

After a horseback-ride of 3400 miles across the Great American Desert the exploring party returned to Washington in January, 1872, richly laden with objects of geology and natural history, and many fine specimens of

Indian art. To continue his favorite study of the science of anthropology Dr. Hoffman secured the appointment of a surgeon with the Grand River Indian agency in Dakota. In a short time he had mastered the language of the Sioux sufficiently well to win the confidence of their principal chiefs. By this means he obtained admission to the Society of the Buffalos, whose object was to celebrate the annual return of that now almost extinct mammal to the North.

Dr. Hoffman also accompanied the Seventh regiment of United States cavalry on the expedition to the Yellowstone, a journey which led through a region never before traveled and which yielded valuable results to science. Upon the return of this exploring party to Bismarck, North Dakota, which was then the terminus of the Northern Pacific railroad, Dr. Hoffman resigned as surgeon and returned to Reading, Pa., where for a short time he followed his old profession. It was during this time, while also residing in the same city, that the writer formed the acquaintance of the doctor, which ripened into an intimate friendship, lasting until his untimely death.

Studying Indian Customs and Antiquities

As the practice of medicine interfered too much with his anthropological studies, he abandoned it and in 1877 entered the surveying corps of Prof. Frederic V. Hayden as anthropologist and naturalist, to explore the territories. With this his real lifework began. That expedition furnished material to Dr. Hoffman for a series of essays on natural history and other sciences. He also made ingenious models of cliff-dwellings discovered by the party, illustrating the prehistoric architecture of the mysterious Pueblo people in New Mexico and Arizona.

When the Bureau of Ethnology was founded in 1879 at Washington, D. C., Dr. Hoffman became one of its members, remaining with it until his death. This bureau which was for a long time conducted by Major John W. Powell, has published many quarto volumes of very valuable anthropological research. It has now reached its twenty-fourth volume.

In 1881 Dr. Hoffman visited the Mandans, who are supposed to have originated from Welsh people washed on the Atlantic coast during prehistoric times; also the Hidatsa and Arikara Indians, placed upon a reservation at Fort Berthold, N. D., to study their sign-language and hieroglyphics. In 1882 he made researches among the Mission Indians in South California and the valleys of the Russian and the Sacramento rivers, also among the Washoes and Pah-Utes in western, and the Shoshones in eastern Nevada. In 1883 he examined the hieroglyphics and artistic work of the Ottawas in northern Michigan and the Sioux at Mendota, Minnesota. In 1884 he visited the Indians in British Columbia and on Vancouver's Island, whence he made a trip to the pictured rocks of Washington, Oregon and California. During that summer he traveled 11,000 miles.

During the two following years Dr. Hoffman gave his attention to the antiquities, pictured rocks, rock shelters, quarries, etc., in the valleys of the Susquehanna, Potomac, James, Kanawha, Tennessee, and the French Broad River (in North Carolina).

Between 1887 and 1889 he visited the Ojibways in northern Minnesota. He gained admission to the Grand Medicine Society, being the first white man to whom the secrets of this society ever were divulged. In 1890 he was invited to visit the Menomonee Indians, a peaceful and sedentary tribe living in Wisconsin, to become acquainted with the ceremony of initiation into their Grand Medicine Society. Beginning with the study of the pictographs and gestures of these Indians he gradually extended his investigations to other characteristics of the tribe, and for three years in succession attended the initiation of candidates into their most important secret society, which enabled him to obtain the archaic linguistic forms used only in the language employed in the esoteric ritual.

Author, Artist, Inventor and Musician

It might be interesting to know that these Indians are a branch of the great Algonquin nation, to which also belonged the Lenni Lenapé or Delawares. The

data thus collected by Dr. Hoffman were later published in a memoir on the Menomonee Indians in the Fourteenth Annual Report of the Bureau of Ethnology, Washington, D. C., covering 318 quarto pages and profusely illustrated. This monograph and "The Midewiwin, or Grand Medicine Society of the Ojibways," published in the seventh annual report of the Bureau, covering 156 quarto pages, were two of his principal publications. He, however, wrote many smaller essays, which were published in this and foreign countries. He was an artist of consequence, and many of the illustrations which are found in the scientific publications of the United States government were prepared by him. Colonel Garrick Mallory, of the United States army, author of "Pictographs of the North American Indians," whom Dr. Hoffman aided in the preparation of the illustrations, said of him that he had, by his services upon a large Indian reservation, acquired a thorough knowledge of the Indian character, which was of great advantage to him in his researches; moreover he had the eye and skill of an artist, being able to reproduce all forms and gestures true to nature. He knew how to paint in oil. He was an artistic wood carver. In the field of surgical inventions Dr. Hoffman has also done good work. During the Franco-German war he constructed an improved bullet-extractor, which was afterwards introduced by the Turkish government and recommended by many scientific institutions. He had musical talent and some of his productions were really worth listening to. The writer spent many an hour with him enjoying his compositions. He was a master of the English language and spoke fluently German, French, Spanish and Italian.

Honors by Rulers and Scientists—Early Death

Many foreign governments—Tunis, Venezuela, Portugal, Norway and Swe-

den, Austria, Bavaria and others—as well as scientific societies abroad have recognized the value of Dr. Hoffman's scientific and personal services by means of orders, medals and other tokens of distinction.

Similar honors have been conferred on him in his native country by the Academies of Sciences in New York, Buffalo, Philadelphia, Chicago and Maryland; the American Philosophical Society of Philadelphia, the oldest in America; the American Ethnological and the American Anthropological Society of New York City; the Society of Archeology and Numismatics, in Philadelphia; the American Association for the Advancement of Science; the American Anthropological Society, Washington, D. C., and many others. The writer is indebted to Dr. Hoffman for his own taste for the fascinating science of archeology. Many a time has he roamed with the Doctor through forest and field in search of scientific treasures, and the privilege of having them explained paid well for the undertaking.

In 1897 Dr. Hoffman was appointed by President McKinley United States Consul at Mannheim, Germany, where he availed himself of opportunities for the study of aboriginal American collections and records. His health failing, he returned in the autumn of 1899 to his home at Reading, Pa., where he died of a pulmonary affection, on the eighth of November of that year.

Although at the time of his death he was but 53 years old, he was one of the pioneers in American ethnology.

Dr. Hoffman was a man of genius. He stood out not only as an intellectual person, but one who during life illuminated scientific progress, and his untimely death caused an almost irreparable loss to the science he loved so well.

Such is the story of a "Pennsylvania-Dutch" boy whom not only the common people, but kings and emperors delighted to honor.

BAUERASCHPRICHA

Griena Chrischtdag, weissa Oschtra.

Wann's net vorwintert, dann wintert's vil-leicht hinnanoch.

FARMERS' SAYINGS

A green Christmas foretells a white Easter. If winter does not come early (before Christmas), it may come late (after Christmas).

German Surnames: Their Origin, Changes and Signification

BY LEONHARD FELIX FULD, M.A., LL.M., COLUMBIA UNIVERSITY, NEW YORK.

V. SURNAMES OF OCCUPATION.

THERE are in the German language a large number of surnames which were not derived from personal names. Thus far in this essay we have considered only the German personal names of the first class (Old German names) and the surnames derived from them, also the German names of the second class (Christian foreign names) and the surnames derived from them. In the present chapter we shall consider German names of the third class—surnames not derived from personal names. For the sake of convenience we shall divide this class of German surnames into three subclasses: (a) Surnames expressing rank or occupation, (b) surnames expressing personal characteristics, and (c) surnames derived from the person's place of abode.

Considering the first subclass of German surnames—those expressing rank or occupation—we see that this is a very natural way of distinguishing men; it was even more so in early times than to-day, because there were then seldom more than one or at most two men having the same occupation in a single town. We find in our sources that the Goths were the first to use these surnames of occupation, as the following examples show: *Merila Bokaries* [*Merila der Bucher* = *Schreiber*]. *Untahari Papa* [*Pfaffe*]. These are the oldest Germanic names of occupation and are found even earlier than the thirteenth century. We can easily see how these personal names denoting occupations descended from father to son and became fixed, especially because in former times the son almost invariably followed the occupation of his father. In this transposition from personal name to family-name the article was generally dropped, but many of these names of occupation never had an article and in others the article was retained in the corrupted form *de*, as in *de Pottere*. How many a woman of Ger-

man descent has been proud of the fact that she possessed a truly French name with the prefix *de*, when in reality this *de* in her name was only a corruption of the German article *der*!

We shall next consider some of these German surnames of occupation which are met with to-day. Among names which are connected with military affairs we find *Harnischmacher*, *Harnischfeger*, *Armbruster*, *Pfeilschmidt* and *Lersner* [manufacturer of leather hose]. At the time when these names became fixed the greatest peaceful occupation was that of the scribe, and so we find the names *Bucher*, *Pucher*, *Buchfellner* [one who prepares skins or parchments for writing] and *Rothmaler* [one who paints the initial letters in manuscripts]. All of these names originated in High German territory, where the art of the scribe was more fully developed than in Low Germany. If we now leave the cities and examine the names found in the rural districts, we find that most of them relate to the chase. Hunting has always been a favorite pastime with the Germans. The original German words for hunter (which have come down to us as surnames) were *Waidner* and *Weidman*, which mean a man who goes hunting in search of food. The German surname *Jäger* [hunter] with its compounds *Gambsjäger* and *Hasenjäger* is a younger word. Hunting with hawks and falcons was a favorite pastime in the days of chivalry and from it we get the names *Falkner* and *Hachmeister*. The oldest name for a curator of the woods was *Widemarkter*, which survives as a surname to-day. This was the official who cared for the woods which were common to all the people of the mark. The custodian of the private woods of a nobleman was called a *Holzknacht*, who, as Vilmar has humorously remarked, performed the duties now performed in Germany by the *Oberforstkollegium*, *Oberforstrat*,

Forstinspektor, *Oberförster*, *Unterförster* and *Forstläufer*. The commonest German name derived from the administration of the forest is *Förster*, which in America has now generally lost its *Umlaut* and become *Forster*. The two names *Aschenbrenner* and *Aschenbrannt* remind us of the wasteful administration of the forests in medieval times, which permitted men to burn large tracts of forest-lands so that they might use the ashes resulting therefrom in the manufacture of glass and soap.

Some of the names mentioned in the last paragraph are not pure names of occupation, but almost names of rank. This leads us to a consideration of those German names which express various ranks and offices. Since in the Middle Ages most offices were inherited by the son from the father, we see that it is quite logical for the name of the office to become a family-name. Indeed all the names of the old offices from *Kanzler* [chancellor] to *Scherge* [bailiff] have become surnames. But while the names of the old offices have given rise to family-names, the names of the newer offices, such as *Kammerherr*, *Superintendent* and *Hauptzollamtsskassenkontrollleur*, have for very evident reasons not given rise to any family-names. Many of these surnames denoting an office or a trade are the only linguistic monuments which remain to us to-day of offices and trades that are obsolete or known to-day under a different name. An example of names derived from obsolete occupations is *Armbruster* (maker of crossbows), while examples of names derived from occupations no longer called by such names are *Winkler* [*Kleinverkäufer*=retailer] and *Eisenmenger* [*Eisenhändler*]. Of nicknames of this class of family-names we need only mention *Bratengeiger*.

The dialectic variations of these family-names are very interesting. Of *Müller* the High German form was *Miller* and the Low German form *Möller*. The name *Leindecker* was used in Upper Hesse, while the same craftsman was called *Schieferdecker* in Lower Hesse. But of all trades the one which has given rise to the largest number of different family-names is that of the butcher.

Among the family-names derived from this occupation are *Fleischhauer*, *Fleischhacker*, *Knochenhauer*, *Metzger* and *Beinhauer*. These family-names show by how many different names this one occupation was called in different parts of Germany. It is interesting to note in this connection that in Germany names derived from occupations are more frequently met with than any other class of names. An examination of the Berlin directory for 1867 made by a German scholar showed there were living in Berlin at that time 1267 persons named *Schulze*, 929 named *Müller*, 884 named *Schmidt* and 509 named *Meyer*. The frequency of these names may be explained by the fact that all over the country there were large numbers of men who followed these occupations. This is especially true of *Schulze* and *Müller*, for every town had its *Schulze* [mayor] and nearly every town had its *Müller* [miller]. These four names [*Müller*, *Schulze*, *Meyer* and *Schmidt*] have no diminutive or patronymic variations and but very few genitive variations. The name *Schmidt* may be considered an exception to this statement, since it has the diminutives *Schmidecke*, *Schmidel* and *Schmittlein*. Moreover, since *Schmidt* was originally an Old High German personal name, it has a large number of variations which are terms of endearment. The only other family-name of this general class of names which was originally an Old German personal name is *Kaufmann* [Old High German *Caufman*]. The frequency with which we meet the name *Schmidt* in Germany is due to the fact that the smith's trade was the oldest trade in Germany. It was the smith's work to make the weapons for the brave German warriors. To the early origin of the smith's trade may also be attributed the tendency in Germany, especially in the rural districts, to look upon the smith as a person possessed of superhuman knowledge, learned in the black art and one whose advice is of great value. Because of the large number of people in the larger cities bearing these four names mistakes were of frequent occurrence, so the people were accustomed to distinguish prominent men

who had these names in a humorous manner. Thus they called a celebrated theologian named *Müller Sundenmüller* and a well known physician named *Schulze Blutschulze*.

Although the family-names of this class have few variations, they have given rise to many compound names. Thus we have the following compounds of *Beck*: *Brodbeck*, *Fladenpeck*, *Schwarzpeck* [*Schwarzbrotbäcker*=baker of rye-bread], *Tagspeck* [one who bakes every day], *Pfennigspeck* [one who bakes penny-rolls] and *Wasserbeck* [one who bakes *Wasserveck*]. Of all the family-names of this class *Meyer* [*Meier*, *Maier*] which is derived from the Latin *Major* [greater, elder, hence chief] has given rise to the most compounds. Franz Meyer, the scholar of Osnabrück, has found more than one thousand names which are compounds of *Maier*.

Closely allied to the family-names which are derived from the names of occupations are those which come from the names of tools. Examples of such names are *Degenkolb* [for soldier], *Bosshammer* [for smith], *Schaumlöffel* [for cook] and *Pfeffersack* [for merchant]. Belonging to this subclass we have those names which are derived from the names of household-utensils, such as *Wiegelmesser*, *Fetthake*, *Feurhake* and *Pfannstiel*; those from agricultural implements, such as *Pflug* and *Rollwagen*; those from the implements of war, as *Eisenhut*, *Stahlhuth*, *Harnisch*, *Bauerneisen*, *Pfeil* and *Feuerrohr*; and those from the materials used at picnics, such as *Danzglock*, *Schombart* [*Maske* = mask], *Glückrad*, *Kranz*, *Maikranz*, *Rosenkranz* and *Grünkranz*. Most of these last mentioned names come from South Germany, where the people indulge more in picnics than anywhere else. To this division belong also the names derived from the names of coins, such as *Weisspfennig*, *Redepfennig*, *Wucherpfennig*, *Schimmelpfennig* and *Fünfschilling*. The names *Dreier*, *Schilling* and *Heller* are not derived from the names of coins, as some have supposed. *Dreier* is the Low German form for *Drechsler*, and the other two names also are not derived from the names of coins. It being a common instinct to call persons by their

characteristic dress [cf. English slang bluecoat, redcoats and Cooper's Leather Stocking], we have in German some similar names, for example: *Grünröckchen* [hunters], *Rothröckchen* [husars], *Schwarzröckchen*, *Weissmanteln* and *Rothmanteln*. We have in addition a very large number of names derived directly from articles of apparel. Beginning with the apparel for the head we have *Webellhut*, *Weisshut*, *Grünhut* and *Spitzhut*; from the clothing for the trunk we get *Blaurock*, *Langrock*, *Kurzrock*, *Weisskittel*, *Rothärmel*, *Weissermel* (nickname for *Müller*); from the German word for trousers we get the names *Leinhose*, *Mehlhose* (nickname for *Müller*), *Kurthose*, *Schlaphose* and *Lump-hose*; and from the German word for a shoe we get the names *Knabenschuh*, *Holtzschuh*, *Rothschuh* [lover of dancing] and *Bundschuh* [peasant].

Related to this class of names are those derived from the names of eatables and drinkables. In most cases these names were given to those who dealt in these eatables, but sometimes they were given to those who were exceedingly fond of them. The names of this group consist of the compounds of *Brot*, as *Roggenbrot* and *Weichbrot*; of compounds of *Fleisch*, as *Kalbfleisch* and *Rindfleisch*; of compounds of *Bier*, as *Gutbier*, *Bösbier*, *Dünnebier* and *Zuckerbier*; of compounds of *Wein*, as *Altwein*, *Gutwein* and *Kühlwein*; of compounds of *Milch*, as *Süßmilch* and *Schlegelmilch* [*Buttermilch*]. And we must not forget the names derived from *Wurst*, which is one way the characteristic eatable of the Germans and has given to Germany its *Hanswurst*—a character similar to the English John Plumpudding and the French *Jean Potage* [soup]. Among the compounds of *Wurst* found among German names are *Blutwurst*, *Krautwurst* and *Leberwurst*. There are also in this group a number of names which are compounds of *sauer*, such as *Sauerbier*, *Sauerwein*, *Sauermilch*, *Sauerbrei* and *Saueressig*. We have in addition two names derived from eatables which are no longer known to the Germans of today. We refer to *Gossenbrot*, warm bread upon which fat has been poured, and *Moros*, an old-fashioned wine.

The Buchtel Family

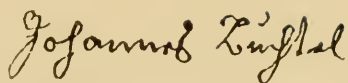
BY HENRY MEYER, REBERSBURG, PA.

THE appearance of the very interesting sketch of Hon. Henry A. Buchtel, Governor of Colorado, in the June number of THE PENNSYLVANIA-GERMAN, suggested the propriety of putting on record in permanent form some facts about John Buchtel, the ancestor of the Buchtels in this country. These facts were collected incidentally by the writer several years ago, while tracing the genealogies of the Meyer and Bierly families, several of whose members were joined in marriage with members of the Buchtel family. This sketch will be brief, however, and may be disappointing to persons who, from the title, may have been led to anticipate a complete history of the family.

John Buchtel's Arrival and Marriage

John Buchtel, the ancestor of a numerous train of descendants in America, emigrated from Württemberg in 1753, sailing in the ship *Edinburg*, Captain James Russel commanding. The company of emigrants of which Mr. Buchtel was a member landed at Philadelphia and were qualified in the courthouse, Friday, September 14; probably the ship had arrived the same day or the day before. A list of these people may be found in Prof. Rupp's *Thirty Thousand Names*, page 303, but the name of John Buchtel is there spelled *Buchstel*, which was an error either of the copyist or of the printer, for on examination of the original list on file in the office of the Secretary of the Commonwealth at Harrisburg, Pa., it will be seen that the name is there written *Buchtel*, as signed by himself, and corresponding with his signature as found on old deeds and other papers. Mr. Buchtel was still single when he emigrated to America, and it is said he left his native land in order to avoid military service in a war then pending or about to open in the home country.

It appears that Mr. Buchtel was not burdened with a superabundance of this world's goods at that time, for he was



AUTOGRAPH OF JOHN BUCHTEL
As found on a Deed dated May 14, 1808

obliged to serve a certain period with some citizen of the new country to pay for his passage across the ocean. A young lady immigrant, serving for a similar purpose with a near neighbor, became his wife. Her Christian name was Catharine; her other name is not known. The couple lived at McKees Half Falls, now Snyder county, Pa., but how long is not known. Mr. Buchtel's name appears on the assessment-list of that locality for the year 1778. In 1791 or 1792 the family moved from McKees Half Falls, to Brush Valley, now Centre county, and located on a tract of land of 334 acres in the center of the valley. The family were pioneer settlers and the region was one vast expanse of forest, inhabited principally by bears, wolves, panthers and deer. The only road then was a mere path through the woods which Colonel Samuel Miles had cut out, beginning in Buffalo Valley at the lower end of Brush Valley Narrows, thence running west through said Narrows fourteen miles and on through the middle of Brush Valley a further distance of twenty miles, to its western terminus, Colonel Miles at one time owned the whole valley and had this road opened to induce settlers to come in, purchase or lease tracts from him and improve them.

Pioneer Settlers in the Forest

Mr. Buchtel must have entered the valley by this road, as Mr. Anthony Bierly, a near neighbor, became a settler in the place about the same time and tradition says he was the first to bring in his family by this road. The Buchtel family, among whom there were then at least several adult children, built their pioneer cabin on a spot south of the

present residence of Mrs. Philip Hubler, several rods below the public road, about one mile northwest of the present site of Rebersburg.

After providing a place of shelter their next concern was, like that of all new settlers, to clear the land, plant potatoes, corn, and sow winter grain as speedily as possible, so that the family would have a supply of provisions. Sometimes those early settlers were brought to the verge of starvation. On a certain occasion food became so scarce that people were obliged to dig up the potatoes which they had planted, peel them, eat the potatoes and replant the peelings. Meat, however, appears to have been abundant in those early times. Any one fortunate enough to own a rifle could procure all the meat required in a family by strolling a few rods beyond the clearing and shooting deer. Indeed, deer were so numerous that they became a nuisance to the settlers. They would destroy the crops. Bears, too, were plenteous and bold. Often they would come into the clearings, climb into pigpens and carry off hogs.

As soon as Mr. Buchtel had cleared a small space, he planted an apple-orchard. The terms of Colonel Miles's lease required the lessee to plant at least one hundred apple-trees and sow at least seven acres with English grass. The small apple-trees Mr. Buchtel carried on his shoulder from his old home at McKees Half Falls to his new home, a distance of forty miles in a direct line. So stated Colonel Henry Royer, a near neighbor of the Buchtel family. Some of these trees are still remaining and are considerably over a hundred years old. Several of them are giants of their kind, measuring three and a half feet in diameter near the ground. Among the different varieties was an early sweet apple, red-striped and of fine flavor. These are still perpetuated in the valley and are known as the Buchtel apple. Mr. Buchtel also planted a vineyard on the second mountain north of his place, and the spot is still known as *Wci'kop*. He believed that an elevated position would afford the best conditions for grape-culture. The manure for the vines he car-

ried up the mountain in a basket, says Mrs. Richards, a great-granddaughter of his. The plants flourished, but the enterprise was a failure, because the "bad boy" was already in existence and carried off the grapes.

Among the near neighbors of Mr. Buchtel were four of his sons-in-law: Nicholas Bierly, Abraham Kraemer, Simon Pickle and Michael Meyer; but the last-named did not move into the valley until 1805. Reference will again be made to these further on.

A Mechanic and a Student

Mr. Buchtel was a cooper by trade and was an excellent mechanic, not only in this, but in several other departments of woodcraft. Specimens of his handicraft are still extant, among them being a wine-keg made of one solid piece for the staves, the end or head-pieces being in place like those of an ordinary keg. How they were put in position was always a mystery to people inspecting the vessel. He was a student and a proficient scholar in mathematics, astronomy and philosophy. He and his friend John Motz, of Penn's Valley, used to order books from Germany on those subjects. Astrology was also one of his favorite studies, and people still mention some predictions of his which were fulfilled. Several years ago the writer was shown a diagram with certain calculations connected therewith, worked out by Mr. Buchtel, which predicted the War of 1812. In those times people had great faith in astrology, not only the illiterate, but some among the professional and educated classes. It may be doubted whether Buchtel believed in it himself to a very great extent. It is difficult to conceive how any one could apply himself to such abstruse studies as mathematics, astronomy and philosophy under the unfavorable surroundings of those pioneer days.

Buchtel's Death—Family Moving to Ohio

Mr. Buchtel was a member of the Lutheran church, but seldom attended preaching services. "Ministers went to him to learn," stated an old citizen of the neighborhood. The date of his birth is not known, nor the exact date of his de-

cease. It is stated that he died in 1809; he signed a deed in 1808, when, of course, he was still living. He died quite suddenly, falling down in the doorway of his house and expiring. The manner of his death seems to have been a fulfillment of his own prophecy, for he had often said that he would not die in bed. He lies buried in the Union cemetery at Rebersburg, a plot of ground of which he and Jacob Walter were the first trustees. The grave has no headstone, but is located close to the fence on the western side of the cemetery, within nine or ten rods of the northwestern corner.

About the year 1812 Buchtel's widow and all the surviving children, except two of the daughters, moved to Stark county, Ohio, and settled at or near the present site of Uniontown. Michael Meyer, a son-in-law, followed in 1814 and located at the same place. Several of the Buchtel children died young and are buried somewhere on the old homestead farm near Rebersburg.

John Buchtel's Descendants

The writer has not made any special effort to trace the successive generations of Mr. Buchtel's sons, only those of three of the daughters intermarried with persons whose genealogies were written up by him several years ago. The descendants of these are numerous and a history of them would fill a small volume.

There were nine children, four sons and five daughters.

I. John Buchtel married Catharine Snyder. He lived on the old homestead-farm, now owned by the heirs of Philip Hubler, and moved to Ohio about the year 1812. Issue, three sons and three daughters:

1. Henry, married Elizabeth Meyer, daughter of Michael Meyer. The couple were cousins. They moved to Ohio and had sixteen children, not enumerated here.
2. John, baptized Sept. 14, 1794, according to the church records.
3. Hannah, born Sept. 18, 1796.
4. Catharine, born June 4, 1799.
5. Herman, born March 16, 1803.
6. Julia.

II. Martin Buchtel married Eva Walter. He lived on the farm now

owned by Charles Bierly, which was a part of the original Buchtel tract. Issue, two sons, six daughters:

1. Catherine.
2. Eva.
3. Elizabeth, born April 7, 1805.
4. Michael.
5. Susan (name in church record, Sophia), born July 2, 1809.
6. Fannie.
7. John.
8. Ann.

III. Peter Buchtel married Margaret Kreamer, sister of Abraham Kreamer, who was married to Peter's sister, Maria Buchtel. Peter lived on the farm now owned by the Jonathan Walker heirs, about one and one half miles southwest of Rebersburg. A member of the Buchtel family in Akron, Ohio, sent the following sketch of him several years ago:

Peter Buchtel settled on what is now the John Kepler farm, near East Liberty, in 1816. Summit county at that time was an almost unbroken wilderness. The nearest trading-place was Canton, eighteen miles away, whither supplies were brought from Pittsburg in wagons. To Canton members of the Buchtel family had to go whenever they wanted anything from a plug of tobacco to a hogshead of molasses. Peter Buchtel was a great hunter. He looked upon the woods in that country as his own, and it made him angry if any one settled within five miles of his home. He was an expert bee-hunter and kept his family well supplied with honey, as well as venison, which were two of the staple articles of food. The story connected with his death will probably never be learned. He left at the first outbreak of hostilities in the Harrison campaign and was never seen or heard of again. William Buchtel has spent considerable time and money in trying to get some trace of his grandfather, but without avail. No one was ever heard of who could throw any light on his fate.

The date 1816, given above, is probably wrong.

The Buchtels are a long-lived people. Many of Buchtel's descendants reached ages ranging from eighty to ninety years, and a number of them lived almost a hundred years. It will be observed that Peter's family was especially remarkable for the great ages which its members attained. His issue was four sons and eight daughters:

- I. Solomon, baptized May 14, 1794.



HOUSE BUILT BY SOLOMON BUCHTEL

Near Rebersburg, Centre County, Pa.

2. John, born November 17, 1796, died Dec. 26, 1893, aged 97 years. He furnished a list of his father's children. His son, John R. Buchtel, was the founder of Buchtel College, Akron, Ohio.

3. Mary, was 94 years old when she died.

4. Maria, aged over 80 years.

5. Catherine, married Jacob Meyer, son of Michael Meyer; the couple were cousins and lived at Elkhart, Ind. She died December 26, 1893, aged 93 years, 9 months and 23 days.

6. Margaret, married — Yearick, resided at Myersville, O., and lived 88 years.

7. Peter, of Akron, O., died at the age of 86 years.

8. Michael, born April 12, 1804.

9. Elizabeth, born August 2, 1806.

10. Susan, survived all her brothers and sisters, and was 94 years old in December, 1893.

11. Rosina, born May 4, 1810. She married her cousin, Philip Meyer, son of Michael Meyer; she died aged 88 years.

12. Sally.

IV. Solomon Buchtel married Maria Reber, daughter of Conrad Reber, the founder of Rebersburg, Pa. The Reber family moved to Uniontown, now Myersville, Ohio, about the same time as the Buchtels and several other families from Brush Valley. Solomon Buchtel built and occupied the house now owned

by William Shultz, about three fourths of a mile north of Rebersburg. He died in February, 1840. Issue, seven sons, one daughter:

1. Benjamin, born February 4, 1806.

2. Joseph, born February 5, 1807.

3. Solomon, born March 2, 1810.

4. William, born March 7, 1811.

5. Thomas.

6. Henry.

7. Jonathan B., physician, father of Henry A. Buchtel, Governor of Colorado. (See sketch in June number of THE PENNSYLVANIA-GERMAN.)

8. Hannah.

V. Elizabeth Buchtel, born September 4, 1762, died September 4, 1801. She married John George Meyer, brother of Michael, who was married to her sister Agnes (see below). The family lived on the old Meyer homestead-farm near Straubstown, now Freeburg, Pa., and both parents are buried in the old cemetery at that place. Elizabeth had seven children, surnamed Meyer:

1. Elizabeth, born in 1788, died in 1856; married Frederic Richter and lived at Selinsgrove, Pa.

2. Barbara, born February 20, 1790, died

May 7, 1864; married Jacob Haines. The family lived near Freeburg, Pa.

3. Julia, born March 17, 1894, died single.

4. Susan, born Dec. 30, 1795, died April 6, 1847; married Jacob Hess. The family lived about a mile east of Tylersville, Clinton county, Pa.

5. George, born Nov. 5, 1798, died at Akron, O., March 15, 1868; married Catharine, daughter of Christopher Meyer, of Freeburg, Pa.

6. Maria, born November 8, 1799, died Jan. 30, 1867; married David Batdorf, and lies buried at Aaronsburg, Pa.

7. Margaret, born September 4, 1801, died at the house of her son-in-law, Major Jared B. Fisher, at Pennhall, Centre county, Pa., Sept. 17, 1881. She was the second wife of George Weaver. The family lived at the east end of Penn's Valley.

VI. Agnes Buchtel married Michael Meyer. The family lived at Straubstown now Freeburg, Snyder county, Pa., until 1805, when they moved to Brush Valley, Center county, and took up their abode in a small log cabin within a quarter of a mile of the Buchtel homestead. Soon afterward Mr. Meyer built a more substantial house, in which the family lived until 1814, when they again loaded their wagons and emigrated to Ohio. Mr. Meyer purchased a tract of nine hundred acres at a place later known as Uniontown, but now called Lake, in Stark county. At a later period Summit county was formed, taking in a part of the territory of Stark, and Mr. Meyer's possessions fell into the new county near the line. As already stated, the Buchtel families had settled in the same neighborhood several years earlier. The descendants of this couple are numerous and are scattered over half a dozen of the Western States.

Agnes was born December 1, 1766, and died April 23, 1852. Mr. Meyer, her husband, was born March 20, 1765, and died August 5, 1843. Both lie buried in the Old Union cemetery. Issue (surnamed Meyer), eight sons, five daughters:

1. Henry, born Nov. 12, 1788, died Dec. 6, 1874; married Elizabeth Bushong.

2. Sophia, born August 15, 1790, died Oct. 1, 1840; married Benjamin Pontius.

3. Michael, born May 20, 1792, died Nov. 14, 1868; married Elizabeth Noll.

4. Elizabeth, born April 6, 1794, married

Henry Buchtel, son of John Buchtel, her cousin, and died Sept. 20, 1843.

5. Jacob, born April 1, 1796, died March 10, 1859, married Catharine Buchtel (see above).

6. Barbara, born Oct. 25, 1798, died March 23, 1868; married John K. Bowers.

7. Christopher, born November 10, 1800, died May 24, 1880; married Catharine Spade.

8. Joshua, born Oct. 12, 1802, died March 9, 1840; married Barbara Frank.

9. John B., born March 23, 1805, died Feb. 27, 1872; married twice, first to Sarah Yearick, second to Ann Gass.

10. Mary, born March 25, 1807, died about the year 1889; married Samuel Spade, brother of Catharine Spade, wife of Mary's brother, Christopher.

11. Philip, born Feb. 24, 1809, died Nov. 11, 1893; married his cousin Rosina, daughter of Peter Buchtel.

12. Susan, born Feb. 24, 1809, died May 23, 1824. She and Philip were twins.

13. George, born June 7, 1811, died April 16, 1887; married Barbara Smith.

VII. Lucy Buchtel married Nicholas Bierly and lived on a farm half a mile east of the Buchtel farm. Anthony Bierly, father of Nicholas, moved from the region of the Mahantango in 1791 or 1792 and settled in Brush Valley, locating on a tract of 334 acres, bought from Colonel Samuel Miles. The eastern part of Rebersburg is now situated on a portion of the tract. The farm was subsequently divided, Nicholas taking the eastern half, his brother John the western half. Lucy was born February 24, 1778, and died March 26, 1851; she lies buried in the Union cemetery at Rebersburg, Pa. Children (surnamed Bierly), ten—one daughter, nine sons:

1. Nicholas, born Feb. 8, 1799, died Sept. 18, 1877; married Catharine Mechtly.

2. Hannah, born May 26, 1800, died Dec. 16, 1892; married Henry Meyer. The family lived on a farm three miles east of Rebersburg, Pa. They had nine children, among them the writer.

3. Michael, born Nov. 25, 1801, died June 16, 1884; married Mary Mallony, and is buried at Madisonburg, Pa.

4. John, born Sept. 25, 1803, died June 22, 1882; married Priscilla Wolf, and is buried at Rebersburg, Pa.

5. David, born Dec. 6, 1805, died Feb. 24, 1901; married Magdalena Shallenbarger. Lived at Rising Sun, O.

6. Anthony, born August 26, 1807, died July 2, 1890; married Rachel Ruhl, and lived near Rebersburg. The writer is indebted to Anthony for many facts about the Buchtel family.

7. Reuben, born March 8, 1809, died Sept.

11, 1885; married first Elizabeth Weston, second Mary Cartwell. Lived in Missouri.

8. Peter, born April 13, 1814, died Dec. 7, 1868; married Sarah Kerstetter. Resided during the later years of his life near Milesburg, Pa.

9. Simon, born March 23, 1817, died March 14, 1866; single, buried in the Evangelical cemetery, Rebersburg, Pa.

10. George, born July 17, 1819; married Sarah Magee; lives at Bradner, O.

Elsewhere in this sketch mention is made of the remarkable longevity of many of the members of the Buchtel descendants. This fact is well illustrated in the ages of Lucy's children, the Bierly family, enumerated above. David reached the age of 95 years, 2 months, 18 days; Hannah lived 92½ years; George is now 88 years old; Anthony,

nearly 83 years; Michael, 82½ years; Nicholas and John, each nearly 79 years; Reuben, 76½ years.

VIII. Catharine Buchtel married Simon Pickle; the family lived in Brush Valley. Mr. Pickle was a son of Tobias Pickle, who was an early settler in the valley and at one time owned the Center Mills property.

IX. Maria Buchtel married Abraham Kreamer, a brother of Margaret, who was married to Peter Buchtel, Maria's brother (see above). The family also moved to Ohio.

Not knowing the birth-dates of all of John Buchtel's children, the writer is not certain whether their names are placed in proper order in the above list.

Fort Augusta, Past and Present

BY COL. C. M. CLEMENT, SUNBURY, PA.

FROM the day when William Penn beheld the waters of the Susquehanna at Swatara to the present, it has been the main artery for the development of central and northern Pennsylvania.

Jealously Guarded Hunting-Grounds

So dear was this mountain fastness, with its wealth of wooded hills, its placid waters and its noble scenery, to the Indians that they jealously withheld it from the Penns. With that keen intuition that took in every strategic point, they located their council-fire and their principal armed camp at the forks of the Susquehanna, a little above the falls of *Shaumauking*.

Here they established a vice-regal government and installed the noble Shikellimy, the Christian Indian, who was the friend of the Proprietaries and the foe of intemperance and vice. From this, the largest Indian town south of Tioga Point, he governed wisely and well for nearly half a century. To his home he invited the white man, and from 1728 to the present date the valley of the Susquehanna has been tributary to the greatness of the colony and the Commonwealth.

Into this wilderness pressed the most venturesome of the pioneers, trappers,

traders, hunters and settlers; the men who chafed at the restraints of even colonial civilization and wanted to be beyond the pale of any government. With them came the Moravian missionaries, always foremost in the work of propagating the Church and zealous for both the temporal and spiritual welfare of red and white men alike.

Conrad Weiser was sent here by the Penns, on his way to a council at Onondaga, to negotiate for this very territory, but the astute Shikellimy persuaded him that these hunting-grounds of the Indian were not yet for sale. By the treaty of Lancaster in 1732 Conrad Weiser and Shikellimy were made the negotiators between the proprietary government and the Six Nations. As the treaty read, a road was always to be open from Shamokin to Philadelphia for Shikellimy and Conrad Weiser.

As early as 1731 Shikellimy and his brother chieftains visited Philadelphia to complain of the sale of rum to the Indians, and it was solemnly agreed that all sales of liquor to the Indians should be forbidden. Again in 1733 he visited Philadelphia to complain of the violation of the treaty with regard to the sale of rum and of the murder of his cousin by the whites in Virginia.

In 1744 the first English building in this valley was erected by Weiser for Shikellimy. The next year Reverend Martin Mack became a resident missionary there, the first of a noble army who have since carried the cross through every nook and vale of this part of our State. The difficulty of this task can be easily understood from the concise entry in Mack's diary that he had arrived at "the very seat of the Prince of Darkness."

Signs of Danger—Building the Fort

In 1754 Conrad Weiser reported to the government that the New England men settled at Wyoming were sending their spies down the Susquehanna river, and that the Indians were very much disturbed about it until they learned that the Pennsylvania government was not responsible for this incursion.

October 31, 1755, a number of the most prominent citizens of the Susquehanna Valley gathered at John Harris's house at Paxtang and signed a petition addressed to all the citizens of the province, urging that a fort be begun at Shamokin within ten days as a protection against the French and Indians, who were already attacking the settlers on the west bank of the river. On the same day a like gathering was held at Conrad Weiser's, near Reading, in which the petitioners set forth that they had scarce strength to write, but were all in uproar and disorder.

In February, 1756, John Shikellimy, son of the great King Shikellimy, visited Governor Robert H. Morris at Philadelphia and in the course of this conference urged the building of a fort at Shamokin, saying:

"Such Indians as continue true to you want a place to come to and to live in security against your and their enemies, and to Shamokin, when made strong, they will come and bring their wives and children with them; and it will strengthen your interest very much to have a strong house there. Indeed, you lose ground every day until this be done. Pray, hasten the work; our warriors say they will go along with you and assist you in building a fort there." *

In fact all were so uneasy about the

situation along the West Branch that John Shikellimy had taken his own family to Nescopeck. The Indians were kept at Philadelphia about two weeks, when, at a later conference, the Governor promised them to build the fort immediately.

Evidently there was still some delay, for on the tenth of April the same Indians again appeared before the council and Chief Scarroyady said:

"Brethren, you told us that you must now build a fort at Shamokin. We are glad to hear it; it is a good thing; these young men are glad in their hearts and.....would have you go on with it as fast as you can, and others too will assist you when they see you are in earnest.....Brethren, the fort at Shamokin is not a thing of little consequence; it is of the greatest importance to us as well as to you. Your people are foolish; for want of this fort, the Indians who are your friends can be of no service to you, having no place to go where they can promise themselves protection.....We desire, when the fort is built, you will put into the command of so important a place some of your best people; grave, solid, sensible men, in whom we can place confidence. Do this and you will see a change in your affairs for the better." †

On the eleventh of May of the same year, the Governor sent a message to the Legislature from Harris's Ferry, saying that the expedition for building a fort at Shamokin required his personal care and attendance, so that he could not be in Philadelphia.

The fort was finished with some expedition, as it appears that on October 18, 1756, a conference was held by Colonel Clapham and Major Burd with the Indians at Fort Augusta. At this conference the Indians' chieftain advised them that the French had sent a thousand Indians from Fort Duquesne to take Fort Augusta, and that they had some Chippewa scouts on the North Branch of the Susquehanna, about six miles above the fort, who had attempted to kill Louis Montour, an old Indian of the Six Nations. On the receipt of this report, Governor Denny ordered fifty soldiers under Captain Busse to march immediately to Shamokin.

Indian Troubles—Garrison Retained

On the twenty-first of March, 1757, the Governor received a letter from Ma-

*Colonial Records, Vol. VII p. 54.

†Colonial Records, Vol. VII, pp. 79, 80.



View down the Susquehanna River from Fort Augusta.

jor Burd, telling him that one hundred and fifty Indians had arrived at Fort Augusta, to be present at the making of a treaty between the Delawares and the government. From these he had learned that eight hundred French and Indians were at the head of the West Branch, making canoes to descend upon Fort Augusta. He concluded with the unwelcome intelligence that the garrison refused to do duty for want of pay and that there was a scarcity of provisions and ammunition.

The Governor consulted with Lord Loudoun upon this intelligence and as a result signed a bill appropriating sixty thousand pounds to the King's use. One hundred thousand pounds additional were immediately appropriated, and the soldiers received the six months' pay that was due them.

For two or three years after this the Colonial Records are burdened with the stories of the Indian outrages and uprisings.

Under date of the sixteenth of June, Major Burd wrote to the Governor about the killing of the sentry of the bullock-guard by some of the Six Nation Indians returning from Lancaster. It is this incident that has given rise to the tradition with reference to Bloody Spring. As a result of this incident it

was forbidden that the Indians be admitted into any fort, nor were they to be furnished with any ammunition, except those who were living under the protection of the fort.

More peaceful times came, however. In 1761 Governor Hamilton reported to the Legislature that all the troops had been mustered out, except those who were in the garrison at Fort Augusta and at Fort Allen, and urged upon the Assembly that it was inexpedient to abandon the important fortress of Augusta. To which the Assembly replied in a message signed by the Speaker of the House, pleading the rights of the citizens to grant aid to the Crown at their own pleasure and refusing to consent to the maintenance of the garrison, but consenting that the soldiers at Fort Augusta should be paid to the date of their discharge.

The Governor replied to this message by agreeing to discharge the troops at Fort Allen, but saying with regard to the garrison at Fort Augusta:

"I hope to be excused for telling you plainly, Gentlemen, that I could not think of taking what appeared to me so dangerous a Step, without.....Giving you an Opportunity of reconsidering the Case.....You will please to reflect that Fort Augusta is the most advanced, and Indeed the only Post we now have on

our Northern Frontiers, and by Commanding both Branches of the River Sasquehanna is admirably fitted, as well to facilitate our Communication and Commerce with our Indian Allies in time of peace, as to bridle them, and protect our Indians in time of War. That the Province thought itself very happy in obtaining so easy and quiet a Possession of that important Post without Giving umbrage to the Indians from whom that Land had not been purchased.....That a very great Sum Hath been expended in erecting and finishing the said Fort, and that the same may be now maintained and kept in Repair by a small Garrison of Sixty or Seventy Men....."*

Apparently the Legislature complied with the Governor's request, as the garrison at the fort was maintained.

Trading-House Wanted—Sale of the Land

On the twenty-third of August, 1762, the Governor held a conference with the Indians at Lancaster, in which they insisted that the soldiers be called away from Shamokin, and that a trading-house with some honest man in it should be maintained there. The exact language of the Indian chieftain was this: "I must tell you again these soldiers must go away from Shamokin Fort. I desire it, and let there be only traders living there whom you know to be honest people. We desire that only honest people may live there. Your soldiers are very often unruly and our warriors are unruly, and when such get together they do not agree." He complained that when the Indians visited Fort Augusta they found the store shut up and could not be supplied with what they wanted, and asked that John Harris be made the store-keeper at Fort Augusta.

In 1767 the purchase was consummated of the territory including all of Northumberland county and much more. The territory thus annexed to the counties of Berks, Bedford, Lancaster and Northampton was not viewed with any favor. Therefore, when in 1772 the county of Northumberland was erected, she came into existence without any struggle to

retain her; they were glad to get rid of a daughter whose peace was marred by Indian marauders upon one hand and the Connecticut settlers upon the other.

Underground Magazine—The Hunter Mansion

Sunbury has the distinguished honor of possessing the last substantial relic of Colonial and Revolutionary days in the valley of the Susquehanna. I allude to the underground magazine of Fort Augusta, which was built, according to the records, in 1758. Its walls and arch are still firm and strong and in an excellent state of preservation. It was built under the auspices of the English government and remains as a silent witness of the fierce struggle waged between the white man and the aboriginal warrior for supremacy in the New World.

During the American Revolution this magazine was fitted up and used as a place for confinement of criminals in Northumberland county until a regular jail was built. It was provided with a complete dungeon and answered the purposes of a jail very well in those early days.

Colonel Samuel Hunter, at one time commander of the fort, later an officer in the Revolutionary army and associate justice of Northumberland county, received the land containing the fort into his possession. After his death his son, Alexander Hunter, erected a stately mansion upon the site of the fort and close to the magazine; this mansion has, during late years, been much improved and beautified by its owner, Mrs. Amelia Gross, a lady of English birth. The fort having been built under the auspices of the English government, it may seem strange to relate that after an absence of 149 years its remains have again fallen into the hands of the English; but to the credit of Mrs. Gross let it be stated that, were it not for the patriotic, painstaking care of the owner to preserve it, this historic landmark might have been wiped out or reduced to an irreclaimable ruin.

*Colonial Records, Vol. VIII, p. 523.

Wann der Has iwer Schneeheif schpringt,
Ken Lerch meh in der Luft rum singt.
—Bauerschpruch.

When o'er the snow the rabbits run,
The singing of the larks is done.
—Farmers' Saying.

Historic Buildings of the Lehigh Valley

BY CHARLES R. ROBERTS, SECRETARY OF THE LEHIGH COUNTY HISTORICAL SOCIETY.

V.

Fort Deshler

FORT DESHLER, a relic of the times when Indians still frequented this county, stands near the Coplay creek and the Ironton railroad, between Coplay and Egypt. It is a substantially built stone structure, forty feet long and thirty feet in width, two and a half stories high, with walls two feet thick and heavy timbers supporting the interior. There were originally but a few small windows in the sides, each with four panes of glass, but more have since been added, and in the gable-ends were square loopholes. A large hearth or chimney occupies the center of the house and divides the lower and upper stories into two apartments. In the mantel-piece above this can be seen the bullet-holes made by the Indians. Adjoining the house was a frame addition, which sheltered the twenty soldiers quartered there at the time of the Indian troubles in 1763. The house was well prepared to withstand any attacks, as it was so

strongly built, and furthermore it is said there was a well within the walls.

The history of the tract of land on which the fort is located dates from October 28, 1737, when a warrant was issued to John Reinberry for "a tract of land situate on Indian Conelin's creek, in the county of Bucks, containing 400 acres and allowance." It was surveyed November 14, 1737. The adjoining land-owners were William Allen on the east and Jacob Colar (Kohler) on the north. By warrant of February 1, 1743, George Kern and Frederic Newhard became the possessors of the tract, each having a moiety of 203 acres, the tract being divided November 30, 1744. Frederic Newhard conveyed his right to 203½ acres to Adam Deshler, who received a patent for the tract on February 9, 1750.

Adam Deshler and his eldest son, David, were born in Europe, and therefore were required to be naturalized. This



FORT DESHLER HOUSE, NEAR EGYPT, PA.

step the father took on April 10, 1755, the son, David, on April 10, 1761. From 1756 to 1758 Adam Deshler furnished provisions for the provincial troops in the French and Indian War.

From the Pennsylvania Gazette of October 13, 1763, printed by Benjamin Franklin, we obtain the principal account of the Indian massacre on October 8, 1763, in Whitehall township; it is contained in an extract of a letter from Bethlehem, dated October 9th. Nicholas Marks, a shoemaker residing about a mile north of the Egypt church, brought the following account to Bethlehem:

That yesterday, just after dinner, as he opened his door, he saw an Indian standing about two poles from the house, who endeavored to shoot at him; but Marks shutting the door immediately, the fellow slipped into a cellar, close to the house. After this, said Marks went out of the house, with his wife and an apprentice boy (George Graff), in order to make their escape, and saw another Indian standing behind a tree, who tried also to shoot at them, but his gun missed fire. They then saw the third Indian running through the orchard; upon which they made the best of their way, about two miles off, to Adam Deshler's place, where twenty men in arms were assembled, who went first to the house of John Jacob Mickley, where they found a boy and a girl lying dead, and the girl scalped. From thence they went to Hans Schneider's and said Marks' plantations, and found both houses on fire, and a horse tied to the bushes. They also found said Schneider, his wife and three children, dead in the field, the man and woman scalped; and, on going farther, they found two others wounded, one of whom was scalped. After this they returned with the two wounded girls to Adam Deshler's, and saw a

woman, Jacob Alleman's wife, with a child, lying dead in the road, and scalped. The number of Indians, they think, was about fifteen or twenty. I cannot describe the deplorable condition this poor country is in; most of the inhabitants of Allen's Town and other places are fled from their habitations. Many are in Bethlehem, and other places of the Brethren, and others farther down the country. I can not ascertain the number killed, but think it exceeds twenty. The people of Nazareth, and other places belonging to the Brethren, have put themselves in the best posture of defence they can; they keep a strong watch every night, and hope, by the blessing of God, if they are attacked, to make a good stand.

To this extent, then, has Fort Deshler figured in history. Adam Deshler, the owner, was a member of the Egypt Reformed congregation, and in 1766 was one of the officers of the congregation. He died in 1781, leaving a widow, Apollonia, and seven children: Eve, Catharine (wife of Peter Burkhalter), David, Peter, Adam, Juliana (wife of George Schreiber), Barbara (wife of Philip Boehm) and Catharine (wife of Peter Kern). Adam Deshler, Jr., became the owner of the homestead, and from him it descended to his son David Deshler, who had five children: James, David, John, Deborah and Catharine. The property passed from the heirs of James Deshler into other hands, and on November 20, 1899, the old fort and 151 acres of land were sold by Thomas Schadt to the Coplay Cement Company for \$100,000. The building is now occupied by foreigners who are in the employ of the owners.

A Blue Mountain Funeral Sixty Years Ago

Extract from Dr. W. A. Helffrich's Autobiography, Translated by Rev. W. U. Helffrich, Bath, Pa.

IN the year 1849 I had a funeral at the Blue Mountains. A seldom traveled road between two lines of a Pennsylvania worm-fence led to the place. First one had to pass the barn and other small buildings, all made of rough logs. The house stood in a meadow near a spring and was an old, weather-beaten log dwelling. A small window on each side of a rough-board door in the middle gave the house a wretched appearance and created a very

unhomelike feeling. Not a tree or shrub stood in the yard, if a plot enclosed by a worm-fence might be called a yard. A room ten or twelve feet wide ran thro' the length of the house, at the farther end of which was another door. This room in the middle of the house was the kitchen; on one side of it was the large open hearth, where the cooking was done in hanging kettles and tripod pans. To the right and left of the kitchen were large bare rooms, in each of which usu-

ally stood a bed, as the parents slept in the living-room. Under the roof, on the second story, were several rooms, separated by a low wall running to the peak of the roof, which were used as bedrooms.

These people lived an isolated life, neither seeing nor hearing anything of the doings of the world, satisfied to live on in the old accustomed way.

I arrived at the appointed time. Others had come before me and stood about the yard talking. Entering the room I found a coffin made of ordinary boards with jointed lids half open; in this lay the corpse, visible to the breast, clad in a white shroud, made like a shirt. Its whole appearance—the open mouth, the low-lying head—bespoke neither affection nor good taste. A most unpleasant odor filled the room. I looked about for the mourners and upon asking where they were was told, "Upstairs, they are not yet ready." I requested that they be brought into the room, as I wished to speak to them. After some time this was done, and I delivered a short address, which, however, was scarcely heard or understood because of the loud weeping and wailing. Having written the obituary, I was about to deliver the funeral address in order to depart for the church, some miles distant, when some one said: "*Ach, Parra*, it is too early. The people are not all here yet, and no one has even eaten. You must wait awhile." At this juncture several waiters appeared, each with a bottle of apple-jack. The bottle was handed to every one present, who, without further ceremony, placed the flask to his lips and let the liquid gurgle down his throat. It took some time until the flasks had made their round, for a few had to be urged to drink, tho scarcely any one escaped. After all had drunk some one announced: "The meal is ready." In the adjoining room a long table had been set, which was twice filled before every one was satisfied. In the meanwhile the bottle had also made the rounds twice. Some even succeeded in getting several extra pulls at the flask and were already tipsy.

At length the coffin was carried out of the house and deposited on two chairs before the door. The mourners and friends gathered in a circle about it. The chorister, the organist at the church, sang a few stanzas of a hymn, lined out by the preacher, and now I had the opportunity of delivering the funeral address (*Standrede*). Again I was interrupted by such loud and boisterous weeping that I was obliged to shout, in order to make myself heard. Another stanza was sung, then a large white-covered wagon drew up, upon which the coffin was deposited on a bed of straw, also several chairs, upon which the mourners seated themselves. Two horses very slowly drew the company to the church. Arrived at the cemetery, another stanza was sung before the gate, then the interment took place. The coffin sank slowly into the bare grave amid loud weeping, and after the burial service it was quickly covered with earth.

After the funeral services in the church a special invitation is extended to the friends and relatives to return with the mourners to the house, and now the eating, or rather the gormandizing, begins in real earnest. In the absence of the funeral party helpful neighbors have been busy cooking, baking, frying and preparing refreshments. Frequently meals are served in two or three rooms simultaneously, and if many guests are present the feasting may last for hours. In olden times, on many occasions, the bottle continued to make its rounds, so that, when evening came, many were no longer tipsy, but lying dead drunk under the table or on the hay or straw in the barn.

Even if these were exceptional occurrences, still they *did* happen and our congregational life was accountable for them. I had such experiences in the discharge of my professional duties, and I spoke of them in my sermons. This gave offense to many, to whom such a procedure was new and novel. They abused me and told me to preach the gospel and leave the people alone; still the great majority of the members endorsed what I said.

Myles Loring:

A Tale of the Tulpehocken

BY REV. ALDEN W. QUIMBY.

CHAPTER XVIII.

The Valley of Rest

THERE are few finer specimens, in poetry or prose, of the beauty of English diction than Edward Everett's description of a certain sunrise. He tells of the melting of the constellations into the radiance of "the lord of day," of the swinging open of "the everlasting gates of the morning." Even his pen falls short of doing justice to the glory of the dawn. We have sometimes seen such a sunrise, without a single cloud upon the horizon, followed in an hour by skies clad in mourning, the sun being utterly obscured, and storm-clouds black with presages of tempest and ruin. So it is often with the fair and promising sky of life's hopes and ambitions. There is no firmament where the shadow of dissolution does not hover. So delicate may be the penumbra that it is not noticed at first, but the ominous shadow itself is suddenly projected into the empyreal blue, and in dread suspense we await the consummation.

It was late in October, a year after the events we have last recorded, that a penumbra lightly touched the Presbyterian manse in Womelsdorf. The interval had been a season of unalloyed happiness to its tenants. Miss Eleanor Warren, having become the wife of a learned professor at Boston, had not resumed her school. Caroline greatly regretted the loss, but Myles tenderly folded his wife to his bosom and rejoiced that she would be still more completely his own. His work was coming on quietly, but not without various signs of success, and his hopes steadily rose. Pastoral duty in the vale he loved so well was a constant delight, and no call from a great city-church could have drawn him away.

One morning the young pastor felt unwell. He refrained from eating breakfast, thinking that a fast might help him. At noon his appetite had not returned,

and he ate very sparingly. A little weary, he lay down and slept during the afternoon. He would have taken a walk before tea, but Caroline dissuaded him. She advised him to let her send for Doctor Fidler; he smilingly refused, declaring that he would be well in the morning. But the morning brought no relief, and then it was clear that Myles was ill—for the first time. The physician was summoned without his permission; and when he arrived and subjected Myles to a thorough examination, one who was accustomed to his moods would have observed that he considered the situation a grave one. Not that he exhibited the least discouraging sign in his words or manner, for he was as full of humor as ever. He declared that he would have Myles up in a day, renewed in strength and hungry as a bear, and advised his wife to have that traditional delight of ministers—"yellow-legged chicken"—in readiness for him, "if," said he, "you can find one, for they all run at the mere mention of a minister." He muttered something about malaria, that convenient prognosis of the day, said something, too, about diet and, with quite an air of merriment, departed.

But while joking in the parlor with Caroline, who, by the way, he said was looking charming enough to distract the hearts of all the swains in Womelsdorf—he managed to advise her to get some one to help her in the house. Immediately she took alarm and anxiously inquired if there was any danger. The doctor replied that the case might develop seriously, but endeavored to cheer her, admonishing her not to fear. But his hint had been quite sufficient, and already the apprehension of sore trouble was upon her.

Blessed is *Alt-Berks*! Throughout its borders there is no need of an Aladdin's lamp, to be rubbed when one wants as-

sistance, for there are friends ready to do and dare in the hour of trouble. An hour had scarcely passed since the doctor's visit, when a light tap at the door preceded the entrance of a spinster friend, Miss Melissa Klopp, whose gentle words of deprecation touched Caroline's tender heart. How grateful she was for them!

The jesting but sympathetic physician had managed to stop at Klopp's and casually speak of Myles's illness, which was quite sufficient to evoke a visit of inquiry and sympathy.

The next day, and the one following, brought no change for the better. In some way Doctor Fidler created in Caroline's mind the impression that her husband was likely to have a dangerous sickness, and when he reluctantly pronounced the trouble typhoid fever, her worst fears were excited. As for Myles himself, he seemed to be little concerned about events of any character. He was obedient to directions, and only looked faintly and smilingly at Melissa, who had ensconced herself in the home as assistant nurse and housekeeper.

If anything, however, he seemed more attracted by the presence of Caroline than ever before in his life. Whenever she came into the room he looked the things he would have said, if he had not been under a ban. In the numberless attentions she bestowed upon him she often smoothed his hair, or patted his cheek while fixing the pillow; at such times he would try to kiss her hand, and his look indicated that he desired her to bend her face to his. Sometimes, as the days wore by, his hand, which had become very white and emaciated, would stroke her face or hold the little dutiful hand which was now so much stronger than his, and he would pronounce the magic word "love!"

How supremely satisfying she was to him as she flitted about the sick-chamber! How he devoured her with his eyes as she concerned herself with the tidying of the room! Sometimes, when she turned around from a far corner and caught him looking at her, he would smile sweetly and triumphantly. Then she understood that he loved her with a love he

could not have expressed even in his vigor, and yet she did not understand all.

Did he know that the shadow was gathering about him? I think he did. It is the supreme experience of life—to die! O, what does it mean to be aware that the glorious earth must soon fade from our sight, and its sounds become faint to our ears? It is so good to see the orchard-trees in their rich green, sunning the leaves which rustle in the wind; to hear the hens cackle, and the guinea-fowls utter their unmusical note; better yet to catch the songs of the birds and watch the arch of blue, with its splendid islands of white. Then to think that this must be denied us! It were exquisite torture to feel that all this must be lost, without the recompense of a life immortal.

But whatever Myles thought of such things, he showed no sign of discontent. Everything was satisfactory to him. He wanted nothing but Caroline's presence; he could not get enough of that. And what of her—what did she feel in the presence of this impending sorrow? It was such a surprise that she was unable to comprehend it all. A dread fear at times possessed her, yet happily she clung to hope. Moreover, her duties, which were constant and engrossing, prevented the concentration of her mind upon the sad possibility.

Doctor Fidler was assiduous in his attentions to his patient. Once Myles said with playfulness in his eyes, though with weakness in his tones: "No sugar and water this time, Doctor!" and his friend and physician understood the reference. In Myles's childhood he had had some temporary derangement and insisted upon the attendance of Doctor Fidler, who had given him medicine which, the humorous practitioner once confessed, was only sugar and water. But, though the physician was taxing his skill, he was making no headway; his prescription might as well have been the innocent one of his patient's childhood.

Melissa was unremitting in her labor of love. Her presence was very wholesome mentally to Caroline, as well as helpful. And the neighbors literally overwhelmed the tried little wife with

their offers of assistance. Effie Fidler, who was intent upon preparations for her marriage, came every day to inquire about Myles; Aunt Fanny brought divers goodies of her own "perfection" brand, of which the sick pastor never tasted.

Although their relationship had been so short, the little flock of Presbyterians very thoroughly appreciated the full consecration and loving service of their shepherd. His deeply spiritual sermons had produced an awakening of intelligent interest in the tenor of divine revelation. Immature as he was, needing both the wisdom that cometh from above and the ripening of philosophic thought, yet he comprehended that men are called to an experience of spiritual life, and earnestly endeavored to lead his congregation into its green pastures and beside its still waters. Where such is the case, even though a man be inclined to various crotchets, he may be trusted to find the light, especially if he have learned that love is the master-passion of religion.

In his pastoral service, in the homes of his people, the young minister had much endeared himself to old and young. Believing that he was called literally to minister to others, he gave himself to them, helping in many ways those who stood in need of his superior knowledge or skill.

All such, as well as the townspeople in general, were anxiously awaiting the favorable turn in the tide. If their prayers could avail, Myles would soon be restored to health. It is ever the mystery of faith, that events run counter to the holiest wishes of devout and believing ones.

But the days came and went, and upon the dry and thirsty land no rain of heaven fell. The crisis approached. It was not needful for Doctor Fidler to intimate to Caroline that her husband's life was hanging by a slender thread; she saw it in the deep-set eyes and wan cheeks, the thin, trembling fingers.

His exhaustion was such that it was scarcely possible for him to speak. Often he tried to utter a sentence, but usually signally failed. Yet his feeble attempts to kiss the gentle hand that lightly touch-

ed his brow, indicated the course of his thoughts.

Sunday morning came, a perfect day of unclouded sky. Myles was perceptibly weaker, but his eye kindled with a faint glimmer of enthusiasm as he caught a glimpse of the Eagle's Head through the south window of his room. "How are you to-day, dear?" asked Caroline as she tenderly imprinted upon his lips a light kiss. "Home—day," he whispered with great effort. "Yes, dear," she replied, "you are at home." He looked at her with a wistfulness inexpressible, and responded, "No—home—home to-day." Only a moment was she in doubt—it might be his mind was wandering; but like a lightning flash she caught his meaning—that he would be at home—in heaven—that day! The brave little soul was overcome, and tears fell like rain upon her husband's pillow, while she convulsively seized his hand, as though she would snatch him from the grasp of Death.

But no tears fell from Myles's eyes. He ejaculated, "Read!" "Read what, darling?" she inquired. "Read—Bible," he weakly said after two or three efforts. Caroline supposed he wished to see the Reverend Mr. Reinholt, the pastor of some outlying Reformed churches, but resident in Womelsdorf, who had been most thoughtful in his fraternal attention, bringing dainties and sweet, beautiful flowers.

But Myles looked "No," and then Caroline understood that he wanted her to read from the sacred page. She took up the Teachers' Bible that some eastern friend had presented to him at the close of his seminary-studies, but utterly knew not where to turn. Her voice scarcely permitted her to ask what he would have her read. "Pure—river—water—life," he said, rallying his powers. She essayed several times to read the exquisite opening verses of the twenty-second chapter of Revelation, but her quivering chin and parched throat forbade it.

"Adorned!" now said Myles, and immediately she perceived the reference to the second verse of the twenty-first chapter: "And I John saw the holy city, new Jerusalem, coming down from God out



OLD INDIAN FORT NEAR NEWMANSTOWN, PA.

of heaven, prepared as a bride adorned for her husband." Out of the shadows of the dark valley Myles was watching her, as her eye rested upon the beautiful passage; then, reaching out his hand toward her, he said, "Do," meaning that she need read no more.

How pitiful his effort to bring her face to his! She laid her tear-stained cheek upon his pillow, her eyes inflamed with sorrow, and catching his earnest whisper, "Kiss!" she lavished upon him the wealth of her heart-broken affection, in kisses upon lips and cheeks and brow.

"Love!" he now essayed to utter, and when he spoke again, it was a repetition of "Adorned!" Evidently his mind was dwelling on the sweet relationship used by the Revelator in illustrating the glory of the heavenly city. "Love!" he whispered again. "You mean you love me, dearest?" said Caroline; and such a look as shone from the dying eyes, while once more he whispered, "Love—you—'ever!" He could not utter the other syllable, but she who hung upon the faintest motion of his lips understood his meaning.

The crossing of the river was evidently near at hand. The sun was bathing

the white steeple of the old church on the hill in its golden beams, when the "first bell" gave out its Sabbath-notes. A pleasant, gratified smile flickered upon the lips of the dying pastor; "Margaret!" he said in a tone of strength and clearness. And Caroline again comprehended. He was thinking of the long ago and its precious memories. Then the bell of his own beloved little church sounded its summons to make ready for the service. The music of its invitation, as he fancied it in childhood, fell upon his ear and entranced him. But his last gaze rested upon Caroline, and the expression of his face was angelic as he fed upon her with eyes out of which the light was now fast fading. Gratitude unspeakable, devotion, even worship, seemed to be reflected from those rapidly dimming orbs.

A moment later Caroline felt a faint pressure of her hand and heard plainly the words, "Caroline—love—*love*—FOR—EVER!" Then she realized that Myles's hand had suddenly become nerveless and his gaze fixed. Quickly turning with an inquiring expression to Melissa, who stood at the door, unwilling to intrude

upon such sacred privacy, yet desirous of rendering the assistance that would soon be required, Caroline read in her sympathetic and grief-stricken countenance the confirmation of her fears. Though she clung to the precious form as though she could never release it, and fancied that the love-light still lingered in the dim eyes, her friend gently contrived to arrange the body in repose.

* * * * *

The day of the funeral was a season of mourning in the town, and expressions of personal sorrow and sympathy with the sweet young widow were heard on every hand. The aged minister who had so recently given the installation-charge to the young pastor conducted the service and spoke wisely of providential mysteries. A single hymn was sung, one which had ever been a favorite with Myles, "Asleep in Jesus, blessed sleep," and the air was that to which it was wedded in Margaret's school, "Hebron."

Schoolmates of the old academy reverently carried the casket down Bone street to the Squire's corner almost within reach of the venerable buttonwoods—then turned east, up Franklin street, to the cemetery lane. In the "new ground" in full view of the Blue mountain, its everlasting "rear guard," and almost in the morning shadow of the green ridge of the South mountain, is the mound that covers the sleeping dust of the young minister. The birds sing their summer-songs above it, and the bees sip sweets from the flowers which perpetually garnish it.

In her season of trial Caroline tested the resources of a mother's love, and we may truly say that of a father also. It

was hers to linger long in sadness; yet her grief not wholly without the recompense of bright recollections, which themselves constitute a rich inheritance.

The Presbyterian church never recovered from its loss and is vacant to-day. The "Shining Saints" have vanished from Womelsdorf, and the reader will look for traces of them in vain; but if he would know Mrs. Effie Reed's story of Myles Loring's love, he may have it for the asking.

The remains of the *Hex's* hut are still to be seen in the ravishingly beautiful *Kluft*, which, though the *Hex* herself has vanished forever, retains a witchery that time can never dispel. Perchance the curious traveler will find a stemless goblet at the Gold Spring; if not, he will slake his thirst by a primitive method far antedating the discovery of glass, for that famous mountain-reservoir sends forth with unabated energy a life-giving stream iced in subterranean chambers of rock, and clear as crystal.

The courtesy of their owners makes it possible for visitors to view both Zeller's Fort and the Weiser homestead, with its lichen-touched tombs. These ancient buildings are invested with the singular power of causing their guests to see the same visions and dream the same dreams.

The Union Canal has completed its commercial mission, and in its dry bed, grassy and rich, flourish fields of maize that furnish the toothsome "mush" and *Panhaas* of *Alt-Berks*, while the smiling Tulpehocken, gliding through green meadows and between glorious cultivated or still wooded hills to the Schuylkill, hastens onward to the Delaware and "flows unvexed to the sea."

Playing Spook for a Rival

A CHRISTMAS-STORY BY KATHERINE KERCHNER.

I.

AS Joseph Bauman jogged sedately up the last hill between himself and home, man and beast alike awoke from a reverie. From its crest the man took note of every line and angle of his roof-tree, sharply outlined

against the faint glow of the western sky. He caught sight of the patch of light from the kitchen-window, as it lay against the garden-fence.

A shadow came and went across the square of light. By the ample proportions and the steady movements of the

shadow Farmer Bauman knew that his *Hausuhr*—as he was wont to call the wife of his bosom, in affectionate recognition of her doing her duty so constantly and faithfully—was ticking out the hour of the evening-meal for him.

But now another light higher up caught his eye and for an instant blotted out the sense of pleasure inspired by the lower one. An upstairs illumination in a country home in the early evening is rare enough to attract attention. To the home-coming one the sight irresistibly suggests disaster. In this case, however, the placid figure coming and going in the lamplight below was reassuring.

When, at the grating of the wheels in the barnyard, the light disappeared from the upper window and his oldest son Rein came to meet his father with lantern lit the light upstairs slipped out of his mind.

The fragrance of fresh sausage and mincepie was diverting, and it is probable that the incident of the upper light would never have occurred to Joe Bauman again, had he not had occasion to make an entry in his day-book.

Then it developed that the bottle of ink and his pen were missing from the closet-shelf, where they were usually kept. A demand for them brought Rein to his feet with a burning face. He went upstairs and returned at once with the missing articles; then, unable to bear the unspoken comments of three pairs of mischievous eyes, turned on his heels to seek refuge in bed.

The father proceeded with his entry. Addie, the irrepressible ten-year-old, whispered to her sister over the dishes: "Rein was writing a letter."

"And I know to whom," declared eight-year-old Rich. Then, tho no one expressed a desire to share his knowledge, he added, "To Alice Appel."

Mary, the older, just old enough to resent his impertinence, turned on him angrily: "You don't know anything about it."

"I do too," insisted Rich. "Quiet," broke in the mother's voice. "Rich, get your books."

The discussion was ended, but as Joe Bauman returned his inkstand to the

closet-shelf his eyes searched for "The Complete Letter-Writer." The place where it was wont to stand was empty.

Wherever people go about among their fellows social usages arise. Blessed is that community which makes usages that fit it instead of fitting itself, illy enough most of the time, to customs that belong to other and entirely different conditions.

In the community in which Rein lived formal introductions were almost unknown. Did a young man look upon a daughter of Eve and think her fair, all he needed to do to open his way to her society was to procure her name and address and write to her. Did a young man feel that the girl whose schoolboy sweetheart he had been should be made aware that he had reached man's estate, the remainder took the shape of a written invitation to ride with him to some of the many special church-services of the neighborhood. Every father who could at all do so made it possible for his son to pay this regard to the girl of his choice.

Easy, you say?

Rather there was something of the spirit of knight-errantry in the custom, for about the hardest thing you could ask one of those boys to do was to write a letter, especially to a young lady. Consequently "The Complete Letter-Writer" was an excellent seller in that locality.

When Joseph Bauman heard his youngest hopeful bandy his eldest son's name with that of Alice Appel, remembered the absent pen and ink and noticed that some one had had occasion to remove the "Letter-Writer," his chain of evidence was altogether complete. And what it proved was not at all palatable.

Alice Appel was not to his liking. She was an only child, dressed rather better than her neighbors, had had music-lessons and some trips to the city. "Stuck-up," was Joe Bauman's summing-up of her.

"If she wants my son, she'll have to walk with him," he resolved.

When, therefore, after many abortive attempts to screw his courage to the sticking-point, Rein asked his father for

the use of the team on Christmas-eve, he was flatly, even curtly refused.

The refusal hurt. Rein felt it to be an injustice. But when Joe Bauman said "No" he meant it, and Rein neither asked nor expected a reversal of that decision. To add to his disappointment, the week before Christmas snow fell in generous quantity. Sleighing for Christmas is rare enough in southeastern Pennsylvania to be appreciated.

II.

Christmas fell on a Thursday that year. On Monday preceding Rein took Jack and Billy to the blacksmith's shop, to have their shoes calked. He found the shop filled with horses and men on a similar errand.

Among them was Fred Dorney, a lad of his own age, proudly leading the horse his father had recently given him.

Rein would gladly have avoided all reference to sleigh-rides and Christmas-festivals, but Fred was far too full of the subject to be headed off.

"Are you going to St. Peter's Wednesday night?" he said.

"Oh, I guess I'll go as usual."

"Why don't you ride?"

"Dad won't give me the team."

"Won't give you the team? Well, I'd see myself treated that way."

To Rein's great relief Fred's turn came just then.

"You'd better see to it that you've got a team over Christmas if you want to hold on to Alice," he said. "Jim Roth wrote her a letter. If she sacks him to walk home with you, she is a bigger fool than I think." With that he was off.

Rein had to admit that the chances of Alice's playing the fool according to Fred's lights were at least very doubtful.

His misery was quite too great for him to conceal. When he reached home his mother looked into his pale, unhappy face and expressed a fear that he was going to be sick. He denied the charge so curtly that Mrs. Bauman recognized a mental disturbance and wisely let him alone. But, unaware of what had passed between father and son and never guessing at the encounter in the smithy, she

could form no notion of what the disturbance was.

As St. Peter's was the church-home of the Bauman's, the whole family planned to go to its Christmas-services.

On Wednesday afternoon Rein and his father got out the big farm sled and laid a frame with lengthwise seats fastened to it on top of the sled-body.

Promptly at 6.30 the party started from the barnyard. At the first house down the road Joe drew up. The door flew open, revealing a great ado of stamping on rubbers, tying on veils and hunting for mittens.

"If you'll bring a few blankets to roll up in, we'll take you along," called Joe. There was no need for a second invitation.

When Billy and Jack pulled away from the door their load had increased by four. A little farther down the road the hospitable old sled found room for two more.

"The more the merrier." Amid the jingle of bells and the clatter of tongues Rein found his silence unnoticed.

Once at the church the merry load emptied itself into the buzzing basement. Rein, having cared for the team, felt that he could not bear the happy throng in the Sunday-school room. So he entered the main hall, already filled with such as, belonging neither to church nor Sunday-school, had come to be entertained, and, going quietly upstairs to the young men's gallery, found a seat behind one of the thick ropes of evergreen that were hung from the center of the ceiling to the four corners of the galleries.

Presently a party of young men came noisily up the gallery-stairway and took possession of the choir-seats just in front of him, but facing the pulpit. The lamps had been removed from the pipe-organ to the main floor, to give the Sunday-school more room, and the choir-gallery was in half darkness.

The noisy group found it exactly to their liking. When the Sunday-school began to come in two by two, they subjected every girl to rigid scrutiny and made audible comments. Occasionally one or the other threw some slight mis-

sile at the back of an attractive head below.

Presently Rein caught the name Alice in their whispers and, looking more attentively at the group, recognized Jim Roth.

The gallery became intolerable then. He rose quietly while a song was being sung and went down through the hall into the now deserted Sunday-school room in the basement. But this refuge did not serve him long. A crying child disturbed the audience above and the mother made her way downstairs with it. Rein escaped into the open air.

But there it was entirely too cold to stand about. He went over to the big sled and, pulling down the blankets, rolled up in them on the bottom of the vehicle.

III.

Rein was quite comfortable now and thought to himself that it would be quite easy to get out and rearrange the covers after hearing the first strains of "*Unsern Ausgang segne Gott.*"

But the best laid plans "gang aft agley."

Presently he heard voices.

"Where in thunder has he got his team?" said one.

"Let's walk along the line. We'll find it," said another.

"John, I've got a better trick than your'n."

"Well, what is it?" asked the first speaker.

They dropped their voices lower, but they were now right behind Rein's hiding-place and he could hear them distinctly.

"I have my knife in my pocket. Let's cut his traces nearly through, and when he strikes that gutter down by the spring, they'll tear and leave him and his Alice sitting there."

There was an outbreak of subdued laughter and the scatterwits passed on down the line of teams. Rein felt sure they were looking for Jim Roth's new sleigh with the object of tampering with his harness.

For an instant Rein's heart exulted at the probable discomfiture of his rival,

but the next his innate manliness prevailed and his brain was straining for a plan to prevent the outrageous joke.

A path of light streaming from the pulpit-window across a row of headstones gave him an idea. "Frighten them by playing spook!" he thought almost aloud. Rein had never heard that

"Ever against that season comes
Wherein our Saviour's birth is celebrated,
—no spirit can walk abroad,
So hallowed and so gracious is the time."

but neither had the others.

He cast about for means to carry out his idea. Fortunately for his plan the worst kind of a spook in Berks county spooklore is a black one. Good spirits go about robed in white, and tho you may not care to meet them on their nocturnal rambles, they will do you no harm. But a black ghost is closely related to the prince of darkness, whose color he wears.

Rein drew a black blanket out of the mass on which he had been lying, threw it over his head and shoulders and crept along the right side of his team to the shelter of a stonewall and thence into the cemetery.

Altho trained from his earliest childhood to disbelieve all stories of supernatural appearances, Rein nevertheless felt a shiver along his backbone that was not all due to the chill December night, as he left the wall to creep up to a tall old tombstone. It was well for his fortitude that he didn't have to wait a great length of time.

The young men, intent on their mischief and anxious not to be seen, came along that same stonewall. They meant to pass along the heads of the horses thus bringing themselves into the cemetery, but having the teams between themselves and anyone who might be looking from the church.

As the foremost rowdy caught sight of the dark blot on the snow-white surface ahead he started back.

"What the deuce is that?" he gasped, pointing to the strange, ill-boding shape. His companion saw it too, but had no explanation to offer.

Their evident alarm and abrupt halt encouraged Rein. He raised his arm with a threatening gesture and let his

chattering teeth make all the noise they would.

The rout was complete. Those would-be jokers made back-tracks with remarkable speed. The consciousness of guilt added to their terror, and their flight did not end until their breath gave out. Rein waited until the sound of their running died away, then, as the cold snow on his unrubbed feet was becoming intolerable, quietly slipped back to the sled, to resume his interrupted wait.

It was not long until the service ended and the congregation poured out. The sled was soon reloaded, but as Rein left Billy's head to join his father on the front seat he caught sight of Jim Roth's sorrel turning down the pike with only one figure in the cutter behind him.

Then Rein said to his father, "I am going to walk." And the elder man thought there was an exultant note in his voice.

He joined the fifteen or twenty young people who, being by hard fate debarred from such luxuries as cutters and sleds, found compensation in warm bodies and warm hearts, made so by brisk walking. There he found Alice.

She welcomed him brightly and when after a while he asked her why she did not ride with Roth the only thing she would say was: "I do not like him; he is an ill-bred mocker. Why should I go with him?"

When he pressed her further, "You go with me. Do you like me?" she would not answer at all. But somehow joy had come to the world for both of them that Christmas-eve. And, as the sequel proved, it was a joy that lasted. Alice is Mrs. Bauman now and her husband has often amused her by telling how he played spook in St. Peter's churchyard to save her from being rudely stranded in the snow.

The Old Teamster's Christmas-Surprise

A Yuletide Incident of Sixty Years Ago

Reprinted from the Reading Eagle.

WOULD you hear a real Christmas story about something that actually happened?" asked an aged citizen of lower Berks of a group of friends as they were assembled about the stove in a country-store.

Upon being told that the rehearsal of such a story would be agreeable, he proceeded thus:

The Mule-Driver—Reading the Old Story

Go back with me for sixty years. Imagine that many of the farms hereabouts are covered with heavy timber. Along the roads you see many teams, each having six mules hitched to a heavy wagon. In some cases it is an ore-wagon, in others it is a long black wagon intended for the transportation of charcoal from the mountains to one of the many charcoal-furnaces that were then busy converting what had the appearance of a rusty clay into pig-iron. One of the drivers is an old man, with flowing white beard, which daily becomes as black as the charcoal which he hauls to the furnace. All the employees of the furnace buy groceries, clothing and in fact all they need at the store on the bank, which is owned by the furnace-management.

It is the night before Christmas. The old

man has put up his team and the mules are quietly grinding the rich clover-hay between their strong teeth. He locks the stable-door and proceeds to the 'store on the bank.' The old teamster wears a determined look.

Now go with me to a small one-story stone house, a short distance from the furnace. It is but one of many of the same type, but we have to do with this particular one. It is the home of the aged teamster. In a small room, tucked comfortably beneath the plain, but scrupulously clean quilts of a trundle-bed, lies a boy, ten years old. Beside the bed sits his mother. By the light of a tallow-candle she is reading from a well-worn volume. Listen, it is the story of the Christ-child, the account of what transpired on that first Christmas long ago. In his imagination the lad sees the shepherds watching their flocks by night. He hears the angels singing: 'Glory to God in the highest, peace on earth, good will toward men.' Then he sees the wise men entering and presenting their gifts of gold, frankincense and myrrh. He does not understand what these things are, but he knows that they must be very valuable.

Pappy Planning a Surprise

The reading over, the mother smooths the covers and bids her boy go to sleep. She leaves the room and drawing a chair to the

wood-stove in the kitchen, she dreams of one who passed away on just such a Christmas-night a dozen years ago. The sound of footsteps on the frozen ground outside rouses her from her reverie and she hastens to open the door. Her husband enters, his strong arms laden with bundles and his homely face wreathed in smiles. I, for I was the boy in the bed, hear Pappy say: "Ah, Mother, we will surprise the boy in the morning. I made up my mind that Billy must have a real Christmas to-morrow, and if it took my whole year's pay. Don't cry, Mother. I know you are thinking of that other boy who lay so cold and still in that room twelve years ago to-night. Well, I was thinking of him, too, but it won't do to make Billy feel each Christmas-day as though we were only thinking of the one whom he never saw. We must see to it that Billy has a good time on Christmas, the same as other children. Let's quit weeping for the one who is in heaven and singing "Glory to God" to-night, and thank God that he sent us a chipper lad in his stead. Let's try to be happy to-morrow."

"I brought with me from the hill to-day a neat little Christmas-tree. I'll bring it in and we'll put it up right in this room. Here's a pair of gum boots, a little toy ship, a candy lion, six candy mules and ever so many things. We'll place them on the tree and surprise Billy when he gets up in the morning. Oh, I almost forgot, Mother! Here's a good pair of new shoes for your Christmas-present. They are not so very fine, but they will keep your feet warm."

Mammy remonstrated with Pappy for having spent so much money, but, without listening to her, he went to the yard to bring in the tree. While he was gone Mammy closed the door to my room and when he returned I could hear only muffled voices, as the preparations for Christmas proceeded. Not being able to hear distinctly, my eyes grew heavy, and, with visions of rubber boots, ships, lions, mules, etc., dancing in my head, I fell fast asleep.

A Boy's Dreams Made True

Just as the Christmas-sun was rising on that ideal Christmas-morning I was awakened by Pappy, who leaned over me and told me to get up quickly, for he had something to show me. I, of course, knew what it was, but had sense enough to appear not to know, for I realized that Pappy would be disappointed if he knew that I had overheard the conversation of the night before.

He assisted me in dressing and then carried me to the kitchen. The old place looked very different from what it did the night before. There in a corner stood the Christmas-tree all covered with nice things—more candy than I had ever seen in the house before. Beneath the tree were my rubber boots and everything else had to wait until I had tried them on. When I had explored the tree I noticed that

all about the room were tacked small twigs of evergreen, giving the place a real Christmas appearance.

First Settlement in Twenty Years

Pappy then left for the barn to feed his mules. He soon returned and when he entered the room he wore a troubled look. Mammy noticed it at once and inquired what was the matter. Pappy tried to make her believe that all was right, but she would not be deceived. She insisted on knowing and finally, very reluctantly, he reminded her of the fact that several weeks previous Mr. Kay, proprietor of the furnace, had reminded him that they had not made a settlement since Pappy commenced to work for him, twenty years before. "Well," said Pappy, "when I left the stable awhile ago Mr. Kay came along and, says he, 'William, you remember that I said to you some time ago that we ought to make a settlement and you agreed that you were ready at any time. Well, I have figured out how we stand and in this envelope you will find the statement.'"

Pappy continued: "He handed me an envelope and I am afraid that we have spent more than I have earned. You remember how it was over at Wye's when we settled up. Why I owed him nearly twenty dollars, and yet we lived as economically as we could."

With a frown on her face, such as I was accustomed to see Mammy wear when she was about to cry, she said: "Pappy, let me see the envelope." Pappy did not want to open the envelope until the next day, declaring that it would spoil our Christmas-cheer, but Mammy insisted that she could not endure the suspense. So, very reluctantly, Pappy drew the envelope from his pocket.

A Surprise for Pappy and Mammy

With trembling hands Mammy broke the seal. She drew forth a letter and read something like this:

"Dear William: You have been in our employ for twenty years and the enclosed statement shows that we are indebted to you to the amount of \$2,000. You will also find enclosed a check for the amount."

The letter dropped from Mammy's hands. She and Pappy looked at each other for some time and then Mammy said: "Well, there must be some mistake. You have worked for furnace-men before and I saved just as much as I knew how, and yet we were never able to save a cent, but were always in debt when the time came to settle up. We will go to see Mr. Kay at once."

Pappy declared that he guessed Mr. Kay understood his business, but, as usual, Mammy had her way. She put on a clean gown and I wore my rubber boots and a pair of woolen mittens that Mammy had made for me and we proceeded to the mansion.

After we were admitted Mr. Kay congratulated us upon our good fortune. Mammy insisted that there must be some mistake, and

when Mr. Kay assured her that there was not, she arose and said: "God bless you, Mr. Kay, you are an honest man and He will surely reward you."

Mr. Kay's eyes filled and he bade Mammy be seated since he had some advice to give us. Said he: "Now, William and Mary, I want to suggest to you that you buy yourselves a small home. William, you are getting too old to drive the mule-team over the mountains, and if you buy a small farm you will be able to live comfortably for the remainder of your days."

My Happiest Christmasday

When we had returned to our little home Pappy went to the hen-coop and caught the old rooster. The fowl made us a splendid Christmas-dinner, which we enjoyed after

Pappy had offered up the most fervent prayer I have ever heard.

Reluctantly Pappy quit his mule-team and we moved on the little place that the money bought. Mr. Kay died a few years later, and Mammy always insisted that he went to heaven, for, she said, "he was an honest man."

"Yonder stands the house into which we moved when we left the furnace," said the old man who related the story. "I got the place when Pappy died. I have prospered since then and have bought many acres to the farm. My wife and I have enjoyed many happy events. We have reared a large family and all the children are doing well. We are always very happy when they all come home on Christmas and bring their children with them, but none of these events quite come up to that Christmas cheer of sixty years ago in the little old house down by the furnace."

The Home

This department is in charge of Mrs. H. H. Funk, of Springtown, Pa., to whom all communications intended for it should be addressed.

Contributions relating to domestic matters—recipes for cooking, baking, suggestions on household work, gardening and flower-culture, oldtime household customs and ways of living, etc., etc.—are respectfully solicited. Our lady readers are specially requested to aid in making this department generally interesting.

Christmas in Grandmother's Days and Ours

BY THE HOME EDITOR.

The time for the old-fashioned merry Christmas-greeting, exchanged among loved ones from time immemorial and hallowed by centuries of time, is again drawing nigh. Young and old are looking forward with fond anticipations, for each year increases the Christmas-spirit as we approach nearer to its glorious realization. 'Tis the annual period when loved ones from far and near gather under the parental roof in the old homestead, and all become children to join in celebrating both the religious and secular festivities linked with the sweetest associations that memory holds. It is true, we have outgrown and abandoned many of the joys and pleasures of our ancestors, for which more modern ideas have been substituted; yet the few that remain cling to us and are still bringing the same joy and good-will to the children as of yore. Most notable is the Christmas-tree, brought originally from Germany; generation after generation has respected it until now it has been adopted among all classes and can be found in nearly every home during Yuletide. A home where the children do not have the privilege of gathering around the family-tree seems desolate and cheerless and the generous-hearted Christmas-spirit is lacking. The evergreen spruce and fir are becoming scarcer each year and undoubtedly the next generation will find them hard to procure; but a substitute has already been provided in the table-tree, and so popular has it become that nurserymen are planting acres of dwarf spruces for future years.

While the tree of fifty years ago did not

have the lavish decorations of today, it was decked with quaint and simple home-made ornaments, such as gilded walnut-shells, acorns or pine-cones, the cornucopia filled with good old-fashioned molasses-taffy, scarlet berries threaded on cotton, long paper chains festooned among the branches, and the little ginger-cake men and animals without which it would not be Christmas to the boys and girls.

Hanging up the children's stockings has descended down from Grandmother's day. The Santa Claus, or *Christkindel*, ever welcome guest, who makes his appearance on Christmas-eve, is supposed to descend down the chimney and find the children's stockings, with Father's and Mother's, all hanging in a row to be filled with pretty gifts for the good little boys and girls and a birch-rod, usually a long sugar stick, for the naughty ones. Christmas-morning early hears the rush and patter of happy feet, delighted surprises, laughter, joy, and confusion of all kinds; each one feels life is a scheme of happiness and well worth living.

So while the traditional roast pig, yule-log, open fire-place and mistletoe are becoming things of the past, may the same good-will and generous charity always prevail as of yore.

GRANDMOTHER'S HOLIDAY-RECIPES

Mincemeat

Just as Grandma herself compounded this delicious holiday-dish.

Two bowls finely minced beef, four even bowls of chopped sour apples, one and a half bowls of stoned raisins, one bowl of best im-

ported currants, about one-third of a pound of citron, cut in very small pieces, a scant half-bowl of finely chopped suet, the grated rind and juice of two lemons, one bowl of sugar, half of it light brown, one-half cup best New Orleans molasses, two teaspoons of mace, one teaspoonful of ground cloves, two whole nutmegs grated, and salt to taste. Add boiled cider sufficient to moisten the mass.

Christmas Plum-Pudding

One cup of raisins, stoned and cut fine, one of molasses, one of sweet milk, one of chopped suet, two eggs, three cups of flour, one teaspoon of saleratus, one of salt, cinnamon, cloves and nutmeg. Steam three hours and serve with a rich sauce.

Cheap Fruit-Cake

One cup of butter, two cups of brown sugar, one cup of molasses, one cup of currant jelly, one of raisins, one of currants, three eggs, one lemon, one teaspoon of soda, one cup of sour milk, one cup of citron, nuts, dates and figs, three cups of flour. Put in a quick oven, but bake with a slow, moderate heat.

Ginger-Wafers

One cup of New Orleans molasses, one of butter and one of sugar. Place in a pan and put on the stove to boil; after all is melted, remove to cool; add one teaspoon of soda dissolved in warm water and one tablespoon of ginger. Add flour to stiffen well, let set a half day, then roll thin as a sheet, cut in various shapes and bake in moderate oven.

Molasses-Candy

Put into a large saucepan a cupful of brown sugar, two cupfuls of New Orleans molasses and a tablespoonful each of butter and vinegar. Mix them well and boil the mass until, when dropped in cold water, it will break and crack when taken between the fingers. (This degree of cooking is called "crack," and is to be reached in all taffy-making.) Pour the candy into greased pans; as it cools throw the edges toward the center until it is all cool enough to handle. Pull until it is a bright golden yellow, and cut with a pair of scissors or sharp knife into pieces of the desired size.

Literary Gems



CATCHING ELVES

FROM HENRY L. FISHER'S "OLDEN TIMES."

'Twas on a cold and dreary winter-night,
And in the merry, merry olden time,
When boist'rous Boreas in a fearful gale
Swept forest, fen and field, and hill and dale—
Terrific and yet none the less sublime—
That, in some secret homestead nook retired,
The rustic wags for mean and scaly tricks
conspired.

Much relished was the roguish, elfin trick
Played by the oldtime rural youngsters,
when
On such a cold and bleak and stormy night
They fooled some verdant, unsuspecting wight
Abroad into some weird and narrow glen,
There doomed to hold the bag, all by himself.
To catch and hold the airy, legendary elf.

The elf-trick in those merry days was thought
A most refreshing and a healthful game—
To put some "green one" on a stormy stand,
With open, wide-mouthed, homespun bag in
hand,

And there to wait for elves that never came,
Tho all the knowing ones, the guilty wags,
Feigned driving them from woods and rocks
and hills and crags.

Tho all the while the tricksters had returned
And gathered round the homestead hearth
or stove,

The faithful fool who held the hempen sack
With freezing hands and stooping, aching back,
Still waited vainly for the elfin drove
Of airy, fairy, mocking myths and sprites,
That were abroad on such oldtime midwinter-
nights.

At length the victim of the roguish ruse,
Half frozen, stiff and looking badly hagg'd,

Returned chop-fallen, sullen and befooled,
But to be mocked and teased and ridiculed,
And realizing that himself was bagged.
Thus did each unsuspecting youth in turn
The oldtime elfin trick mischievous hear and
learn.

And as the merry, mischief-making boy—
'Tis truly said—is father to the man,
So of each youthful trick and cunning art
We find in riper age the counterpart—
Of what in thoughtless, naughty tricks
began.

Thus men's more serious business, works and
ways
Are mirrored in their boyish tricks and games
and plays.

NOTE.—The custom of setting one to catching elves
or Elbetritsch, as they are called by the Pennsylvania-
Germans, was entertainingly described in our issue
for January, 1906. An instructive article on the prob-
able origin of the custom was published in May of
the same year.—Ed.

DER BELZNICKEL

FROM "HARBAUGH'S HARFE."

O, kennscht du den wieschte, den gaschtige
Mann?

Hu!—derf m'r den Kerl e Mensch heesse?
Ja, dass er en Mensch is, mag glawe wer kann
Er guckt mir zu viel wie der Beese!

Seh juscht mol sei Aage, sei Nas—alle Welt!
Er dut's Maul uf un zu wie die Schere.
'n Schwanz wie 'n Ochs, ja, des hot er, gelt?
Un en horiger Belz wie die Bäre.

Kummt der in dei Haus, dann gebt's Lärme
genunk.
Er sucht die nixnutzige Kinder!
Un find 'r eens, geht er uf eemol zum Punkt,
Un dengelt gar bumm'risch die Sinder.

Er schtellt sich do hi' mit d'r forchtbare Rut
Un brummelt sei drohende Rede.

Do werre die Kinner uf eemol arg gut
Un fange recht heftig a' bete!

War eens, wie's manchmol der Fall is, recht
knitz,
Wollt d' klee Fitz der Mutter verschpettle—
Ich wett, es lacht net for d'r Belznickelsfitz!
Es dut um gut Wetter gschwind bettle.

Nau schittelt der Belznickel grausam sei Sack;
Raus falle die Küche un Keschte.
Wer gut is, kann lese; wer schlecht is,
den—whack!
Den schmiert er mit Fitzeel zum Beschte.

Vum Belznickel hab ich nau ebbes gelernt,
Des wer ich ah net vergesse:
Noch dem dass mer seet, werd'm ah in der
Aernt
Die Frucht vun seim Werk ausgemesse.

'S WASH HELLERS IHRA CHRISCHTDAGSZUG

BY CHARLES C. MORE, PHILADELPHIA.

I.

Beim Wash Heller, drowa am Keschtberg,
hot's mol widder blo geguckt. 's is em immer
krutzig ganga, awer desmol war's gewiss be-
deierlich. Schun drei Monet hot er laheem
g'hockt mit ma lahma Bee; grad so weit war
er mit der Rent zurick, weil gemeenerhand 's
Geld bei em juscht so weit gereecht hot wie
die Erwet ganga is. Sitter drei Wocha war
sei Frah krank im Bett, un schun drei Dag
hot's g'schneet un g'schtarnt as sei drei kleena
Kinner net naus gekennt hen, weil ihra Kleeder
zu schlecht wara.

Mer sächt wul als: "Alla guta Dinga sin
drei." Awer wer ebbes Gutes do drin finna
kann—except villeicht die Kinner—der mag's

hawa. Ennihau der Wash hot nix Plessier-
liches drin sehna kenna. Er hot am Fenschter
g'hockt, sei Bee geriwa un, wie mer sagt,
"Driebsal uf Nota geblosa."

Mer hot net saga kenna, dass der Wash un
sei Frah faul odder verduhnisch wara. Sie
hen allabeed g'schafft wu ebbes zu schaffa war,
awer sie sin juscht net vora' kumma. So
g'schwind sie ebbes g'schpart hen g'hat for'n
Regadag, war der Regadag ah schun do, un's
war allamol en recht schtarmischer.

Wie der Wash g'heiert war, is er uf en Bau-
erei gezoga. 's neeksch hot er's Trucka gepro-
wirt uf ra Lot, dann en "Hinkelfactory," noh
die Hockshterei. 's letscht is er in da Schtee-
bruch, bis er ee Dag mit ma Schprengschuss

in die Luft g'fahra un mit ma wiescht verrisena Bee widder runner kumma is. So war's gewiss ken Wunner, dass er sei Glawa an alles verlora hot. "s is juscht net dawert as ich ebbes a'fang," hot er als g'saat, "s geht doch alles gega mich. Ich glaab bei gräsches, wann ich'n Hutmacher warra wär, dann warn die Leit uf die Welt kumma unne Kep."

Heit dann, zwee Dag vor Chrischttag, hot er am Fenschter g'hockt un droschtlos nausguckt in der Schnee, wu der Wind in dicka Wolka nunner geblosa hot in's Jordandal, bis die Eisabrick juscht noch so'n grosser schwarzer Schtricha g'scheint hot. Alldieweil hot er wie uf Nodela g'sotza, weil er g'fächt hot, der Sam Kiwler, wu's Haus geeegent hot, deet kumma for sei Rent.

II.

Pletzlich heert er, wie sich ebber draus da Schnee abschtampt. Er is zammag'fahra vor Schrecka. "Do is er verhaftig schun!" hot er zu sich selwer g'saat.

Wie awer die Dühr ufganga is, hot en fremmer Mann vun about fufzig Johr dart g'schtanna; der hot sich da Schnee erscht recht abg'schittelt, eb er neikumma is. "Alla Wetter!" sächt er, "die Blobberger missen awer heit mächtig Gäns roppa—ha, ha, ha!"

Der Mann hot en freindlich G'sicht g'hat, un die Luschtigkeet un Deiwelschtrech hen'm wholesale aus da Aaga gelacht. Der Wash war so froh as's net der Kiwler war, er hot ah en bissel lacha missa.

"Ei, ei!" hot der frem Kerl widder a'gfang, "ich bin do rei kumma, for mich'n bissel wärma, awer"—do hot er g'sehna, wie die Kinner schier uf der Offa gekrattelt sin—"wu's kalt is, do hot mer's Feiera for nix—ha, ha, ha, hi!" Mit sellem geht er widder naus, reist en Armvoll Klabbord vun der Fenz, brecht sie zamma, bringt sie rei un schteckt sie in der Offa, bis 's Feier recht gebrummt hot. Dabei hot er g'schwetzt un gelacht, bis'm Wash sei Frah, wu in der Schtub newadra gelega hot, ungeduldig warra is un em Wash gerufa hot, er sot doch die Dühr zumacha, bei so ma Gegacks kennt sie net ruga.

Der Wash schteht uf un macht die Schtuwadühr zu. Iwerdem heert er widder ebber draus schtampa. Desmol war's der Kiwler, un der Wash is grad uf sei Schtuhl nunner g'sunka.

"Well, was is des?" fangt der Kiwler a'. "Ehr verbrenna mer jo die Klabbord noch. Wann im Frijjohr ken Fenz meh do is, was noh?"

"Ei, noh brauchst mer ah kenne meh zu weissa—ha, ha, ha!" sächt der frem Kerl.

"Des suht mich awer net," sächt der Kiwler un schüttelt da Kop.

"Mich ah net! Wann ich ebbes schunsch finna het kenna, wär ich net zu dem Druwel ganga; ich schaff net so gern—ha, ha, ha!"

"Well, du guckscht mer so."

"Heh!" antwort der Frem, "wer net schafft, der schpart sich viel Erwet—ha, ha, ha!"

"Du muscht gut dabei ausmacha, dass du dich so breet machscht do."

"Net abbartig. Awer 's kummt uf eens raus. Wann die Sun scheint, is's ah hell for der Arm, un wann's regert, werd der Reich ah nass—ha, ha, hi!"

III.

Der Kiwler hot nau a'g'fanga Bisness schwetza. "Well, Wash, ich bin arrig sorry, awer ich hab des Haus verkaaft, un du muscht der 'n annere Wuhning sucha, un—"

"Ja, ich—"

"Nau wart, bis ich fertig bin. Ich hab en guter Preis kriegt, un die Leit hen mer noch hundert Daler extra gewa, for's Haus leer macha bis Chrischttag, un—"

"Bis Chrischttag!" kreischt der Wash, un is ganz bleech warra; "des geht awer net." Weiter hot er net gekennt; er hot juscht uf sei lahm Bee gedeit, mit'm Kop noch der Schtuwadühr genuckt, dann uf sei Kinner geguckt un naus uf der Schtarm gewissa. "Un ich weess net," hot er for sich hi' g'saat, "eb die Lah so ebbes erlaawa deet."

Der Kiwler hut sei Motions verschtanna un ah sei Warta g'heert. "Die Lah," sächt er, "hot nix domit zu duh; 's kann Niemand ekschpekta as ich die hundert Daler verlier, wu ich ennihan ken Rent krig."

"Ja, wu soll ich awer hi'?" kreischt der Wash un fangt a' heila. Sei Kinner sin zu em g'schprunga un hen em helfa heila, un iwerdem kummt ah noch sei kranke Frah reigedargelt un hot da Kiwler mit ihra ei'g'fallena Aaga a'geguckt.

"Sam Kiwler," sächt sie, "färscht du dich dann net vor Gott im Himmel, Leit in unserm Zuschtand bei so Wetter aus'm Haus zu duh? Hoscht du dann gar ken Menschag'fihl meh?"

"Ja!" sächt der Kiwler un guckt zum Fenschter naus, as wann er sich schämma deet, "ich weess, 's is arrig hart, awer—"

"Raus muscht," hot der Dokter zum weha Zah g'saat. 'Die Schmerza därf der Patient b'halta'—ha, ha, ha!" is der frem Kerl neig'falla.

"Un du," sächt die Hellern, "mit dein närrischa G'schwätz un dein verrickta Gelach, du machscht juscht noch Fun vun Leit, wu im greeschta Elend sin!"

"Well, wann mer im Elend is, sot mer prowira raus zu kumma. Des Heila is all for die Katz."

"Ja, was solla mer awer macha?" frogt der Wash.

"O, ich kennt eich schun en Rot gewa. Awer wann der Mensch im Unglick is, dann is er for common schtowerig un unverschtännig un losst sich net viel saga. Wann ihr nau Riesen a'nemma wella, ei dann—"

"Was dann?" sächt die Frah.

"Well, about zwee Meil do die Schtross nunner," sächt der Frem un guckt ah zum Fenschter naus, "dart schteht en schee, nei Haus, all ready eigericht. 's wuhnt Niemand d'rin un kummt ah Niemand nei for die Zeit, der Eeg-

ner vum Platz hot mer's selwer g'saat. Dart kennt ihr—was is dann letz?" Die Hellers wara allabed uf da Fiess un sin uf en zu mit grossa Aaga.

"Meensch du's Chrischta Bauerei?"

"Ich glaab so heesst der Platz."

"Ei, dart is jo mei Frah gebora un ufgebrocht," sächt der Wash.

"Un ich," kreischt die Frah, "soll nau wie'n Dieb in sel Haus nei schleicha! Wie Bettelleit solla mer dart nei ziega, in unser alte Heemet, wu mer als die Hille un Fille g'hat hen! Liewer Gott, was deeten die Leit saga? O Wash, so'n Druwel un so'n Schan! Un denk noch an unser Kinner!" Dabei sinkt sie uf da Schockelschtuhl, dat die Händ vor's G'sicht un fangt a' heila un jammera as wann ihr's Herz brecha wollt. Der Kiwler hot ken Wart meh g'saat; der Frem hot'n Weilcha schtill g'halta, dann is er ungeduldig warra.

"In der Not fresset der Deiwel Micka," sächt er, "un er frogt net anner Leit, wie sie'm schmacka. Ich meen; 's wär doch als noch besser as an lewendiger Bettelmann ergets neiziga wie as 'n dooter Millionär raus—ha, ha, ha!"

"Gott im Himmel," heilt die Frah, "des is mer doch net an der Wieg vorg'sunga warra, dass ich in so Unglick kumma deet."

"Ja, ja!" sächt der Frem, "'s werd em Manches net an der Wieg vorg'sunga, was em am Grab nohg'sunga werd. Des is nau ausgemacht: der Kiwler do bringt marga sei Fuhr un dann helfa mer eich dart nunner bringa, darnoh kann dei Mann sich en Haus sucha."

"Awer," schnipst der Wash, "mer kennt jo gerescht werre for 'trespass' un 'malicious mischief'—"

"Ja, un for 'false pretense' un for 'trover and conversion,' un der Deiwel weess was noch; awer ihr duhn net—ha, ha, ha!—ich schteh for sel."

"Un unser arma Kinner," kreischt die Frah, "dass die schun so en Druwel darchmachta missa!"

"Huh!" sächt der Frem, "Wer in der Jugend mit'm Druwel bekannt werd, dem kummt er im Alter net so frem vor—ha, ha, ha!"

IV.

Wie der Kerl 's geplant hot g'hat, so is 's ganga. Die arma Hellers hen endlich klee beigewa un da neeksichta Dag sin sie gezoga. Der Kiwler hot zwee Fuhra gebrocht; uf eene hen sie die Familia gelada un ihr bissel Hausrot uf die anner. Die Frah hot als noch g'heilt un der Wash hot alla Gebott der Kop g'schittelt un als "ei, ei! ei, ei!" g'saat.

Weil die Frah absolut net in's Haus gewollt hot, hen sie sich mol in der Summerkich daheim gemacht. Der frem Kerl hot ihna en schee Essa neigebrocht, wu er im Haus zugerischt hot; noh is er fart un hot sie'n Weil allee gelosst. Der Wash hot sich an's Feier g'hockt, die Frah hot sich uf's Settee gelegt, un die Kinner hen in der Kich rum g'schpielt. 's war alles so schee un heemlich, dass die Hel-

lers net helfa hen kenna, froh zu sei for der Change; un doch hen sie gar net verschteh kenna, wie des so kumma is un forwas der frem Mann so en Interest in ihna nemma deet. Der Wash hot g'saat, er deet fihla as wann er draama deet odder verhext wär. Er wär ganz verwernt un alsemol gängt'm der Grissel aus vor dem verlachta Kerl, un doch misst er sich fihla lossa wie'n klee Kind.

"Ja," sächt die Frah, "mit seim dumma Gelach macht er em ganz nervisch, un doch fihlt mer as er Recht hot mit was er sagt. Geschter hot er mich so verzärnt, dass ich heit schier nimme fihl as wann ich krank wär." So hen sie als g'schwetzt un ausgemacht, sie wärn nau emihau do un missten ewa abwarta was noch kämt. Der Verschtand hot na schtill g'schtanna, un sie hen ganz newermeindisch g'fihlt.

V.

Wie's Owet war, is der frem Mann widder kumma un hot's Licht a'gschteckt. Noh sächt er: "Wie wär's wann mer nau niwer gingta in's Haus? Ich hab en schee Feier driwa, un weil's Chrischtdag-Owet is, kenna mer dart schenner beinanner sei wie do." Mit sellem hot er der Hellen en Shawl umg'hängt un sie niwer g'fihrt; der Wash is noh g'humpelt un die Kinner hinnadrei. Im Haus war alles g'furnished, un noch viel schenner as sie's ekschpekt hen.

"Nau wunner ich juscht, was in dera Schtub is!" sächt der Frem un schosst die Dühr uf.

Herrjerum, war awer do en Pracht! In eem Eck war en grosser Chrischtbutz, voll Candy, Schpielsach un dergleicha, un all iwer mit Lichtelcher g'schteckt. Newig'm Baam war en Disch voll gelada mit Bindel, un mitta druf hot en Music-Box g'schtanna. Der Frem hot's Sofa mit der Frah in die Schtub neigetraga, as wann's nix wiega deet, un newig da Baam g'schtellt; noh hat er da Wash newig sie in en Armschtuhl g'setzt un die Kinner nei gerufa. Denna hot er die Sacha gewissa un expleent, bis sie vor Freed rumgedanz hen; so en Herrlichkeit hen die arma Kleena noch niemols g'sehna g'hat. Endlich hot der Frem die Music-Box ufgezoga un sie hot sel wunnerschee Lied g'schpielt, wu sie im alta Vatterland so gern singa: "Stille Nacht! heilige Nacht!" Er hot mitg'sunga, un die Frah hot ah gewollt, awer die Schtimme hot g'fehlt; glei hot sie widder g'heilt wie Dags davor im alta Heisel, juscht desmol for Freed. Der Wash war so vergelstert, dass er ken Laut vun sich gewa hot.

Wie's Lied am End war, hot der Frem ihna all die Hand gewa un is dapper naus. Dann sinkt der Wash vor seinra Frah nunner un ruft: "Mary, Mary! sin mer dann verhext?"

"Wann mer so fihlt wan mer verhext is," sächt die Mary, "dann deet ich winscha, ich wär alfert verhext. Ich wot eender glaawa as ich im Himmel wär."

VI.

Noh hot der Wash die Sacha uf'm Disch a'geguckt un g'sehna, as for jedes vun der Fa-

milia en Bindelcha dart war. Am Baam hot er'n grosse Briefscheed g'funna mit "Mrs. Mary Heller" druf. Die Frah hot's ufgemacht un en Brief mit ma grossa Babier rausgenumma. 's Babier war en Deed un der Brief hot so gelaut:

Liebe Mary:

Der Deed is for des Haus un die Baurei, wu nau dei sin. Ich hab gedenkt, dei alta Heemet deet gut bassa for'n Chrischt-kindel for dich. Bis du den Brief gelesch hoscht, bin ich uf em Weg naus West; awer ich wett, as ich da ganza Weg lacha muss iwer der Trick wu ich uf dich g'schpielt hab. Wie ich sellemols deinra Mäm darghanga bin, haw ich mer verschprocha dir mol eens auszuwisha, weil du Schuld warscht dass ich gedroscha bin warra, wie ich's Vieh in da Klee gelosst hab. 's Friejohr kumm ich widder un zieg in sel Haus, wu mir—der Kiwler un ich—eich rausg'schmissa hen. Dart bin ich jo gebora, un dart will ich ah scherwa. Wann ich widder kumm, magscht mich schelta was du wit; bis darthi' awer bleiw ich, mit beschta Winscha for eich all,

DEI SCHTIEFBRUDER BILL.

THE SONG OF BETHLEHEM

BY REV. A. A. GRALEY.

How sweet was the song of the angels of light,
As, bending o'er Bethlehem's plain,
They struck their bright harps and the silence of night
Awoke at the heavenly strain!
While mildly around shone glory divine
And bathed in effulgence so bright
The mountain, the valley, the sea and the plain,
Erst robed in the mantle of night.

They sang of the break of Redemption's glad morn,
The holy had longed to behold;
They sang of a Savior in Bethlehem born,
So long by the prophets foretold.
They sang of goodwill from God unto men,
Of peace to a valley of tears;
They sang of salvation from death and from sin,
A balm for our sorrows and fears.

Then "Glory to God in the highest!" I'll sing,
For I am a sinner on earth;
I'll welcome the heralds of mercy that bring
The news of Immanuel's birth.
I'll go to his cross, a sinner defiled,
And wash in the fountain of blood;
I'll pray for the grace that can strengthen a child
And bring him at last to his God.

Is 's uf Chrischtdag feicht un nass,
Gebt's leera Schpeicher un leeres Fass.
—Bauraschpruch.

"Mei Gott, Wash!" ruft die Mary un schlagt die Händ owig'n Kop zamma, "des war jo mei Schtiefbruder, un ich hab en gar net gekent! Wie mei Pöp g'schtarwa war, hot mei Mäm der Josh Gross g'heiert, un der hot sei einziger Buh, der Bill, mit gebrocht. Dart drowa hen sie gewohnt, wu mer heit raus sin. Ich hab da Bill immer geglich un ah net hawa wolla, as er selle Schläg kriega sot; awer mei Mäm hot en net leida kenna un hot en bejusst, bis er darghanga is. Ich hab mol g'heert, er kämt gut a' draus West, awer ich hab net gedenkt, dass er uns so mithelfa deet. Nau, Wash, sag du nimme, dass ken Gott im Himmel is!"

Seller Chrischtdag-Owet hen die Hellers Gott gedankt wie nie davor, un seller Chrischtdagszug hen sie nie vergessa. For des, was sie weiter gebraucht hen, war ah g'sargt; der alt Kiwler hot mitg'schpielt im Bill Gross seim Trick un hot's nochderhand als oft verzählt. Der Bill het gewisst as sei Schweschter juchst vor Druwel krank wär un sie parpes in Aengschta gejagt, as sie g'sund werra deet—"un bei Tschiminy," hot er g'saat, "'s hot bully g'schafft."

DER GESANG ZU BETHLEHEM

DEUTSCH VON H. A. S.

Wie schön erscholl einstens der Engel Gesang
Auf Bethlehems Eb'ne herab,
Indess ihrer Harfen melodischen Klang
Das Echo entzückt wiedergab!
Wie milde umfloss sie der göttliche Strahl,
Ein Abglanz der himmlischen Pracht,
Weithin auf Gefilden, auf Höhen, in Tal,
Vertreibend die düstere Nacht!

Sie sangen von Gottes vorzeitlichem Plan:
Dass jetzt die Propheten erfüllt,
Der glorreiche Tag der Erlösung bricht an,
Der Heiligen Sehnen gestillt.
Sie priesen den Vater, dess endlose Huld
Das Kind dort im Stalle beschert
Als Mittler, zu tilgen die schreckliche Schuld,
Der Menschheit den Frieden gewährt.

D'rum "Ehre sei Gott!"—ja, ich stimme mit ein,
Ob sündhaft und elend ich bin;
Auch ich will der himmlischen Botschaft mich freu'n
Vom Heiland, der heute erschien.
Ich trete im Geiste zum Kreuz, da er starb,
Und wasche mich rein in dem Blut,
Durch das er auch Kindern die Gnade erwarb,
Zu finden das ewige Gut.

If Christmas is damp and wet,
Little of corn and wine you'll get.
—Farmers' Saying.

EDITORIAL DEPARTMENT

At the Close of Another Year

TIME never flies faster than when one is busy all the time. Again, before we can fully realize it, we have reached the end of the year. We write this almost two months before that time, but this issue of THE PENNSYLVANIA-GERMAN will be the last for 1907.

Our boy, if we may fall back upon Dr. Croll's favorite metaphor, has grown greatly during the past twelve months. If, as his father remarked, we put him in knickerbockers at the beginning of 1906, we may say he has now become a young man, with the full right to wear long trousers.

Be it far from us to claim all the credit for this satisfactory and encouraging growth. We do claim credit for hard work, faithful and persistent endeavor; but without the help so generously given by our friends there would be much less to rejoice over at the year's close. Our first duty, then, in this December editorial is to render thanks where thanks are due.

Thanks All Around

While the value of a periodical depends primarily upon the contents and the arrangement thereof by the editor, the external or visible form in which those contents are offered to the reader is scarcely less important. The finest literary work, we maintain, may be spoiled by poor printing; at all events, this will offend the reader's esthetic sense and impair his interest. Our printers certainly deserve thanks for the excellent work they have done for us and the uniform courtesy they have shown us. We take pleasure in recommending them to all who have occasion to use printers' ink.

The contributors who have so ably and disinterestedly helped us by furnishing material for our pages, also have our sincere gratitude. It is needless to say that this magazine could not have become what it is without their generous assistance.

We would also express our hearty appreciation of the many kind notices given us, often unsolicited, by our colleagues of the press, and the many words of encouragement spoken and written by many readers and friends of the magazine. These recommendations have won for us many new friends and supporters.

Finally we desire to give special thanks to the large number of new subscribers that have joined our ranks during the year. It is the subscribers after all who must supply the *nervus rerum* so indispensable to the existence of every periodical. Many of those new subscribers have promised to make personal efforts to win additional readers, thus widening our influence and enabling us to do still better work for all concerned. We know those efforts will not fail if judiciously and perseveringly made, for it is personality that counts most effectively in work of this kind.

A Fair Outlook—Clinging to Hope

Thus our outlook to-day, as we editorially close the year, is fair. It is much more promising than it was a year ago. Of course we have met disappointments, but these are inevitable, and it boots not to dwell upon them. We believe in looking at the bright side of things, in cherishing the best hopes compatible with reason and laboring with might and main to realize those hopes.

If our growth has been slow, compared with that of some other periodicals, it must be remembered also that our means have been small by comparison. We have not been able to spend several hundred thousand dollars upon a periodical that was soon abandoned, as has been done by a well known metropolitan publishing-firm.

We have met some adverse criticism, for which we are thankful all the same, knowing the spirit in which it was offered. We hope never to reach the point where we consider ourselves above criticism or our work beyond improvement. Still it is gratifying to state that, com-

pared with the words of commendation received, the amount of unfavorable criticism has been insignificant.

The Question of Price

A very few readers have raised the question of price, complaining that our magazine is too dear. To be sure, so far as quantity goes, we can not, for the cogent reason mentioned a moment ago, bear comparison with the big, long established magazines of the land. But, if the price seems high to you, dear reader, why not take advantage of our offers, as liberal as they can be made, to increase our list and thus lower the cost of the magazine for yourself? We do not propose to reduce the price, but rather to enlarge the magazine, as our means increase. For the past six months we have regularly added eight pages of reading-matter to the minimum promised, making the total for the year 624 pages, an increase of 184 above Volume VII.

The Program Before Us

What we propose to do, or rather to continue doing, in the coming year, may be briefly added here.

We want to make THE PENNSYLVANIA-GERMAN stronger and more influential as time rolls on. We want to make it an authority in its chosen field, which, as often shown, is large enough to supply material in still increasing quantity,

variety and interest. We began this publication partly as a matter of sentiment; now we regard it largely as a necessity. Surely, a class of people that has done and is doing so much for the prosperity of our great commonwealth, that has centuries of history behind it and millions of descendants scattered all over this country and the greater part of the outside world, deserves to have, in this era of periodical literature, a magazine and mouthpiece of its own. We may not be able to stop entirely the mocking and jeering of those who willfully misrepresent us, grossly exaggerating our admitted foibles and weaknesses; but we can show to an unprejudiced public the untruthfulness and injustice of much of the censure that has been heaped upon us. What is best, we can hold forth to the rising generation the noble life-principles and ideals of our forefathers, so worthy of the careful study and conscientious following of those living to-day. To this end we ask the advice and full co-operation of all our readers and friends, by letter, by personal interview and by contributions on any subject relating to our field.

Thus, while repeating our thanks to all who have helped us hitherto, let us close the year's editorial call by wishing to our readers each and all, A MERRY CHRISTMAS and a HAPPY NEW YEAR!

Clippings from Current News

An Old Lady's Wonderful Vitality

Mrs. Sallie Shirey, of Monocacy Hill, Berks county, a sketch and portrait of whom were published in our August number, celebrated her ninety-sixth birthday Sept. 16. Three days later she fell and dislocated her right shoulder. Dr. George Hetrich with some difficulty reduced the dislocation and had the satisfaction of seeing his patient fully recovered the second morning after the accident.

Pennsylvania Day at Jamestown

Several thousand present and former residents of the Keystone State celebrated Pennsylvania Day at the Jamestown Exposition Oct. 4. The official party from Harrisburg and Philadelphia reached the Exposition early and after inspecting the Pennsylvania Building proceeded to the Auditorium, where the exercises took place. Addresses of welcome by

President Tucker and Governor Swanson, of Virginia, were answered by Governor Stuart of Pennsylvania. Lieut.-Governor Murphy (Pa.) was the orator of the day and other prominent Pennsylvanians spoke briefly. A great military parade followed, after which Gov. Stuart gave an official reception at "Independence Hall."

Pennsylvania-German Exhibits at Jamestown

Pennsylvania-German history was well represented in the State Building at Jamestown. The case assigned to the Ephrata Cloister contained, among other odd relics, an old wooden communion-service and a wooden pillow, such as the ascetic inmates used to sleep upon; also a copy of the *Martyrer-Spiegel* printed there in 1748, and many photographs of the old buildings and grounds. Another case contained samples of glassware manufac-

tured by Baron Stiegel in 1760 and tiles from his house at Manheim. Two cases were assigned to the history of the Moravians, whose exhibit included excellent maps of their towns and a unique collection of manuscripts and letters. Among these were Conrad Weiser's original diary, a letter from George Washington and many of Zeisberger's manuscripts.

Other interesting relics exhibited were these: A copy of the first edition of Christoph Saur's German Bible, printed in 1743; Barbara Fritchie's Bible, dated 1771, and a photograph of her baptismal record, dated 1767; a photo facsimile of the first protest made in America against slavery in 1688; oil-portraits of Moravian elders made by Haidt before 1760; a harpsichord made at Bethlehem before the Revolution and a violin carved by Johann Antes about 1750; household-utensils, including the ancient pewter and the peculiar tulip-ware; early colonial costumes, including a boy's suit made in Germantown over 150 years ago; ancient watches, spectacles, lanterns, needlework, farming-implements and weapons of war.

Reunion of Israel Kriebel's Family

One hundred and thirty descendants of Israel Kriebel, of Hereford, Berks county, held their first family-reunion at the old homestead, now owned by Calvin G. Kriebel, Oct. 5. Israel Kriebel had thirteen children, of whom only the youngest, Mrs. Charles Hiestand, of Spinnerstown, is now living. Henry, his son, who succeeded to the ownership of the old home, had twelve children; Enos, a grandson, living at Hatfield, has sixteen. Thirty-one of Israel Kriebel's grandchildren are living, and the entire number of his descendants is reckoned at 187. At the reunion many relics of Israel and Henry Kriebel were shown and a sketch of Israel Kriebel's life was read by Dr. O. S. Kriebel, principal of Perkiomen Seminary. Israel Kriebel bought the homestead farm in 1833 and died in 1860; the house belonging to it is believed to be a hundred years old.

A Marker for Sullivan's Bridge

The Montgomery County Historical Society held its fall outing at Fatland on the Schuylkill, below the junction of the Perkiomen, October 7, dedicating a granite monument erected there to mark the terminal of the bridge built by General Sullivan in 1778 for the use of the Continental army, then encamped at Valley Forge, and the convenience of the public. This was the first bridge built across the Schuylkill. The monument replaces a marker erected on the spot by Dr. William H. Wetherill, which had been defaced.

The meeting was largely attended. An historical address was delivered by Joseph Fornance, Esq., president of the Society, after whom Hon. Irving P. Wanger spoke upon the erection of Montgomery county. Ex-Governor Penypacker followed with felicitous

remarks and congratulations, and a poem, "Sullivan and His Men," written for the occasion by Mrs. Findley Braden, concluded the exercises, which were interspersed with patriotic music. Dr. Wetherill, chairman of the committee for erecting the monument, generously entertained the Society and its friends at luncheon. The question of having a modern county or State bridge erected at Fatland Ford has been referred by the Society to its committee on Revolutionary data.

A Well Preserved Centenarian

Mrs. Elizabeth Lehman, of Mount Joy, celebrated her hundred-third birthday October 10. She is the oldest person in Lancaster county and one of the oldest in the State, and wonderfully well preserved. Her eyesight is good and notwithstanding her extreme age she employs herself daily in sewing and crocheting.

German Day at Lancaster

The Lancaster branch of the German-American Alliance of Pennsylvania celebrated the two hundred twenty-fourth anniversary of the Germantown pilgrims October 10. Addresses were made by Dr. R. C. Schiedt, of Franklin and Marshall, Paul Heine and others, and music was furnished by the singing societies of Lancaster and Columbia.

Indian Massacre Commemorated

The Indian massacre at Leroy Springs in 1775 was commemorated October 16 at Union Seminary, New Berlin, Union county, by a gathering of over a thousand people. The speakers were Alfred Hayes, of Lewisburg, president of the memorial association, C. N. Steninger and Rev. W. H. Schoch. Mrs. George S. Matlack, of Lewisburg, read the story of Marie Leroy and Barbara Leininger, two white girls taken captive by the Indians when the massacre was committed.

Historic Mansion Sold

The Keith homestead in Upper Mansfield, Bucks county, where General Washington had his headquarters before the battle of Trenton on Christmas night, 1775, was recently sold at public sale to Poore & Sigafos, of Riegelsville, for \$9,200. Beside the historic stone mansion there are 231 acres of land, 72 of which are covered with timber. Mr. Poore is treasurer of Bucks county.

Maine's Memorial at Valley Forge

A monument in memory of the 500 soldiers from Maine who spent the memorable winter of 1777-78 at Valley Forge was unveiled October 17th in the presence of a large company of prominent men of Maine and Pennsylvania. George E. Follows, president of the Maine Society of the Sons of the Revolution, presided at the exercises. Governor Cobb, of Maine, formally presented the monument, a huge granite boulder, to the Valley Forge Park Commission, in whose behalf W. H.

Sayen accepted it. Andrew F. Moulton, of Portland, Maine, was the orator of the day and at the close of his address read a poem written by Mrs. Stanley T. Pullen. Ex-Governor Pennypacker made the closing speech. The monument stands along the outer line of entrenchments, near the Port Kennedy entrance to the park.

A Presbyterian Sesquicentennial

The Presbyterian church at Hopewell Center, York county, celebrated its sesquicentennial October 17th. The congregation was organized 150 years ago in a log cabin and now has a handsome church-edifice that cost \$20,000. Rev. Carl G. H. Ettlich is the pastor. The history of the old church was read by John MacGemmill. Other speakers were Rev. E. T. Jeffers, D.D., president of York Collegiate Institute, Rev. George W. Ely, C. R. Ramsey, etc.

Lehigh Historians Hearing Indian History

The Lehigh County Historical Society held its regular fall-meeting October 19 at Oratorio Hall, Allentown. The meeting was well attended and the membership was increased by seven. Secretary Roberts reported the receipt of the Society's charter. The question of fittingly celebrating the Society's second anniversary next January was left to the executive committee. A highly instructive paper on the Indian history of the county, prepared by A. F. Berlin, was read by P. W. Leisenring. The Society has decided to subscribe regularly to THE PENNSYLVANIA-GERMAN.

A Catholic Golden Jubilee

The fiftieth anniversary of the church of the Immaculate Conception, the first of the Catholic faith in Allentown, was celebrated October 27 with impressive ceremonies, conducted by Archbishop Ryan, of Philadelphia, and a large array of priests from all over eastern Pennsylvania. The Archbishop and other visiting clergymen were met at the railway-station by a big procession of church-societies and music-bands and conducted in a driving rain to the church of the Sacred Heart, where the prelate confirmed a class of 266 catechumens. The exercises at the church of the Immaculate Conception included the confirmation of another class and the blessing of the parochial school recently erected at a cost of \$30,000. The congregation's first house of worship was a small brick edifice, built under the auspices of Father Schroeder and dedicated Oct. 25, 1857. This was followed by a frame church building some years later. Its present magnificent church on Ridge Road was completed in 1883.

Penn's First Landing Celebrated

The two hundred twenty-fifth anniversary of William Penn's first landing in America was celebrated at Chester, October 28, with great enthusiasm, notwithstanding the rain. The oratorical exercises were held in the Larkin School, where Governor Stuart was cordially welcomed by the school-children and gave

a brief address. Two ex-mayors, Major J. R. D. Coates and Dr. J. L. Forwood, also made addresses; the school-children sang America and a bicentennial hymn written by Prof. Charles F. Foster. The most attractive feature of the day was the re-enactment by high-school pupils, on the stage of the Family Theatre, of Penn's landing and welcoming by Governor Markham and Chief Tamanend. In the evening a mass-meeting was held at the Third Presbyterian church, where President Sharpless of Haverford College, Governor Stuart and others spoke.

Weiser's "White Store" Marked in Bronze

In the presence of the teachers of Berks county assembled for their annual institute the bronze tablet placed upon the Stichter Building, on Penn Square, Reading, in memory of Conrad Weiser, was unveiled October 30. The unveiling was preceded by a meeting in the Academy of Music, at which Col. T. C. Zimmerman, editor of the Reading Times, was the chief speaker. The tablet is three by four feet in size and the inscription on it briefly tells the history of the man and the place.

Penn'a-Germans Meeting in Philadelphia

The seventeenth annual meeting of the Pennsylvania-German Society, held in the hall of the Pennsylvania Historical Society, in Philadelphia, November 8, was well attended. In his official address President Benjamin M. Nead, of Harrisburg, severely criticized a certain magazine-writer who, with German blood flowing in his own veins, had lately tried to hold the Pennsylvania-Germans and Quakers responsible for the political corruption existing in the State. Hon. John Wanamaker was elected president of the Society. Upon recommendation of the executive committee the preparation of a volume of select Penn'a-German literature was ordered, to be edited by Prof. J. Max Hark. Papers were read by Major J. G. Rosengarten, on American History in German Archives. Dr. F. G. Gotwald, on Contributions of Penn'a-German Lutherans to Higher Education. U. S. Koons, Esq., on "Harbaugh's Harfe." Dr. D. H. Bergey, on Contributions of Penn'a-Germans to Science, and Dr. J. F. Sachse, on Wayside Inns on the Lancaster Road. The speakers at the evening banquet were ex-Judge Harman Yerkes, Wm. L. Gorgas, Esq., Henry S. Borneman, Esq., Dr. D. H. Bergey and Oliver S. Henninger.

Seventy-Fifth Anniversary of the Stone Church

The seventy-fifth anniversary of the Stone church at Martin's creek, Northampton county, was celebrated by Christ Reformed congregation Nov. 3. One of the first names connected with this congregation was that of Rev. Michael Schlatter. In 1763 it was in charge of Rev. Casper D. Welbery. Its first church was a log building at Williamsburg, about two miles north of the present structure. The present congregation was formally organized in 1776

with Rev. John W. Weber as pastor and built a new church, jointly with the Lutherans, about 1795.

Audubon's Work Sold for \$3200

At the recent sale of the library of the late Robert H. Sayre, of South Bethlehem, in Philadelphia, five beautifully illustrated volumes of John James Audubon's "Birds of America," published in Edinburgh, 1831-39, were sold for \$3200. The purchaser concealed his identity. This is the noted work of America's foremost ornithologist which was begun when he lived on Millgrove farm, at the confluence of the Perkiomen with Schuylkill, a hundred years ago.

A Family Bible in Dispute

A French Bible, printed in 1569, that has been in possession of the Bertolet family for 325 years and records its entire history for four centuries, recently was the subject of a lively dispute in the Berks county orphans' court among the heirs of the estate of Cyrus Bertolet. One of the chief contestants for the book was the Bertolet Family Association, which comprises many residents of eastern Pennsylvania. It was bought by Miss Sarah Bertolet, of Oley, for \$185.

OBITUARIES

JACOB K. STAUFFER, a well known teacher, lately engaged as schoolbook agent, died at Easton Oct. 8. He was born in Freemansburg as a son of Jacob and Anna Stauffer and a graduate of the Millersville Normal School. He taught in the public schools of Easton and vicinity more than twenty years.

CAPTAIN TOBIAS SCHULER, of Montclare, Montgomery county, died October 12. He was born at Sumneytown 89 years ago. When a young man he raised a company of militia and took part in the Philadelphia riots during the forties. Illness prevented him from field-service in the Mexican War, but he was a veteran of the War of the Rebellion.

LOUISE M. BECK, in point of service the oldest lady teacher in the State, died at Bethlehem October 28, aged 75 years. She taught forty-five years in the public schools of Freemansburg and Bethlehem.

REV. BENJAMIN HENGST, a well known minister of the United Evangelical Church, died at York, November 13, aged 81 years. He was a native of York county and early in life began to teach school. In 1846 he entered the ministry and served both English and German congregations.

Chat with Correspondents

The Meaning of Darrlogel

The question recently raised by J. F. F. concerning the meaning of the dialect word *Darlogel* (as he spelled it) has called forth several interesting replies. Rev. C. S. W., of Pottstown, writes about it as follows:

I have just noticed, in the last number of the magazine, a confession of the editor that surprised me. He tells a correspondent that he doesn't know what a *Darlogel* is. I thought every Pennsylvania-German had rubbed up against or besmeared his fingers by handling a *Darlogel*.

When our grandfathers conveyed their farm-produce to Philadelphia on their heavy Conestoga wagons, they always carried a *Teerkessel* (tar-pot) with them, hung under the rear axle. They believed in the *Sprichwort*, "*Wer gut schmeert, der gut fährt*," and so took a supply of tar along and greased their wagons occasionally along the road. As to the origin of the word I may be mistaken, but I believe it is made up of *Dar*, tar, and *Logel*, a little log. The vessel in which the tar was carried was, if I am not much mistaken, constructed of a log about six inches in diameter and twelve inches long, hollowed out and hung to the axle by a strip of leather.

Unfortunately, Brother W., the editor was never a teamster and the Conestoga wagons were probably out of fashion ere he was born. We thank you for the explanation, but we cannot agree with your etymology. The Penn'a-

Germans did not call a log *Log*, but *Block*. We think *Logel* is a modified form of the High German *Lägel* or *Legel*, which Johann Christoph Adelung in his Dictionary of 1777 defines thus: "A round, wooden vessel in form of a tun or vat, of a width greater than its height and of different size. There are small ones, measuring about half an ell at the bottom, used in the country as drinking-vessels by workers in the field; there are larger ones also, in which all sorts of liquids are transported on beasts of burden." Here the author cites 1 Sam. xvi, 20 and xxv, 18, in which *Legel* corresponds to the English *bottle*. The word, according to this lexicographer, belongs to a class of words having the general significance of a receiving vessel or hollow space, and including the Greek *lagenos*, the Latin *lagena*, *lagenula*, a bottle, also the German *Loch*, hole, and *Lücke*, gap or vacancy.

A reader in Norristown suggests a different form and etymology of the word under consideration. He says:

The spelling should be *Darlodel* (same as *Sauflodel*). It means the pot that was used in olden times to carry the tar for greasing the wooden axles of the wagons then in use. This pot was made of wood with a rope for a handle or bail. The wooden cover was strung on this rope and usually hung on the reach of the wagon back of the hind axle; it would slide up and down the rope-handle.

A story is told of a young man who, having been to Philadelphia with a load of produce on the day of the battle of

Germantown, and hearing the noise of the fighting, hurried back towards Van Bebber's township so fast that the *Darlodel* was lost. When his master asked what he had done with it, he replied:

"*Drumma uf Chestnut Hill leit er; kannscht nunner geh en hola, wann du en harwa muscht.*" (It lies down on Chestnut Hill; you can go down and get it, if you must have it.)

I have never heard any other English name for the *Darlodel* than *tar-pot*.

Your description is very luminous, but we do not think that *Darlodel* is the proper form of the word, even if it was so pronounced by some. *Lodel* is quite different from *Logel*. It is akin to *Lodder*, which in the Mecklenburg dialect signifies a man who babbles idly and foolishly. Confer *Lotterbube*, used in Acts xvii, 18, for *babbler*. *Lodeln*, in German dialect, is synonymous with *schlottern*, to move about aimlessly, to reel, totter, to be limp and movable, like a *Lode*, or rag. So says Adelung.

A reader in Mahanoy City tells us that in his boyhood he saw a *Darrlogel*, filled with pine-tar, hanging from the hind axle of a wagon. It was of a size and shape similar to a keg of whitelead in later years. The tar was applied with a wooden ladel. He suggests *tar-keg* as a good equivalent of the name.

L. B., of Stouchsburg, Pa., has sent us a drawing of the article in question, with these names written underneath: *Darlogel, Tar-Box, Teerbüchse*.

Who Can Translate All These?

The secretary of the Historical Society of Schuylkill County writes:

Our Society expects to publish shortly the account of sale (*Venduzettel*) of a Tulpehocken farmer's estate of 1757. This old paper comprises twelve foolscap pages of names of purchasers, articles bought and prices paid. But the names of some of these articles are strange to us, and I herewith send you a few, hoping that some reader may be able to tell us what they mean.

Boll, Brust Lapen, cabuts Rock, camasol, hauben, Krapen, leil Tuch, list Kumeth, Schreibtaffel (were slates in use then?)
Statwagen, Stiller, Stipffel, Stick Barchet, Wagen Win, Zeug Rock.

Penn'a-Germans in the Magazines

A contributor in Takoma Park, D. C., sends the following valuable list of magazine articles relating to the Penn'a-Germans.

"The Man who Studied Continual," by Nelson Lloyd. Scribner's, December, 1905.

"The Second Venture," by Nelson Lloyd. Harper's, July, 1905.

"A Bachelor of Elements," by Nelson Lloyd. Scribner's, April, 1906.

"The Last Ghost in Harmony," by Nelson Lloyd. Scribner's, March, 1907.

Mr. Lloyd's stories seem to be laid out in Snyder county.

"Henry Koehler—Misogynist," by Elsie Singmaster. Atlantic, November, 1906.

"The Birthright of the Wanderer," by George Schock. Harper's, July, 1906.

"Germans in Madison County, Va.," by W. J. Hinke, Ph.D. Virginia Magazine of History and Biography, October, 1906.

"Record of the Peaked Mountain Church in Rockingham County, Va.," by W. J. Hinke and Chas. E. Kemper. William and Mary College Quarterly, April and July, 1905. This record starts from 1760 and mentions such names as Ermentrout, Kohler, Zimmerman, Kirsch, Boyer, Erbrecht, Geiger, Schaefer, etc.

"An Old-time Scrivener." The Magazine of History, (N. Y.), December, 1906. This is a short account of one August Bauman, of Allentown, Pa., who went about the country doing fine pen-work, writing confirmation and marriage-certificates. It states that a fine specimen of Bauman's work is owned by Allen Fegley, of Pennsylvania.

I also read "The German Element of the Shenandoah Valley," by J. W. Wayland. Michie Company, Printers, Charlottesville, Va. This is a very scholarly work and worth reading by all Penn'a-Germans. E. M. E.

Genealogical Notes and Queries

This department is open to all our subscribers. Contributors will please state their questions and information as clearly and briefly as possible, being particularly careful in writing names and dates. For the benefit of readers generally it is desired that answers to the questions under this head be addressed to the editor of this magazine.

XXXIV

Who Was the Father of Peter Klock?

I desire to get information as to the name of the father of Peter Klock. Born Jan. 1, 1743, in Württemberg, Germany, he emigrated to America with his parents and two brothers in 1750 and settled in the neighborhood of Womelsdorf, Pa. Tradition says that one brother went to New York and the other to Canada. The old tax-records of Berks county state that Henry, John and Peter Klock were

taxed in 1779 on personal property or business. In 1780 Peter had acquired 99 acres of land. Henry had also moved to Longswamp from East District by 1780. By 1781 Henry and John had also acquired 18 and 20 acres, respectively. After 1781 there is no further mention of John in West District, and after 1784 no mention of Henry in Longswamp, but the name of Peter was continued until 1792. In 1793 Peter removed to a tract of land called Beauty, in the northwestern part of Berks

county, now Schuylkill. He was married to Margaret Druckenmiller, born April 10, 1747.

Information is also desired regarding the following incident: "March 24, 1756, the house of Peter Kluck, about fourteen miles from Reading, was set on fire by the savages and the family killed." Proceedings of Penn'a-German Society, Vol. XV, p. 379. The question arises: Was this Peter Kluck the father of Henry, John and Peter mentioned above, and did these have the fortune of escaping the fate of the rest of the family?

Mahanoy City, Pa. H. A. Klock, M.D.

XXXV

Abraham Schneider and Magdalena Stup.

Hon. C. A. Snyder, Pottsville, Pa., is a descendant of George Daniel Schneider (son of Abraham Schneider) and Magdalena Stup (daughter of Martin Stup), who were married; according to the records of Christ church, at Stouchsburg, Pa., November 13, 1748. He wants to know who Abraham Schneider and Martin Stup were and whether they belonged to the Conrad Weiser company. Information on this point will be greatly appreciated.

Our Book-Table

Any book or pamphlet reviewed in these columns will be sent to any address by the Publisher of The Pennsylvania-German on receipt of the published price. Postage must be added when it is mentioned separately. Any other book wanted by our readers may be ordered through us at the publisher's price. Inquiries will be promptly and cheerfully answered.

The Pennsylvania-German Society. Proceedings and Addresses at Reading, Oct. 27, 1905. Vol. XVI. Published by the Society, 1907.

Forty pages of this volume are given to the report of the meeting at Reading two years ago, the rest is a continuation of Pennsylvania: The German Influence in its Settlement and Development. Part XVI of this series of historical papers is an account, by Dr. J. F. Sachse, of the wreck of the New Era on the New Jersey coast, November 13, 1854; Part XVII a biography of Governor Joseph Hiester, by Secretary Richards. To these are added a genealogy of the Hiester family, by the same author, and a Record of Indentures of Individuals bound out as Apprentices, Servants, etc., and of German and other Redemptioners in the Office of the Mayor of Philadelphia, October 3, 1771, to October 5, 1773. This record fills 325 pages. Nobody will read it for diversion, but it is valuable for reference.

Old Schuylkill Tales. A History of Interesting Events, Traditions and Anecdotes of the Early Settlers of Schuylkill County, Pa. By Mrs. Ella Zerbey Elliott. Pottsville, Pa.: Published by the Author. 334 pages small octavo, with six full-page half-tone illustrations. Price, \$1.50.

Who does not love to hear or read a good old tale? Surely, we always did, and the tale was always relished the more if it was offered as fact. Here we have a fine collection of tales—a hundred, more or less—which are not mere fiction, but tradition, transmitted by word of mouth from one generation to another and having at least some foundation of fact in the shadowy long ago. We recommend them heartily for the long winter evenings that have come again, and expect to make a few selections from them by and by for our own columns.

Mrs. Elliott has done a commendable work in rescuing from oblivion these traditions of Schuylkill county's pioneer days. Her example

should stimulate others to do a like service to other counties and sections of Pennsylvania-Germandom. Her book is divided into seven parts: The Early Settlers, Oldest Towns of Schuylkill County, History of Coal and Canal, History of Pottsville, Early Churches, Interesting Local Stories, Other Tales. It is finely printed and tastefully bound.

Pen Pictures of Early Pioneer Life in Upper Canada. By a "Canuck" of the Fifth Generation. Profusely illustrated. Toronto: William Briggs. 280 pages octavo. Price, \$2.00.

This is a book which can not fail to be of absorbing interest to all who love the story of pioneer-days. We find it specially attractive because of the many points of resemblance we note between the manner of living a century and more ago in Upper Canada and in Eastern Pennsylvania. The book is descriptive rather than narrative, though interesting incidents are not wanting, and the well drawn pen-pictures are ably supplemented by the large number of full-page engravings, which are fine reproductions of photographs. The book is divided into twenty-five chapters, treating of the settlers' arrival and early experiences, traveling conveniences, ways and means of communication, social and industrial conditions, home surroundings, household-appurtenances, clothing and dress, domestic industries, farm-work, co-operative gatherings, pastimes and amusements, courtship and marriage, farm and country scenes and forest-life. The author has appropriately dedicated his work to the boys and girls of Canada, especially those who are descendants of the early pioneers.

Genealogy of the Meyer Family. By Henry Meyer, Rebersburg, Pa. Printed by Lauer & Mattill, Cleveland, O. 131 pages, 12mo., cloth-bound.

As reckoned from their immigrant ancestors, there are many families of Meyers, Moyers and Myerses in this country. A sketch of the descendants of Christian and Hans Meyer was

published in this magazine in October, 1906, as the first of a series of Pennsylvania-German Genealogies. The book before us deals only with the descendants of a Meyer, whose baptismal name probably was Henry, and who appears to have been a member of Conrad Weiser's colony from Schoharie, N. Y., locating at the Mill Creek, in Lebanon county, Pa. It was not originally intended for publication, but given to the printer at the solicitation of members of the family. Family-histories are often dry reading for outsiders, but Mr. Meyer's book is enlivened with many interesting incidents gathered from tradition, carefully sifted, however, with respect to reliability. The genealogies are not extended beyond the fifth American generation.

Among the Magazines.

The Woman's Home Companion for November has arrived, bringing the usual wealth of reading-matter and illustration. The table of contents enumerates no less than eight stories of more or less length, and eleven special articles of interest to women. There is A Song of Thanksgiving with music by Will A. Harding, appropriate to the season. Then there are Dr. E. E. Hale's Monthly Talk, seven special departments and a mass of matter relating to household-affairs and fashions. It is hard to think of anything to be added by way of completeness for a woman's magazine. For

Christmas the publishers promise an extra sumptuous issue, surpassing all previous holiday-editions. The Woman's Home Companion is published by the Crowell Publishing Co., of New York, at \$1 a year.

The Youth's Companion, now in its eighty-first year, still makes its weekly round to thousands of delighted readers, young and old, with wonted regularity, bringing in every issue a rich store of captivating fiction, instructive comment and useful information. A vast deal of this last is found in its short, pithy editorial paragraphs and articles and in the columns headed Current Events and Nature and Science. The Youth's Companion well deserves all the friends it has now among boys and girls, as well as among children of larger growth. It is published by Perry Mason Company, Boston, at \$1.75 a year.

The September-October edition of the German American Annals, edited by Prof. Marion D. Learned, of the University of Pennsylvania, continues the biography of Francis Daniel Pastorius, the Founder of Germantown, to the time of his arrival in America. It also contains an article on Alexander Reinagle, musical composer, and the continuation of Provincialisms of Southeastern Pennsylvania, an article of great philological interest. The Bibliography of German Americana for 1906 is also continued, and full justice is done in this installment to THE PENNSYLVANIA-GERMAN.

Calendar of Pennsylvania History

OCTOBER, 1907

1. Firemen's state-convention opens at Pittsburgh.—Bicentennial of First Baptist church in Philadelphia.

2. East Penn'a conference of U. B. Church begins 108th annual session at Elizabethtown.

2-3. Centennial of Moravian College and Theological Seminary at Bethlehem.

3. Four Italians hanged for murder in Lancaster.

4. Penn'a Day at Jamestown Exposition.—Ziegel church, in Lehigh county, destroyed by lightning.—Thirty-third State convention of the W. C. T. U. at Beaver.

8. Opening of fiftieth York county fair.—State convention of Daughters of Liberty at Gettysburg.

10. German Day at Lancaster.—23 Italians, members of the Black Hand, sentenced to prison at Newcastle.

14. Big fire in Pencoyd Iron-Works, Philada.—78th annual encampment of Patriarchs Militant, I. O. O. F., at Lancaster.

16. Fourth annual meeting of Penn'a Independent Telephone Association at Harrisburg.—Sweet Marie beats world's trotting record on half-mile track at Allentown.

17. 26th State synod of Presbyterians at Phila.—Sesquicentennial of Presbyterian

church at Hopewell Center.—Maine dedicates monument for Revolutionary soldiers at Valley Forge.—David Craig, last survivor of Perry's expedition to Japan, dies at Clifton Heights.

18. Bloody riot in Chinatown, Philada.

21. State Baptist Association meets at New Castle.

23. Financial crisis in Pittsburgh; stock-exchange closed.—Founder's Day at Lafayette College.

24. Fifteenth annual meeting of Philada. Sunday-school Association in Baptist Temple.

25. General convention of Universalists in Philadelphia.

26. Lincoln party declares for John O. Sheatz, Republican candidate for State-treasurer.

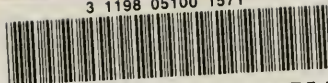
27. Golden jubilee of first Catholic church in Allentown.

28. 225th anniversary of Penn's landing celebrated at Chester and Newcastle.

29. Eleventh State-conference of D. A. R. at Williamsport.

31. General Booth, founder of the Salvation Army, and daughter Eva, visit Philada.

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